

PIONEER ARTICLES

ON

**THE SANCTUARY
DANIEL 8:14
THE JUDGMENT
2300 DAYS
YEAR-DAY PRINCIPLE
ATONEMENT
1846-1905**

**Collected by Paul A. Gordon
ELLEN G. WHITE ESTATE
1983**

AN INTRODUCTORY NOTE

This collection of articles by Seventh-day Adventist pioneers dealing with the important sanctuary doctrine, is an expansion and updating of a similar collection produced in 1981. This work has been done in connection with the publishing of my book, The Sanctuary, 1844, and the Pioneers, in 1983.

The encouragement for such a collection was given by Ellen White in connection with her opposition to the teaching by Albion F. Ballenger regarding the sanctuary, at the General Conference of 1905. She said:

I am bidden to say in the name of the Lord that Elder Ballenger is following a false light. The Lord has not given him the message that he is bearing regarding the sanctuary service.--Ms 145, 1905.

At that time she also said:

Let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals.--Ms 62, 1905.

Again she wrote:

The Lord would have us at this time bring in the testimony written by those who are now dead, to speak in behalf of heavenly things. The Holy Spirit has given instruction for us in these last days. We are to repeat the testimonies that God has given His people [her statements], the testimonies that present clear conceptions of the truths of the sanctuary, and that show the relation of Christ to the truths of the sanctuary so clearly brought to view.--Ms 75, 1905.

It will be noted that in a few instances articles in some series are not included because their subject matter is not directly related to the sanctuary. Those who wish to consult these articles can do so at most Adventist universities or colleges by means of microfiche.

It is the hope of the compiler that this collection will make a positive contribution to a better understanding of the sanctuary in heaven and related subjects as these Bible-based doctrines developed in the Seventh-day Adventist Church.

Paul A. Gordon

ARTICLES IN THE REVIEW AND HERALD AND OTHER ADVENTIST PERIODICALS REGARDING THE
SANCTUARY, 1844, AND RELATED EVENTS--1844-1905

WESTERN MIDNIGHT CRY

Enoch Jacobs

Nov. 29, 1844 Evidence That the Judgment Might Have Set on the Tenth
Day of the Seventh Month
Dec. 30, 1844 Intolerance

THE ADVENT MIRROR

Apollos Hale, Joseph Turner

Jan., 1845

DAY DAWN

O. R. L. Crosier

Winter, 1845-6 (No copy extant. Quoted in RH, May 5, 1851).

THE DAY-STAR

O. R. L. Crosier

Feb. 7, 1846 The Law of Moses

TRACTS, 1846-1850 (With Sanctuary Comments)

Joseph Bates

May, 1846 The Opening Heavens
May, 1847 Second Advent Way Marks and High Heaps, pp. 55-68
Jan., 1848 A Vindication of the Seventh-day Sabbath and the
Commandments of God, pp. 47-76, 82-91
1850 An Explanation of the Typical and Antitypical Sanctuary

THE PRESENT TRUTHEllen G. White

Aug., 1849 Dear Brethren and Sisters (A Letter)
 Mar., 1850 My Dear Brethren and Sisters (A Letter)

David Arnold

Dec. 1849 The Shut Door Explained
 Mar. 1850 Daniel's Visions, the 2300 Days and the Shut Door

James White

May, 1850 The Sanctuary, 2300 Days, and the Shut Door

THE ADVENT REVIEWO. R. L. Crosier

Aug., 1850 Day-Star, Feb. 7, 1846 (excerpts)
 Sept., 1850 Day-Star, Feb. 7, 1846 (excerpts)
 Aug., 1850 Advent Herald quote with editorial comment

James White

Sept., 1850 The Day of Judgment

SECOND ADVENT REVIEW AND SABBATH HERALDJoseph Bates

Nov., 1850 The Laodicean Church
 Dec., 1850 Midnight Cry in the Past

Hiram Edson

Mar., 1851 The 69 Weeks and 2300 Days

O. R. L. Crosier

May 5, 1851 The Sanctuary (Reprint from Day-Dawn, 1845)
 Sept. 2, 1852 The Sanctuary (Reprint from Day-Star, Feb. 7, 1846)

James White

Dec., 1850 Our Present Position
 Jan., 1851 Our Present Position
 June 9, 1851 The Parable, Matthew 25:1-12

THE ADVENT REVIEW AND SABBATH HERALD

The three major authors are listed first with their articles in chronological order. Other articles follow in chronological order.

James White

Feb. 17, 1852	The Work of Grace	
Feb. 17, 1852	Call at the Harbinger Office	
May 27, 1852	The Ark and the Mercy Seat	
Mar. 17, 1853	The Sanctuary and 2300 Days	
Mar. 17, 1853	The Sanctuary	
Mar. 31, 1853	The Sanctuary	
Apr. 14, 1853	The Shut Door	
Apr. 28, 1853	Answers	
Nov. 15, 1853	The Seventy Weeks	
Dec. 6, 1853	The 2300 Days	
Apr. 4, 1854	The Seventy Weeks	
Apr. 18, 1854	The Twenty-three Hundred Days	
Nov. 14, 1854	Exposition of Daniel 7	
Nov. 21, 1854	Daniel, chs. 8 and 9	
Dec. 5, 1854	The Sanctuary	
Jan. 29, 1857	The Judgment	
Jan. 13, 1859	The Sanctuary	
Jan. 20, 1859	The Sanctuary Again	
June 24, 1862	Thoughts on the Revelation (Series)	
July 1, 1862	Thoughts on the Revelation	
Oct. 28, 1862	Thoughts on the Revelation	
July 14, 1863	The Sanctuary (Series)	
July 21, 1863	"	
July 28, 1863	"	
Aug. 4, 1863	"	
Aug. 11, 1863	"	
Aug. 18, 1863	"	
Aug. 25, 1863	"	
Sept. 1, 1863	"	
Sept. 8, 1863	"	
Dec. 1, 1863	The Sanctuary	
May 5, 1868	Life Incidents (Excerpt)	
Feb. 16, 1869	Saving Faith	
Feb. 15, 1870	Our Faith and Hope (Series)--The Time	
Feb. 22, 1870	"	--The Time
Mar. 1, 1870	"	--The Sanctuary
Mar. 8, 1870	"	--The Heavenly Sanctuary
Mar. 15, 1870	"	--The Heavenly Sanctuary
Mar. 22, 1870	"	--Removal of Sin
Apr. 5, 1870	"	--Our Disappointment
Apr. 19, 1870	"	--The Three Messages
Apr. 26, 1870	"	--The Three Messages

J. N. Andrews

Dec. 23, 1852	The Sanctuary (Series)
Jan. 6, 1853	"
Jan. 20, 1853	"
Feb. 3, 1853	"
Apr. 28, 1853	Answers
May 12, 1853	Position of the <u>Advent Herald</u> on the Sanctuary Question
May 12, 1853	The Cleansing of the Sanctuary
July 7, 1853	The Antitypical Tabernacle
Aug. 28, 1853	The Antitypical Tabernacle
Nov. 8, 1853	Under the Necessity of Choosing
Oct. 30, 1855	The Sanctuary and its Cleansing
Feb. 21, 1856	The Cleansing of the Sanctuary
Oct. 18, 1864	The Sanctuary
Apr. 6, 1869	The Opening of the Temple in Heaven
Nov. 9, 1869	The Order of the Events in the Judgment (Series)
Nov. 16, 1869	"
Nov. 23, 1869	"
Nov. 30, 1869	"
Dec. 7, 1869	"
Dec. 14, 1869	"
Dec. 21, 1869	"
Dec. 28, 1869	"
Jan. 4, 1870	"
Jan. 11, 1870	"
Jan. 18, 1870	"
Jan. 25, 1870	"
Feb. 1, 1870	"
Feb. 8, 1870	"
Feb. 15, 1870	"
Feb. 22, 1870	"
Mar. 1, 1870	"
Mar. 8, 1870	"
Mar. 15, 1870	"
Mar. 22, 1870	"
Dec. 30, 1873	The Sanctuary of the Bible
Mar. 10, 1874	The Sanctuary of the Bible
Mar. 30, 1878	The Sanctuary (Comment on Uriah Smith book)

Uriah Smith

June 9, 1853	Letter
Mar. 21, 1854	The Sanctuary (Series)
Mar. 28, 1854	"
Apr. 4, 1854	"
July 25, 1854	The Relation of the Sabbath to Other Present Truth
Jan. 9, 1855	The Sanctuary

Sep. 18, 1855	The Original Faith	
Oct. 2, 1855	The Cleansing of the Sanctuary	
Jan. 24, 1856	A Comprehensive View of the Sanctuary	
Mar. 20, 1856	A Rare View of the 2300 Days	
Oct. 2, 1856	The Sanctuary of the New Covenant	
Nov. 27, 1856	The Scape-goat	
Dec. 18, 1856	Is Silence in Heaven During the Cleansing of the Sanctuary?	
Jan. 29, 1857	The Hour of His Judgment Is Come	
May 7, 1857	The 2300 Days, What Takes Place When They Terminate?	
May 28, 1857	And No Man Can Shut It	
Dec. 31, 1857	Synopsis of the Present Truth (Series)	
	--70 Weeks and 2300 Days	
Jan. 7, 1858	"	-- "
Jan. 14, 1858	"	-- "
Jan. 21, 1858	"	-- "
Jan. 28, 1858	"	-- 1290 and 1335 Days
Feb. 4, 1858	"	--The Angel on Land and Sea
Feb. 11, 1858	"	--The Sanctuary
Feb. 18, 1858	"	-- "
Feb. 25, 1858	"	--The Cleansing of the Sanctuary
Mar. 11, 1858	"	-- "
Mar. 18, 1858	"	-- "
Mar. 25, 1858	"	--Reflections on the Sanctuary
Apr. 1, 1858	"	--The Judgment
Apr. 8, 1858	"	-- "
Apr. 15, 1858	"	--The Marriage of the Lamb
Apr. 22, 1858	"	-- "
Apr. 29, 1858	"	--The Ten Virgins
May 20, 1858	"	--The Message from the Sanctuary
June 10, 1858	"	--The Last warning to the Church
May 29, 1860	Daniel, Chapter 8	
Nov. 1, 1864	The Sanctuary--An Objection Considered	
Dec. 6, 1864	Hard Pressed for Dates	
June 12, 1866	The 2300 Days	
June 25, 1867	A Work of Judgment	
June 8, 1869	Thoughts on the Book of Daniel (Series)--Chapter 7	
June 15, 1869	"	--Chapter 7
June 21, 1870	"	--Chapter 8
June 28, 1870	"	--Chapter 8
July 5, 1870	"	--Chapter 8
July 12, 1870	"	--Chapter 8:13,14
July 19, 1870	"	--Chapter 8:14
July 26, 1870	"	--Chapter 8:14
Aug. 2, 1870	"	--Chapter 8:14
Aug. 9, 1870	"	--Chapter 8
Aug. 16, 1870	"	--Chapter 9
Aug. 23, 1870	"	--Chapter 9
Aug. 30, 1870	"	--Chapter 9

Sept. 6, 1870	"	--Chapter 9
Sep. 13, 1870	"	--Chapter 9:25-27
Sep. 20, 1870	"	--Chapter 9:27-29
Oct. 4, 1870	"	--Chapter 9:25-27
Apr. 8, 1873	The Vail of the Sanctuary	
Jan. 6, 1874	The Hour of His Judgment Come (Series)	
Jan. 13, 1874	The Judgment of Revelation 14:7	
Jan. 20, 1874	Time of the Judgment of Revelation 14:7	
Dec. 22, 1874	The Sanctuary	
July 29, 1875	Questions on the Sanctuary	
Aug. 5, 1875	"	
Jan. 6, 1876	The Sanctuary (Series) Introduction	
Jan. 13, 1876	"	--Connection with Prophecy
Jan. 20, 1876	"	--Exposition of Daniel 8
Jan. 27, 1876	"	--Exposition of Daniel 8
Feb. 3, 1876	"	--The Year-Day Principle
Feb. 10, 1876	"	--Daniel 8 Explained by Daniel 9
Feb. 17, 1876	"	--"Determined" Means "Cut Off"
Feb. 24, 1876	"	--The Seventy Weeks
Mar. 2, 1876	"	--Commandment to Restore and Build Jerusalem
Mar. 9, 1876	"	--Date of the Seventy Weeks
Mar. 16, 1876	"	--Messianic Dates
Mar. 23, 1876	"	--Closing Remarks on the Time
Mar. 30, 1876	"	--The Original Advent Faith
Apr. 6, 1876	"	--What Is the Sanctuary
Apr. 13, 1876	"	--What Is the Sanctuary
Apr. 20, 1876	"	--Points of History
Apr. 27, 1876	"	--Points of History
May 4, 1876	"	--Points of History
May 11, 1876	"	--The Temple
May 18, 1876	"	--Destruction of the Temple
May 25, 1876	"	--The Sanctuary Offered by Ezekiel
June 1, 1876	"	--The Sanctuary Rebuilt
June 8, 1876	"	--The New Covenant Sanctuary
June 15, 1876	"	--The Earth Not the Sanctuary
June 22, 1876	"	--A Sanctuary in Heaven
June 29, 1876	"	--Ministration of the Sanctuary
July 6, 1876	"	--Cleansing of the Earthly Sanctuary
July 13, 1876	"	--Ministration of the Heavenly Sanctuary
July 20, 1876	"	--Within the Vail
July 27, 1876	"	--Between the Cherubim
Aug. 3, 1876	"	--The Priesthood of Christ
Aug. 10, 1876	"	--Cleansing of the Heavenly Sanctuary
Aug. 17, 1876	"	--A Work of Judgment
Aug. 24, 1876	"	--The Opening of the Temple
Aug. 31, 1876	"	--The Mystery of God Finished

Oct. 19, 1876	"	--The Atonement
Oct. 26, 1876	"	--The Tenth Day of the Seventh Month
Nov. 2, 1876	"	--The Close of Probation
Nov. 9, 1876	"	--The Seven Last Plagues
Nov. 16, 1876	"	--The Scape Goat
Nov. 23, 1876	"	--The Binding of Satan
Nov. 30, 1876	"	--The End of Sin
Dec. 7, 1876	"	--The Subject Concluded
Nov. 22, 1881	The Great Central Subject	
Feb. 20, 1883	The Sanctuary	
June 5, 1883	The Sanctuary	
June 12, 1883	A Work of Judgment	
July 3, 1883	Satan as the Scape-Goat	
Oct. 16, 1883	Miller's Mistake	
Feb. 5, 1884	Questions on the Sanctuary	
Dec. 16, 1884	The Atonement (Book Review)	
Jan. 6, 1885	The Parable of the Ten Virgins	
Jan. 13, 1885	The Parable of the Ten Virgins	
Feb. 3, 1885	The Judgment of the Great Day (Series)	
Feb. 10, 1885	"	
Feb. 17, 1885	"	
Feb. 24, 1885	"	
Mar. 3, 1885	"	
Mar. 10, 1885	"	
Mar. 17, 1885	"	
Mar. 24, 1885	"	
Mar. 31, 1885	"	
Apr. 7, 1885	"	
Apr. 14, 1885	"	
Apr. 21, 1885	"	
Apr. 28, 1885	"	
May 5, 1885	"	
Jan. 5, 1886	The Angel's Answer	
Mar. 23, 1886	The Judgment Now Passing	
June 29, 1886	The Sanctuary	
Mar. 1, 1887	The Marriage of the Lamb	
June 14, 1887	Questions on the Sanctuary	
June 28, 1887	The Sanctuary	
Aug. 2, 1887	J. W. Morton and the Sanctuary Question	
Sep. 27, 1887	The Sanctuary	
Mar. 6, 1888	Between the Cherubim	
Mar. 13, 1888	Then Shall the Sanctuary Be Cleansed	
Apr. 17, 1888	Not the Very Image	
Apr. 24, 1888	Was Christ a Priest on Earth?	
May 1, 1888	The Blood of Christ	
May 8, 1888	The Chronological Position of the Atonement	
May 15, 1888	The Final Separation	
May 22, 1888	The Investigative Judgment	

Dec. 17, 1889	History and Prophecy
Jan. 14, 1890	The Vail of Hebrews 6
Jan. 21, 1890	Queries on the Sanctuary
Feb. 4, 1890	The Coming of the Lord
Feb. 11, 1890	The Coming of the Lord
Mar. 4, 1890	Within the Vail
Mar. 4, 1890	The Covenant of Hebrews 9:1
Dec. 16, 1890	Origin and History of 3rd Angel's Message (Series)
Jan. 6, 1891	"
Jan. 13, 1891	"
June 16, 1891	The Days of the Seventh Angel
July 14, 1891	SDA and the Atonement
Mar. 21, 1893	To Make Intercession
June 20, 1893	Thou Shalt Stand in Thy Lot
Oct. 3, 1893	The Heavenly Things (Series)
Oct. 10, 1893	From Old to New
Oct. 17, 1893	The Cleansing of the Sanctuary
Oct. 24, 1893	Christ the Perfect Priest
Oct. 31, 1893	The Living Way
Jan. 30, 1894	The Atonement
May 15, 1894	The Angel's Answer
Jan. 1, 1895	The Sanctuary
Nov. 12, 1895	The Mystery of God
June 8, 1897	The Judgment
July 4, 1899	Questions on the Sanctuary
July 11, 1899	A Word More
Oct. 16, 1900	A Preliminary Work of Judgment
Oct. 15, 1901	About the Judgment
Mar. 24, 1903	The Threefold Message of Revelation 14:6-12

OTHER AUTHORS

The following articles are listed chronologically except for extended series by some authors.

A. Hale

Sept. 16, 1851 Brother Hale's Article (Reprint)

Roswell F. Cottrell

May 6, 1852 Our Prophet, Priest and King (A poem)

Sept. 16, 1852 The Sanctuary (A poem)

Joseph Bates

Feb. 17, 1853 Thoughts on the Past Work of William Miller

George Storrs

Feb. 17, 1853 The Seventy Weeks a Part of the 2300 Days

Sylvester Bliss

May 26, 1853 Connection of 70 Weeks and 2300 Days (Extract)

William Ingraham

June 9, 1853 The Parable--Matthew 25

E. R. Seaman

June 9, 1853 Removing the Land Marks

E. Everts

Jan. 10, 1854 Review of the New Time Theory

J. N. Loughborough

Feb. 14, 1854 The Hour of His Judgment Come

Roswell F. Cottrell

July 24, 1855 Too Literal

J. Hart

Dec. 11, 1855 The Parable of Matthew 25

C. W. Sperry

Feb. 7, 1856 The Sanctuary

E. Everts

Jan. 1, 1857 Communication from Brother Everts

June 11, 1857 A Few Thoughts on the Cleansing of the Sanctuary

Hiram Edson

July 30, 1857 Daniel Standing in His Lot

J. N. Loughborough

Nov. 19, 1857 The Judgment

Jan. 27, 1859 Bible Class at Portland, Maine

J. H. Waggoner

Oct. 6, 1863	The Atonement (Series)	--Justification, Faith, and Obedience
Nov. 17, 1863	"	--What the Atonement Is
Nov. 24, 1863	"	--What the Atonement Is
Dec. 1, 1863	"	--Reconciliation
Aug. 23, 1864	"	--Are There Two Holy Places in the Heavenly Sanctuary?
Aug. 30, 1864	"	--Justification by Faith
Sep. 6, 1864	"	--Redemption

Roswell F. Cottrell

Dec. 15, 1863	The Sanctuary
Sep. 20, 1864	Sanctuary and Synagogues

J. N. Loughborough

Aug. 15, 1865	Thoughts on the Day of Atonement
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Charles Beecher

Mar. 13, 1866	Azazel or Satan
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George Cochran

Dec. 18, 1866	The 2300 Days
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Roswell F. Cottrell

Mar. 26, 1867	The Time Message
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A. C. Bourdeau

May 14, 1867	Our Present Position
May 28, 1867	Our Present Position

D. M. Canright

Jan. 19, 1869	The Two Absurdities
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W. H. Blaisdell

Feb. 16, 1869	Sinners May Yet Obtain Mercy
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D. M. Canright

May 11, 1869	The Different Offices and Positions of Jesus Christ
May 18, 1869	The Judgment Is Past Before the Lord Comes

J. N. Loughborough

Aug. 24, 1869 The Judgment

Roswell F. Cottrell

Sep. 24, 1869 The Closing Messages

J. H. Waggoner

June 21, 1870 Review of Wellcome and Goud (Intro only)

July 5, 1870 Review of Wellcome and Goud

Roswell F. Cottrell

Oct. 11, 1870 A. D. 1844

J. H. Waggoner

May 19, 1874 Atonement (Series) Revision of 1863-1864 Series

May 26, 1874 "

June 2, 1874 "

June 16, 1874 "

June 23, 1874 "

June 30, 1874 "

July 7, 1874 "

Roswell F. Cottrell

Nov. 17, 1874 Light From the Sanctuary

J. G. Mattison

Nov. 23, 1876 The Priesthood of the New Testament

Goodloe Harper Bell

Oct. 31, 1878 Lessons for Bible Classes--The Services of the Worldly
Sanctuary

Nov. 14, 1878 " --The Services on the Day Atonement

Nov. 21, 1878 " --Apartments of the Heavenly
Sanctuary

Nov. 28, 1878 " --Ministration in the First
Apartment

Dec. 5, 1878 " --The Cleansing of the Heavenly
Sanctuary

Dec. 12, 1878 " --The Cleansing of the Heavenly
Sanctuary

Dec. 19, 1878 " --The Second Advent of Christ

D. T. Bourdeau

Nov. 27, 1879 Refutation of Instantaneous Sanctification

W. H. Littlejohn

Nov. 27, 1879 The Cleansing of the Sanctuary and the Judgment

J. O. Corliss

Feb. 26, 1880 The 2300 Days

Joseph Clarke

June 17, 1880 The Sanctuary

F. Peabody

Dec. 9, 1880 The Tarrying Lord

Mrs. M. E. Steward

Oct. 18, 1881 The Annual Jewish Feasts--The Day of Atonement

H. Wren

Dec. 12, 1882 The Cleansing of the Sanctuary

H. A. St. John

Feb. 13, 1883 Synopsis of the Atonement

Feb. 20, 1883 Synopsis of the Atonement

Roswell F. Cottrell

Apr. 17, 1883 The Ark of the Testimony

Mar. 11, 1884 The Cleansing of the Sanctuary (Series)

Mar. 18, 1884 "

Mar. 25, 1884 "

Apr. 1, 1884 "

Apr. 8, 1884 "

Apr. 15, 1884 "

Apr. 22, 1884 "

Apr. 29, 1884 "

J. P. Henderson

Apr. 8, 1884 Books in Heaven

W. H. Littlejohn

July 22, 1884	The Temple in Heaven (Series)
July 29, 1884	"
Aug. 5, 1884	"
Aug. 12, 1884	"
Aug. 19, 1884	"
Aug. 26, 1884	"
Sep. 2, 1884	"
Sep. 9, 1884	"
Sep. 16, 1884	"
Sep. 23, 1884	"
Oct. 7, 1884	"
Oct. 13, 1884	"
Oct. 20, 1884	"
Oct. 27, 1884	"
Nov. 4, 1884	"
Nov. 11, 1884	"
Nov. 18, 1884	"

D. M. Canright

Dec. 23, 1884	Our Mediator
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N. J. Bowers

Jan. 20, 1885	The Margin of Daniel 8:14
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G. B. Thompson

Sep. 15, 1885	A Solemn Thought
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J. G. Mattison

Apr. 26, 1887	The Investigative Judgment
May 24, 1887	The Visions of Daniel and John

Washington Morse

Sep. 25, 1888	Items of Advent Experience
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Sabbath School Lesson Notes

Apr. 2, 1889	The Tabernacle
Apr. 9, 1889	The Ark--Its Use and Significance

Bible Reading on the Sanctuary

July 23, 1889	What the Sanctuary Is
July 30, 1889	Its Furniture and Uses

Aug. 6, 1889 The Service of the Sanctuary
 Aug. 27, 1889 The Cleansing of the Sanctuary

Sabbath School Lesson Notes

Dec. 24, 1889 Hebrews 7:27 to 8:2
 Jan. 14, 1890 Hebrews 8:8-13
 Jan. 21, 1890 Hebrews 8:6-13

R. A. Underwood

Sep. 24, 1889 Christ and His Work

D. T. Bourdeau

Oct. 29, 1889 The Value of Prophetic Periods in Study of Prophecy
 Nov. 5, 1889 "

Roswell F. Cottrell

Feb. 11, 1890 Names Written in Heaven

L. A. Smith

Mar. 4, 1890 Sin and the Atonement

M. Paquette

June 3, 1890 The Judgment

W. H. Littlejohn

Oct. 20, 1891 The Judgment and the Papacy

L. A. Smith

Apr. 19, 1892 The Supreme Court

Bible Study

Nov. 14, 1893 Sanctuary

Joseph Clarke

Apr. 3, 1894 The Judgment

G. C. Tenney

Jan. 1, 1895	Lessons on the Sanctuary--The Sanctuary of the Bible
Jan. 8, 1895	" --Earthly Sanctuary
Jan. 15, 1895	" --Earthly Sanctuary
Jan. 22, 1895	" --Earthly Sanctuary
Jan. 29, 1895	" --The Offerings for Sin
Feb. 5, 1895	" --The Sanctuary in Heaven

W. W. Prescott

Feb. 5, 1895	The Sanctuary and its Services (Series)
Feb. 12, 1895	"
Feb. 19, 1895	"

J. E. Evans

Mar. 24, 1896	When Did Jesus Become Priest?
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W. W. Prescott

Aug. 31, 1897	The Hour of His Judgment (Series)
Sep. 7, 1897	"

G. E. Fifield

Sep. 21, 1897	Cleansing of the Sanctuary
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Washington Morse

Nov. 23, 1897	A Letter
Mar. 7, 1897	The Cleansing of the Sanctuary

Luther Burgess

June 12, 1900	The Hour of God's Judgment Is Come
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S. N. Haskell

Sep. 4, 1900	Christ's Work in the Heavenly Sanctuary
Aug. 13, 1901	The Sanctuary Question from Hebrews (Series)
Aug. 20, 1901	"
Aug. 27, 1901	"

G. B. Thompson

Oct. 8, 1901	A Solemn Fact
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B. L. Howe

Dec. 10, 1901	The Judgment
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Washington Morse

Oct. 28, 1902 Early and Late Experiences

Mrs. S. N. Haskell

Feb. 18, 1904 The Sanctuary (Series)

Feb. 25, 1904 "

Mar. 3, 1904 "

S. N. Haskell

Oct. 27, 1904 The Sanctuary (Series)

Nov. 3, 1904 "

Nov. 10, 1904 "

Nov. 17, 1904 "

Dec. 1, 1904 "

Dec. 15, 1904 "

Dec. 22, 1904 "

Dec. 29, 1904 "

W. W. Prescott

Feb. 9, 1905 A Personal Saviour and a Real Work in a Definite Place

(EVIDENCE THAT THE JUDGMENT MIGHT HAVE SET
ON THE TENTH DAY OF THE 7TH MONTH.)

1st. The reader is referred to the evidence that was presented by Mrs. S. S. Snow, in the "True Midnight Cry," that we are in the last year of prophetic periods, and that to fulfill the type of the High Priest coming out of the Holy of Holies, (Lev. 21: 27-32.) Christ must come on that day.

2d. From a re-examination of the subject, it seems quite probable that the coming out of the High Priest on "the day of atonement" was typical of Christ sitting in judgment, rather than of his personally appearing to the inhabitants of the earth. Let the reader examine Ex. 28: 15, 29, 30; Num. 27: 18-21; Ex. 30: 10; Lev. 16: 29-31. The names of the children of Israel were borne on the breast-plate of judgment, (and why is it called thus?) whenever the High Priest went in before the Lord at those annual atonements. No names could have been upon that breast-plate but those that had complied with the conditions in Lev. 23: 29, 32. Thus the disobedient were condemned already, (John 3: 18,) yet that condemnation was not made manifest until the Priest came out in the presence of the congregation. They suffered judgment to go against them by "default," in refusing to appear in obedience to the summons and enter their plea, or "afflict themselves" on the ninth day.

Examine in connexion with the above quoted texts, Heb. 4: 14-16; Heb. 5: and 8: the whole chap. 4; Heb. 9: 6-12, 19-26, & ver. 27, which shows that there must be a similarity between the appearing of Christ, and that of the High Priest. From Lev. 9: 23-24, it appears that while Aaron was offering the sin-offering he lifted up his hands and blessed the people; (it does not appear that the congregation saw him at that time,) he then came down from the Holy of Holies through the veil into the tabernacle of the congregation, and from thence he came out and blessed the people, and the glory of the Lord appeared unto all the people, and they shouted and fell upon their faces. Here is a blessing the people at two different times by the High Priest: the first when the offering is made at the time their sins are put away, and the second when he came out of the tabernacle of the congregation and appeared to all the people. Christ has gone, as the High Priest did, through "the veil," that is, "into heaven itself." And to harmonize the scripture on this subject it seems necessary that there should be some movement on his part in putting away the sins of his people as a body, before he personally appears.

Acts 3: 19-21, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," (typified in the first blessing conferred by the High Priest,) "and he shall send Jesus Christ, which before was preached unto you," (typified by the second blessing,) "whom the heavens must receive, until the times of restitution of all things spoken of by the mouth of all his holy prophets since the world began." See Isa. 25: 7, 8, "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory," &c. This

veil now prevents our discovering the New Jerusalem, and within this veil, according to the tabernacle of the congregation, Christ might have set in judgment on the tenth day, and thus fulfilled the type. It is in this mountain that the veil is to be destroyed. See Isa. 2: 1; Isa. 54: 25, "And the Redeemer shall come (first) to Zion, and (afterward) to them that turn from transgression in Jacob." (Isa. 4: 31, "But Jerusalem which is above is free, which is the mother of us all.")

Unless something as decisive as the setting of the judgment took place on the tenth day, the antitype is not yet given—the "True Midnight Cry" not sounded; and the overwhelming evidence that we live in the last year of prophetic periods must be abandoned; and God's people are left in darkness, not only to be overtaken as by a thief, but to be devoured by merciless wolves.

EVIDENCE THAT THE JUDGMENT WOULD BE THE
PERSONAL APPEARING OF CHRIST AND SUB-
SEQUENT EXECUTION OF THE LAWS.

When Christ personally appears to the inhabitants of the world it is not to sit in judgment and pass sentence upon them; but to execute the judgment previously written.

Jer. 31: 5, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Ezek. 5: 4, "Therefore thus saith the Lord God: Behold I, even I, am against thee, and will execute judgment in the midst of thee in the sight of the nations." A fair inference that he is not in sight of the nations when he sits in judgment.

John 5: 26, 27, "For as the Father has life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the son of man." Jude 14: 15, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

It is not when the judgment sits that the wicked are convinced of their folly, but when it is executed. (Psa. 149: 5-8.) "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: This honor have all the saints." See also Ezek. 39: 13; Rev. 19: 14, and other places which show that when judgment is executed upon the ungodly, the resurrected saints will have a hand in that work.

The term "Judge" is frequently put for the execution of judgment, but when thus found, its connexion will always determine its import. There must be a rendering of judgment before it can be executed, and we are assured that God hath "appointed a day" for that purpose. (Acts 17: 31) and furthermore that, to all men, he hath given assurance, or "offered faith" (see margin) relative to that appointment.

ITS RENDERING BEFORE EXECUTION. *

Mat. 5: 25, "Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary deliver thee (first) to the Judge, and the Judge (after the passing of sentence) deliver thee to the officer (to execute the penalty) and thou be cast into prison."

Rev. 11: 15, 16, "And the seventh Angel sounded, [the antitype of the Jubilee Trump, as all agree, which always sounded on the tenth day of the seventh month] and there were great voices in heaven, saying, The kingdoms of this world are become our Lord's and he shall reign forever and ever. And the four and twenty elders, [for the "great multitude," ch. 7: 9, were not yet there] which sat before God on their seats, fell upon their faces." &c. What event do these circumstances refer to? "And the nations were angry, and thy wrath is kindled, and the time of the dead, THAT THEY SHOULD BE JUDGED, and that thou shouldst give (or assign) reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them that corrupt the earth." Rev. 20: 12, "And I saw the dead [not yet raised] small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were JUDGED out of those things which were written in the books, according to their works."

I trust God will show that we have not been mistaken in the day, and he will soon demonstrate that in proclaiming that day, we have "preached the preaching that God has bid us." That he hath now given assurance of that day to all men we are willing to leave with him. On this subject consult the following text with its parallels. Rom. 2: 14-16, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which show the work of the law written in their heart, their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another: in the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel." See also 1 Cor. 13: 32; and Dan. 7: 9, 10. The Prophet here says first, the thrones cast down: "The thrones of the four universal monarchies, for of them only had he been speaking. The next thing is the Ancient of days sitting—the "judgment sits," and the books are opened. Next the beast (the fourth beast) is slain—then his body destroyed and given to the burning flame. And then, while life is yet remaining in some parts of the four beasts, the Son of man comes with the clouds, and finally with his Saints takes the kingdoms. The thrones of the four kingdoms, must first be cast down before the judgment sits. Rome, the last of those kingdoms, has maintained its throne, or seat of civil power till the present, or nearly till the present time. The last advices from Rome, were that placards with the inscription "shown with the Pope," "down with the government," were recklessly posted up in the public streets in open day light. This looks as though the last of those thrones might be cast down; and if so, there is no Scriptural evidence in the way of the judgment having set on the tenth day of the seventh month.

I think we are not given to understand that we are personally, individually to appear before God, at the time the judgment sits, but we are told in an appropriate type of that event in Ezek. 21: 30, "I will judge thee in the place where thou

wast created in the land of thy nativity." And in Isa. 11: 3, 4, "He shall not judge after the sight of his eyes, neither reprove with the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and [after that] he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

There must be a movement on his part, at that time, if not visible to us, See Psa. 95: 8, 9, "For he cometh to judge, &c." Psa. 50: 3-5, "He shall call to the heavens from above, and [give notice] to the earth that He may judge his people," &c., Psa. 62: 2, "Arise, O God, judge the earth," &c. Psa. 96: 11-13, "For he cometh, for he cometh to judge the earth," &c. Psa. 76: 8, "Thou didst cause judgment to be heard from Heaven: the earth feared and was still." Psa. 2: 7-9, "He hath prepared his throne for judgment," &c. THE PLACE.

Rev. 1-8 "After this I looked, and behold, a door was opened in Heaven: and the first voice which I heard was as it were the voice of a trumpet, [Rev. 11: 15,] talking with me; which said, come up hither, and I will show thee things which must be hereafter, and immediately I was in the spirit: and behold, a throne was set in Heaven, and one sat on the throne." "And before the throne there was a sea of glass like unto crystal." He does not yet see the "great multitude," on that ~~view~~—he only sees it "prepared." Rev. 20: 11, and I saw a great white throne, and him that sat on it," and then (ver. 12,) the dead were judged, before the resurrection, which is the resurrection. Rev. 14: 14, "and I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." After this there was forth an earnest petition for the reaping to take place inasmuch as the time had come for that work, and the harvest also was ripe.

1. Thm. 4: 16, 17; "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God," (Rev. 11: 15;) but not to the earth, for them which are "alive and remain," are to be caught up with the resurrected saints "in the clouds, to meet the Lord in the air." The Lord descends at the time appointed, and the first came brought before the tribunal of heaven thus "prepared" is that of "the dead in Christ."

From Isa. 34: 1-8; and 40: 2, Rev. 14: 7, 15, and other places I am satisfied that it is made the duty of the Watchmen, to proclaim words of comfort to the Saints during the period lying between the sitting of the judgment, and this first resurrection: If I am wrong, let the Bible student tell me, under what circumstances, the proclamation is to be made! "Her warfare [appointed time] is accomplished, her iniquity is pardoned!" Many will doubt this position, as we learn from Isa 40: 27; "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God! Read the connexion from verse 21 to 31, & also, Isa. 49: 13-17.

The Judgment begins at the house of God, (1 Pet. 4: 17,) and for the whole world cannot occupy more than a full year, (Acts 17: 31,) and for God's people, I have been inclined from the following texts, to believe that it would occupy but 40 days, Gen. 7: 4, 12, 17; "Forty days after Noah was shut into the Ark before it was taken up, and one year and ten days from the time the rain began, till Noah and his family went out upon the reas-

vated earth, Gen. 7: 11; and 8: 13; see the use made of this type in 2d Pet. 3: 3-7, Matt. 24: 37-40; 1st. 40: 9, 10; See also, Ex. 24: 12, 18; Rom. 2: 12; Ex. 34: 29, 30; Matt. 24: 2, 11; Gen. 8: 6; Deut. 9: 1-9; 1 Kings 10: 3-8; Num. 13: 23, and 14: 34; Deut. 9: 25; Ezek. 4: 6; compared with Isa. 6, 3: 6; and Acts 3: 19-21; Jonah 3: 4; Acts 1: 3. If those "waiting for their Lord do not gain deliverance from these mortal bodies at the end of forty days, from the tenth day, their peculiar trial of faith during this period, seems to me appropriately typified.

I think also that the 40 years from the elevation of Buonaparte to the Throne of France, in 1804, to the present time, with the circumstances intervening, has its type in some of the following texts; Deut. 25: 1-3; Ex. 16: 35; Josh. 5: 6; Judg. 13: 1; Ps. 95: 10; Acts 7: 30, 36; Heb. 3: 6, 17. The reasons for attaching this importance to his elevation, are, that he was the head of that power which subverted the Papal Government, by which dominion had been held over the Saints for 1260 years. In this act he also opened the way for tearing off the sack-cloth from the two witnesses (word of God,) with which Papacy had clothed it.

One thing must be perfectly plain to every Bible student! that there must be a time for God to judge the world, before judgment can be executed. And the evidence from Scripture is, that when Christ personally appears, it is to execute judgment. Why need any believer in the Bible with these evidences before him, and a thousand more clustering around him, abandon any thing more relative to the tenth day, than that Christ did not personally appear on that day?

THE MIDNIGHT CRY.

No believer in the immutability of Jehovah can doubt that he knew the course the people who were "waiting for him," would pursue in the last days. He seeing this, likened them to ten virgins that first went forth to meet him—afterwards slumbered and slept, at length were aroused by "a cry at midnight;" in the next place refused to furnish oil to the foolish, and finally went in to the marriage and the door was shut.

If there was to be a false cry, would the Saviour failed to have noticed it! At present we are bound to believe that we have had the "true midnight cry," recognised in the 25th chapter of Matthew, with this error on our part, viz. the time proclaimed, and not the proclamation itself, was the midnight. This is evident from the fact that no especial blessing attended the proclamation—no slumbering virgins were awakened, until more than half of the previous three months had expired. And never, in all the history of the church, was a people found "waiting for his Son from heaven," with more earnest expectation than those that looked for him on the tenth day &c.—trimming their lamps constantly, which gave a brilliant light until that day, which brought them to the middle watch, and left them in the middle of the present Jewish year, and in a night darkness relative to the definite time of the Advent. For definite time alone, for the event, could ever have aroused them from their slumber.

Definite time for the personal appearing of our Lord is certainly contained in the Bible, and if it lies not at the end of forty days from the "tenth day," it most assuredly does between that time and the end of the Jewish year. If "the path of the just is as a shining light that shineth more and more until the perfect day," we ought to be sure that our lamps are not gone out upon a subject relative to which we are not to be "in darkness."

The word of God is a lamp to our feet, and a light to our path; but a perfectly useless light if our feet are not to move in that path, and a ray of light is not to be cast before us, to show us the threshold of the celestial gates. Can it be

possible, that those who have so earnestly contended for the faith once delivered to the saints, are now to fall back into their old position and say we can know nothing of the definite time—the Scripture has left us in the dark so far that the day will come as a thief upon us as well as a sinner! And why shrink from a position that has been so triumphantly defended in the past? Is it because your wounds are yet unhealed and you dread another conflict? Will you thus abandon your ground to an enemy that has given evidence of hatred to the coming and kingdom of our Lord, and thus leave them to say we have been compelled to fall back upon their position? If I am deluded, let some meek disciple of Jesus make haste to my rescue, and speedily throw down in my path a "thou saith the Lord," for I am now through his ever abounding grace, "HASTENING UNTO THE COMING OF THE DAY OF GOD." I feel an indescribable and glorious light shining upon my path, ever since the moving by of the tenth day; and which I believe to be the result of proclaiming a truth, which I saw from the first, would be so unpopular, that none would proclaim it but those who had been entirely disinterested of love to the world, and possessed a stronger desire for Christ to have his rights, than even for sinners to obtain pardon.

Our forty days of temptation will find us settled upon something—either light or darkness. That period has nearly come, and I am sorry to say that it finds me so unsettled as to the definite day when Christ will come, while I am so well assured from Scripture testimony that it is to be known.

Many are saying, "do not fix upon another time," and when the evidence is poured down upon them from the great treasury of truth, that it is the happy privilege of the wise to understand even this, they say, "Show it to us, and we will believe it too." To them we only reply, there is the word of God, containing fixed periods at short intervals, reaching, as we believe, not only to, but far into the immortal state. God, by his spirit, has impressed these facts upon our heart, as we have prayerfully searched his word, and God alone is able to impress them upon your hearts: "Go to him."

Some have, from my remarks on this subject, drawn the inference that I was proclaiming the end of probation. This is not true. I have never to my recollection proclaimed either the end or beginning of probation, nor do I consider it my prerogative to do so, finding nothing upon that subject in the Bible. I know it has been a popular expression that when Christ leaves the "medietorial throne" human probation will end, but I never have been shown the chapter and verse, nor that Christ had a "medietorial throne." I always have, and always shall, feel it my duty to point the enquiring penitent to Christ, but now especially, do I believe it our duty to comfort God's people. I would refer the reader to my remarks on Matt. 23: 1-14, in Vol. 3, No. 6, of the "Western Midnight Cry," published in May last.

Let those that are now "groaning for adoption, to wit, the redemption of their bodies," prayerfully, and without prejudice, search the subject of the time of their deliverance, and soon surely than we know that the morning sun will rise at its appointed time, shall we know the coming of that day. And now, while darkness reigns in triumph, and the predicted cries of "peace and safety" are fulfilled as never before, the glorious rays of prophetic light, shining from the sacred Word, will glow upon our path till we enter the long sought haven. Our mistakes have not been in wrong calculation of time so much as the proper application of events. No point of time will probably ever be understood long enough before the event to constitute another rallying point. For this would be a second "Midnight Cry," and only one is authorized; but "the wise SHALL understand."

WESTERN MIDNIGHT CRY.

Cincinnati, Monday, December 30, 1844.

* INTOLERANCE.

How earnestly ought God's dear children to pray that they may be saved from that wicked spirit of intolerance, that has driven many of us from the society and fellowship of those we have loved. God has been merciful in hitherto granting us a forbearing spirit, while, on some points we have held views, to say the least, widely differing from each other. These views have been freely and publicly advanced without any fear of denunciation from those who were "looking for the Lord," and with very little apparent danger of weakening the "cords of Love" with which God has bound us together. "We have great need of caution now" in this time of trial, lest this disposition, freely to investigate the word of God, should be checked by the intolerance of brethren. If any view that we may have advanced, with motives, pure as ever dwelt in the human heart, and under a high and solemn sense of duty, is disposed of on a mere caution, headed "Fanaticism," or in any other way, except candid scriptural reasoning, the tendency with sensitive minds, is, to shut out the light. It seems to me that the editor of the "Voice of Truth," has disposed of the arguments of certain brethren, rather too much in this short hand way.

His remarks are as follows, "If any man or minister tells you that the Lord came, in any sense, on the 'tenth day' more than he has come since or for centuries previous, 'Believe it NOT,' &c. Now I do not wish to find fault with Bro. Marsh, for his reference may not be to the particular class which I have supposed; but if it is, with all Christian kindness, I would make a suggestion, not only to him, but for the benefit of all such as may be tempted to dispose of an argument in this summary way. It is this; That the argument be plainly stated. Thus,

1st. There are certain brethren who believe that Christ did in some "sense," come on the "tenth day," "more than he has come since or for centuries previous."

2d. They argue that Christ did on the "tenth day," "come" from his "Father's throne" to his "Judgment seat," where he is now sitting in judgment on our world, Ex. 28: 15, 29, 30; Num. 27: 18-21; Ex. 30: 10; Lev. 16: 29-31; Lev. 28: 29, 31; Heb. 4: 14-16; 8: 1-2; 8-12, 19-26; Lev. 9: 22-24; Acts 2: 19-21. Whether the judgment has yet set upon the "living," they do not pretend to say.

3d. They give as further evidence, that the judgment must not be before Christ personally appears to "execute judgment." Rev. 11: 18-19; 20: 12; Matt. 24: 30; Dan. 7: 9, 10; Ezek. 41: 30; Isa. 11: 3, 4; Psa. 93: 8, 9; 50: 3-5; 82: 6; 96: 11-13; 78: 9; 2: 7-9; Rev. 4: 1-6; 20: 11, 14; 1 Thess. 4: 16, 17.

4th. They hold that when Christ appears to all the inhabitants of the earth, "as the lightning," he will be attended with "all" or "an thousand" "of his saints" that must previously have been "raised," "changed in a moment," and that he will then "execute judgment upon all" that were "left" when the righteous were "taken;" and not till then will "all know and understand" his coming; for he will then "convince all that are engaged among them," &c., Psa. 147: 8-9; Jude

14, 15; John 5: 20, 21; Ezek. 38: 8; Jer. 23: 8; &c.

If these positions constitute an error, sufficient to induce our good brother to caution others to "beware of fanaticism on this point," it is every way worthy of a more extended notice; and it may be the easiest thing in the world to overthrow them.

If we are not now acting under the commission "Comfort ye, comfort ye my people," &c. Isa. 40: 2; it is important we should know it. As for myself, I am solemnly pledged to yield to scripture evidence let the consequences be what they may. Let us possess the "more noble" spirit of the "Bereans," and "Search the Scriptures daily," that we may see whether these things be so.

THE ADVENT HERALD.

"Write, Blessed are they which are called to the marriage supper of the Lamb."

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A. HALE & J. TURNER, PDS.

Has not the Saviour come as the Bridegroom?

Parable of the ten virgins Matthew xiv.

V. 1. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." There—on the tower where the faithful and the wise waited, having started the sight which were to indicate that the Son of Man must be near, according to his word, in giving the most in due season to the household; and the evil corrupt with in his heart, My Lord delayeth is coming, and begins to emit his fellow servants, (the wise and faithful,) and to eat and drink with the drunken, then the kingdom of heaven shall be likened unto these virgins which went forth to meet the bridegroom.

Let us here for a moment consider this question. How are we to understand this parable? Is Christ to come in a distinct character, represented by the bridegroom, or is his coming, as King of kings, to be like the coming of a bridegroom in a marriage arrangement? In other parables we invariably understand that some distinct office, character, or work of Christ, is presented to our view. In the parable of the Tares of the Field, we understand the man who sowed good seed in his field to bring to view the Son of God, as Creator and Proprietor of the world, his agency in counteracting the malice of the devil, and the power by which he will finally destroy his works. In the parable of the Hiredmen, we understood to be taught, namely, the fact that our Lord has succeeded by so high, to subvert his kingdom and to return to the measure in which he will dispose of his professed people and the world at large, when he shall have received the kingdom and returned. So the parable of the Vine and Branches—The Sheep-fold—The Vineyard let out to Husbandmen, &c., &c. These all make known some distinct office, character, or work of Christ, which are frequently and plainly brought to view in other portions of the word of God.

Now, if Christ is spoken of in the character of Bridegroom, and the word of God informs us of a marriage coming in which he is to be present as the Bridegroom, why should we suppose that this parable speaks of his coming as the King of glory, and not as the Bridegroom to the marriage. It certainly seems clear that it is in the coming of the Son to the Bridegroom, and not as the King of glory, of which this parable speaks; and the wonder now is, that we should have confounded one with the other as we have.

Let us proceed. Are there, now, any reasons for supposing that the Bridegroom has come, to the effect of the parable? In answering this question several particulars need to be understood. In every marriage arrangement there were the bridegroom and bride; the parable (called in John iii. 35, and Judges xiv. 30, friends of the bridegroom, of whom there were two—on to wait on the bride and other on the bridegroom,) the companions or virgins, Judges xiv. 11, Psalm xiv. 14; and the guests. There must also be a time and place for the marriage.

Does the word of God give us any information upon these particulars in the case of the marriage of the Lamb? 1. Who is the bridegroom? It is hardly necessary to answer, The Son of God. Matthew x. 13, 15; John iii. 35.

2. Who is the bride? Let the Revelation

answer:—"And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, 'Come hither, I will shew thee the bride, the Lamb's wife.' And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a some most precious, even like a jasper-stone, clear as crystal: and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

The testimony of Paul agrees with that of John:—"But Jerusalem which is above is free, which is the mother of us all." Gal. iv. 26. What Old Jerusalem was to the Church under the old covenant, that the New Jerusalem is to be, to the Church under the new covenant to its perfected state. As Jehovah declares that he married the old Jerusalem. Jeremiah xxi., so the Son of God is to be married to the new Jerusalem.

3. Who may be the paragon—the friends of the Bride and Bridegroom? It, as Dr. Clarke informs us, (seeing in John iii.) it was their office to make the entrance between the parties; and, according to Coloss. (iv. 22.) Marriage is to perform the communion of the wedding, it would seem that "the King who made a marriage for his Son," Matt. xxi. 37, must be the Friend of the Bridegroom, and the Spirit, Rev. xxi. 17, the Friend of the bride.

4. Who are the virgins, their companions? In these Coloss. says: "A number of young people kept him [the bridegroom] company during the days of the wedding, to do him honour: so also young women kept company with the bride all this time, [usually seven days.] The companions of the bridegroom are expressly mentioned in the history of Solomon, Judges xiv. and Cant. v. 1; viii. 13; also the companions of the bride, Cant. 1. 4; ii. 7; iii. 5; vii. 14; Psalm xiv. 14, 15, &c. The friends and companions of the bride and the Epithetism, or wedding song, at the door of the bride the evening before the wedding [Psalm xiv. 15] is such a wedding song. The testimony of the wedding was performed with great solemnity, the young people of each sex being kept separate, in distinct apartments, and at different tables. (Rev.)

May not the companions of the bride, then, be brought to view, singing "the wedding song" in Rev. xiv. 1, 2? And I heard the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying,

Hallelujah!

For the Lord God Omnipotent reigneth: Let us be glad and rejoice, and give honour to Him. For the marriage of the Lamb is come, And his wife hath made herself ready."

The companions of the Bridegroom, also called virgins, are evidently brought to view in the parable.

5. Who are the guests? All those who are gathered from the churches, by the angels, who are joined with the wedding garment on at the time of the marriage feast.—Matt. xxii. 9-14.

6. When does the marriage of the Lamb take place—before or after he comes, to the King of glory, to make his people immortal? Now let us keep to mind these different parts of the scene, and it may not be so difficult to settle the question as might be at first supposed, viz., the coming of the bridegroom—"to the marriage," the marriage itself, and the marriage supper. It would be evident to all that the coming of the Bridegroom to the marriage, precedes the marriage, and both of these precede the marriage supper; and if we can tell at what point in the process the people of God actually meet the Saviour, we can tell whether they arrive at that point by the fulfillment of this parable.

In what character, then, do they meet him? Not as the Bridegroom coming to the marriage, but as the King of glory—the Lord returning from the wedding. Luke xii. 35-37. Is it not clear, then, that the coming of the Bridegroom, in the sense of the parable, and the marriage itself, must precede the change to a state of immortality? But, G. Where is the marriage to take place? As the Lord Jesus so to receive for himself a kingdom before he returns, and as the New Jerusalem is to be the metropolis of his kingdom—the City of the great King—it is evident that his inauguration must take place before his coming as the King of glory. And so, as the sounding of "the seventh angel," "great voices in heaven," proclaim

"The kingdoms of this world are become
The kingdom of our Lord, & Christ his Christ!
And he shall reign forever and ever!"

Although he is "the appointed heir of all things," "in the world to come," and the decree has given him "the heathen for his inheritance, and the uttermost parts of the earth for his possession," still, he does not receive his kingdom, so far, till the Ancient of Days sits in judgment. Then one like the Son of Man comes to the Ancient of Days, and these things are seen before him, and there is given him "dominion, and glory, and a kingdom." Most certainly this original bestowment of power and territory is identical, so to speak, with the marriage of the Lamb—of it he has ordered the event denoted by his marriage to his inauguration in the holy city—when "the Lord God shall give unto him the throne of his father David," according to the words of the angel Isaiah? Luke x. 18. It is certainly very clear that it must be so. And if so, the coming of the Bridegroom to the marriage must denote that change in his heavenly state, to which he comes in the Assumption of Mary to receive dominion, and glory, which he does not take place before he receives in his glory, and as he comes in he comes to perfect his earth, his coming on the Bridegroom must precede his marriage, and the presentation of the "chosen" guests at the marriage's feast, when the final ceremony is made.

With these several particulars before the mind, we are prepared to proceed:

Verse 1. "And five of them were wise," careful, provident, "and five were foolish," careless, imprudent.

Verses 2 and 4. "They that were foolish," careless, imprudent, "took these lamps, and had no oil with them; but the wise," careful, provident, "took oil with them, and their lamps were not quenched. And this parable is made by warning a church of men or nations upon the end

as Christ also loved the church."—Eph. v. 23—25. But is there any intimation that this relation between Christ and the church is not to exist till he comes again? or does it already exist? Besides, even if it is ever distinctly declared, as in the case of the city, that the church, as its members, was "the bride," or "wife" of Christ, and that he was to be married to her at his return, which is an entire statement, it could only be a matter of doubt which of the two acts could be referred to by "the marriage" in the parable—the reception of the kingdom, city, and throne, or the reception of the members of his body—the church. As it now is, there is scarcely room for a doubt. All the circumstances of the case are clearly in favor of referring it to the former of the two acts.

In one case the relation has existed from the days of the apostles, in the other it was not to exist till the time of the second advent. The old and familiar "allegory" cannot be applied in one case, without making the free-woman both "the mother" and the "children." The literal facts, on which the parable is founded, are in favor of the holy city as the bride; for the Bridegroom, when he came to the marriage, always "came" to the residence of the bride's father. And, finally, to refer the marriage to the actual investment of Christ with "the throne," makes it the means of making a clearly-stated event, which we all know is brought to view as preliminary to his coming in glory, to gather his elect, and to punish the wicked; to refer it to the reception of the church, that this is also an important event, destroys the symmetry of the parable, inasmuch as it would be out of all order to make the virgin and guests the bride or wife.

It will also be asked, "In what sense can it be said, the Bridegroom came? and how did the virgins go in with him to the marriage? Of course it could be only in a sense which regards with the nature of the event which the marriage denotes.—The coming of the bridegroom would point out some change of work or office, on the part of our Lord, in the invisible world; and the going in with him a corresponding change on the part of his true people. With him it is within the veil—where he has gone to prepare a place for us; with them it is outside the veil, where they are to wait and keep themselves ready till they pass in to the marriage supper."

Whether the great transaction, denoted by the marriage, has taken place, or not, we may not be able to decide; but that the Bridegroom has come, and that those who were ready have gone in with him to the marriage, is at least possible; and there are some reasons for believing that to be the fact.

These reasons may be given in considering this awfully serious question:—

Is the door shut?

By this act is undoubtedly denoted the exclusion from all further access to saving mercy, those who have rejected its offers during their time of probation. And none will deny that whenever the Bridegroom shall have come, that change in the condition of the great mass of the world will have taken place. Is there any evidence from the word of God to show that that change is to take place any perceptible time before the Lord Jesus appears in his glory—before his people are made immortal? In the absence of all analogies, which might fairly be referred to, we must rely upon the plain statements and facts brought to view in the word of God. The necessary and natural order of events, in which the question is involved, then, is thus presented: The Son of God sits at his Father's right hand—until his enemies are made his footstool—i. e. are given over to him as enemies doomed to

death.—They are no longer the subjects of his intercession.—This, we are assured, takes place "at the end."

Then, next, it is clear, must be the state as that which is spoken of in the second Psalm, in which the brethren are given to the Son for an inheritance, and the uttermost parts of the earth for a possession, whom he loves with a sort of love, and desires to possess like a father's vessel,—the same that marks the coming of the seventh angel, when great cities in heaven perish.—"The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." For there could be no propriety in saying they had become his, unless it were by actual reception, or they had been his by grant long before. And that all must provide him appearing to gather his elect, for, 1. a part of his elect are under the dominion of death, one of the enemies to be destroyed, and he will not destroy that enemy till he has taken possession of his hands; and, 2. so he appears in his glory when he appears to gather his elect, he must have received that glory before he could appear in it.

Now, so it is almost impossible that this order of events should not thus require order of time, it would seem that some time must elapse, however much we cannot tell, between the closing of Christ's intercessions for the world, and his appearing to gather his elect. May not that time be marked by the Lord himself—the first point by the coming of the Bridegroom, when the kingdom of heaven is likened unto the virgins who go in with him to the marriage; the last point by his return from the wedding, when he shall receive them to the marriage supper?

Again, what is said of the foolish virgins seems necessarily to imply that the righteous are here, after the door is shut: "Afterward came also the other virgins, saying, Lord, Lord, open unto us. Can such a prayer as that be uttered, after the appearing of the Lord of glory—after the resurrection of the righteous dead, and the triumph of all the righteous in mercy the Lord? Impossible. They may call upon such and mountains to hide them from the presence of the Lord, but after all that has taken place, the warning and course of an undoubted will be the only signal that falls from the lips of those who may find it possible, even to think of the forgotten door of mercy."

Once more. If the parable is to be considered in its most prominent features, the history of the people of God just prior to the coming of our Lord, and if there is any reason to believe that the history of the Adventists is found there, it would seem to be as clear that the Bridegroom has come, and that they who were ready have gone in with him to the marriage, and that the door is shut, as that any other part of the parable has been fulfilled. And with this supposition the condition of things seems fully to correspond. It is confessed, by those who could never be suspected of any desire in favor our position, that there has not been such a state of religious indifference for many years. It may be shown from a large number of facts that the last signs of spiritual interest among the professed churches were the sought, directly or indirectly, of the Advent doctrine; that where that doctrine has been seriously opposed, and its believers silenced, spiritual death has followed, our enemies being judges. And we do not know of a single case of remarkable religious interest but where the doctrine is revivified, or at least not opposed; and these cases are to be limited in their extent and number, that they can form no objection to the supposition that the door is shut, but rather go to confirm it. May it not, therefore, be fairly supposed, from the fact that, just at present, is that in which we have referred the marriage, is to take place in con-

nection with the end—that by all conditions of logic we determine that the fulfillment of the parable would be place on after a movement, such as we might expect that event to produce, and from the state of things around us, and among us, to say nothing of the harmony of the word of God, not found in any other view, which it affords,—may it not be fairly supposed that the Bridegroom has come, that the door is shut, and that we must come meet the King or stand?

A few words on the practical results of this position and our own duty. 1. How should we expect the world to regard the truth, supposing it position to be correct. Why, that they would care hardly enough about it, to receive interest and concern to give even to a very severe error, upon those who believe it. Having rejected the truth—the only avenue by which God can save men—and having turned away their ears with listening from its warnings and promises, they would be perfectly lulled to sleep by the cry of peace and safety. And if there is any truth in the word of God, this is to be the condition of the world when their destruction cometh—when they are surprised as by the thief in the night. And how do we now stand? Why, it would seem that God is speaking to us as loudly,—by the common indifference, which everywhere prevails around us, and which, in spite of ourselves almost distrusts us, and makes us even afraid of our chosen friends, but we become infected beyond recovery,—as loudly as he has spoken by the falling stars, the darkened sun, or by the army of soldiers who have assembled, though unwillingly, for the truth. And does it not say to us, The judgment is here!

And from this spirit of indifference arises one of our chief trials and dangers. We can hardly realize it, that a danger so well established by the truth of Scripture has existed so long as an enemy, and is so fraught with promise is everything that can rescue the Christian heart, should not into contempt. We have been accustomed to ride upon the whirlwind and storm, it is difficult to accommodate ourselves to the dead calm. With our old landmarks all in sight we felt quite at home; now that we have passed them, instead of keeping our eye steadily upon the lone promise that hangs out like a beacon light at the end of the voyage, the eye wanders around the unmarked horizon in fearfulness that we have lost our track. But God is with us still; and the present, like every other epoch of the voyage, corresponds exactly with the chart. And that assures us, that right in the midst of this dead calm, our Forerunner, who has gone to hunt out the gathering ground within the veil, is to appear to bring in safely all that look for him. There is no trouble about the old land marks, they have answered their purpose, look out for the Forerunner and all will be right.

2. But if the door is shut is any anything more to do for our fellow-men? There may be something, though, as any supposition there cannot be much more to be done. If we attempt to labor as we have done heretofore, it is useless to but little; if we should change our position and try to labor as others do, we could not expect to do any better than they do, and that is a little nearer to nothing than we are doing. We must adjust ourselves to the Bible promises, and see that all our labors are "according to the will of God." Our great work in this: "Let your eyes be guided about, and your lights burning; add ye yourselves like unto men that wait for their Lord when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching: Verily I say unto you, that he shall gird himself, and make them out doors to meat and some with

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The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the scriptures what the sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, sanctuary, is applied to several different things in the O.T.; neither did the Wonderful Numberer, tell Daniel what sanctuary was to be cleansed at the end of the 2300 days, but called it THE SANCTUARY, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the sanctuary is, our only safety lies in seeking from the N.T. the Divine comment upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained. *He takes up their "tables" of the law, which had then become a snare to them, admits all they claim relative to their primitive use and importance, and then explains their object and end.* Heb. 9:1. "Then verily the first Covenant had ordinances of Divine service and a worldly sanctuary (ch. 13:11). For there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shew-bread; which is called [Hagia] Holy. And after the second vail, the tabernacle which is called the [Hagia Hagion] Holy of Holies: which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadowing the Mercy seat; of which we cannot now speak particularly." A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; Ex. 25:8, which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry. This, Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices;" verse 9. "But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" verse 11. The priests entered the "figures" or "patterns of the true," which true, are the "heavenly places themselves" into which Christ entered when he entered "heaven itself;" verses 23,24. When he ascended to the right hand of the Father "in the heavens" he became "A Minister of the Sanctuary [or Hagion, Holies] and of the true tabernacle, which the Lord pitched and not man;" Ch. 8:1,2. That is the Sanctuary of the "better (the new) covenant;" verse 6. The Sanctuary to be cleansed at the end of the 2300 days is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true

tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God; Ex. 25:8. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" Heb. 11:10. What is its name? "The heavenly Jerusalem"; Ch. 12:22; Rev. 21. "A building of God, an house not made with hands eternal in the heavens"; 2 Cor. 5:1. "My Father's house of many mansions;" Jno. 14:2. When our Saviour was at Jerusalem and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down"; Matt. 24:1,2. That temple was their Sanctuary; 1 Ch. 22:17-17; 28:9-13. 11 Ch. 29:5,21; 34:14,17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says, "in my Father's house are MANY MANSIONS"; Jno. 14:1-3. Standing, as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, and these only, the N.T. applies the name "Sanctuary," and it does appear that this should forever set the question at rest.

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision. "And the place of his Sanctuary was cast down;" Dan. 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.

The Sanctuary cast down is his against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his Sanctuary is in heaven. Again, Dan. 11:30,31, "For the ships of Chittim shall come against him; therefore shall he be grieved and return, and have indignation /the staff to chastise/ against the holy covenant /Christianity/, so shall he do; he shall even return and have intelligence with them /priests and bishops/ that forsake the holy covenant. And arms /civil and religious/ shall stand on his part, and they /Rome and those that forsake the holy covenant/ shall pollute the Sanctuary of strength." What was this that Rome and the apostles of Christianity should jointly pollute? This combination was formed against the "holy covenant" and it was the Sanctuary of that

covenant they polluted; which they could do as well as to pollute the name of God; Jer. 34:18; Ezek. 20; Mal. 1:7. This was the same as profaning or blaspheming his name. In this sense this "politico-religious" beast polluted the Sanctuary (Rev. 13:6), and cast it down from its place in heaven (Ps. 102:19; Jer. 17:12; Heb. 8:1,2) when they called Rome the holy city (Rev. 21:2) and enstalled the Pope there with the titles, "Lord God the Pope," "Holy Father," "Head of the Church," etc., and there in the counterfeit "temple of God" he professes to do what Jesus actually does in his Sanctuary; 2 Thes. 2:1-8. The Sanctuary has been trodden underfoot (Dan. 8:13), the same as the Son of God has; Heb. 10:29.

Daniel prayed "Cause thy face to shine upon thy Sanctuary which is desolate;" Ch. 9:17. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the city wherein thou dwellest, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning"; Wis. Sol., 9:8; 1 Ch. 28:10-13. It had shared in the seventy years desolations of Jerusalem; Dan. 9:2; 2 Ch. 28:14-21. It was rebuilt after the captivity; Ne. 10:39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superceded Moses; with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, etc., "by the Spirit;" 1 Ch. 28:10-13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superceded by Solomon's, the Ark was borne from the former to the latter; 2 Ch. 5:2-8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Num. 3:29-31; 10:17,21. So the court in which the Temple stood was properly called the Sanctuary.--Prudeau. We learn the same from 2 Ch. 29:18,21. "We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in verse 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Ex. 15:17, "Thou shalt bring them in and plant them in the mountain of thine inheritance in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established."

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "A City;" Heb. 11:10; a "Tabernacle," Ch. 8:2; "A Building in the heavens;" 2 Cor. 5:1. And the Lord has chosen Mount Zion in Palestine for the place of its final location; Ps. 132:13,14. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain;" (Ps. 78:54), which was its chosen border or place; but not the Sanctuary itself; any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: "Let them make me a Sanctuary;" Ex. 35:9. "The shekel of the Sanctuary," (Ex. 30:13) and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every

wise-hearted man, In whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary;" Ex. 26:1-6. "Before the vail of the Sanctuary," Lev. 4:6. "Carry your brethren from before the Sanctuary;" Lev. 10:4. "Nor come into the Sanctuary;" Lev. 12:4. "He shall make atonement for the holy Sanctuary;" Lev. 16:33. "Reverence my Sanctuary;" Lev. 11:30; 26:2. "Nor profane the Sanctuary of his God;" Lev. 21:12. "Vessels of the Sanctuary;" Num. 3:31. "Charge of the Sanctuary;" Num. 3:32,38. "They minister in the Sanctuary;" Ch. 4:12. "In the Sanctuary and in the vessels thereof;" ver. 16. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;" Ch. 4:15; 7:9; 10:21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;" Ch. 8:19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;" Ch. 28:1. "He hath defiled the Sanctuary of his God;" Ch. 19:20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord"; Jos. 24:26. "All the instruments of the Sanctuary"; 1 Ch. 9:29. "Build ye the Sanctuary"; Ch. 22:19. "Governors of the Sanctuary"; Ch. 24:5. "The Lord hath chosen thee to build an house for the Sanctuary;" Ch. 28:10; 2 Ch. 20:8. "Go out of the Sanctuary;" Ch. 26:18; 29:21; 30:8. "Purification of the Sanctuary;" Ch. 30; 19; 36:17.

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor any land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," (Ju. 18:31; 1 Sam. 1:9-24), and was pitched at the city of Shiloh at the time of dividing the land; 18:1,10; hence it was called the "Tabernacle of Shiloh," (safety and happiness), Ps. 78:60. The Lord forsook it when the Philistines took the Ark (1 Sam. 4:3-11) and delivered his strength into captivity, and his glory into the enemy's hand; verse 21.

It was brought back to Kirjath-jearim (1 Sam. 7:1,2), thence to the house of Obadedom, thence to the city of David which is Zion (2 Sam. 6:1-19; verse 9), and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple (1 Kings 8:1-6), which was built in Mount Moriah near Mount Zion; 2 Ch. 3:1. The Lord has chosen Zion to dwell in at rest forever; (Ps. 132:13,14) but as yet he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have "mercy on Zion" and build it up; then Jerusalem upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down;" (Ps. 102; Isa. 33:20. And then "the people shall dwell in Zion at Jerusalem"; Verse 18,19. The Song of Moses (Ex. 15); is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in their midst, and is built and forms a part of the city whose name is "The Lord is there."

The Priesthood of Christ.

The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly of the better covenant;, to the Son of God. He fulfills both the Priesthood of Melchisedec and Aaron. In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi.

1. He was "made an High Priest forever, after the order of Melchisedec." Taxis, rendered ordered, properly signifies "series, succession." Christ, like Melchisedec, had no priestly descent or pedigree; Heb. 7:3 (margin), i.e. he neither followed nor will have a successor in office; and "because he continueth ever, hath an unchangeable Priesthood," (which passeth not from one to another; margin) verse 24.

The Priesthood of Levi to be continuous had many and a succession of priests, "because they were not suffered to continue by reason of death;" verse 23.

2. Being after the order of Melchisedec, he is superior to the Sons of Levi; because he is blessed and received tithes from them in Abraham; verses 1,7,9,10.
3. He is King and Priest; a King by birth, being from the tribe of Judah, and a Priest by the oath of his Father; verses 14,21.
4. Being himself perfect, and his priesthood unending, he is able to "perfect forever" and "save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He was not called after the order of Aaron; i.e. not in his succession; but this does not at all prove that the Priesthood of Aaron was not typical of the Priesthood of Christ. Paul distinctly shows that it is.

1. After calling upon us to "consider the Apostle and High Priest of our profession (or religion) Christ Jesus," he lays the foundation of the investigation by drawing the analogy between Moses over his house [olkos, people] and Christ over his (Heb. 3:1-6), and says: "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." This clearly shows that the Mosaic economy was typical of the divine.

2. He shows that he was called of God to be an High Priest "as was Aaron;" Ch. 5:1-5.

3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Abraham, "was in all points tempted like as we are, yet without sin," was made "perfect through suffering," and "In all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" Chs. 2,4

[There is no #4.]

5. Both were ordained for men in things pertaining to God: that (they might) "offer both gifts and sacrifices for sins;" Ch. 5:1; 8:3.
6. Paul evidently considered the Levitical priesthood typical of Christ's from the pains he takes to explain the analogies and contrasts between them; as.
7. "And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood."
8. "Who needeth not daily, as those high priests to offer up sacrifices, first for his own sins, and then for the people's; for this he did once when he offered up himself."
9. "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son who is consecrated [perfected, margin] for evermore;" Ch. 6:23-28.
10. "But now hath he obtained a more excellent ministry" than theirs; Ch. 8:6.
11. "By how much also he is the mediator of a better covenant" than theirs; Ch. 8:6.
12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle" than theirs; Ch. 9:11.
13. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place," ver. 12.
14. "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal spirit offered himself without spot to God purge your conscience;" ver. 13,14.
15. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself;" ver. 24.
16. "Nor yet that he should offer himself often, as the high priest entereth into the holy place very year with blood of others;" but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself;" vs. 25,26.
17. "And as it is appointed unto [the] men [priests] once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," vs. 27,28.
18. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;" but "by one

offering he hath perfected forever them that are sanctified;" Ch. 10:1,12.

19. "It is not possible that the blood of bulls and of goats should take away sins;" "but a body hast thou prepared me;" vs. 4,5. These are a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ's, and there is a resemblance in every instance, but Christ's is superior to Levi's.

I add one more. Ch. 8:4,5. "For if he were on earth he should not be a priest, seeing that there (margin, they) are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things."

The features of the substance always bear a resemblance of those of the shadow, hence the "heavenly things" referred to in this text must be priestly service "In the heavens" (Vs. 1,2) performed by our high priest in his Sanctuary; for if the shadow is service, the substance is service also.

As the priests of the law served unto the example and shadow of the heavenly service we can from their service learn something of the nature of the heavenly service. "Moses was admonished of God when he was about to make the tabernacle; for, see (salth he) that thou make all things according to the pattern showed to thee in the Mount."

None can deny that, in obedience to this admonition, Moses made or instituted the Levitical priesthood; it was then "according to the pattern" which the Lord showed him, and that pattern was of heavenly things, Ch. 9:23. If there was not another text to prove that the Levitical priesthood was typical of the Divine, this would abundantly do it. Yet some are even denying this obvious import of that priesthood; but if this is not its import, I can see no meaning in it. It is an idle round of ceremonies without sense or use, as it did not perfect those for whom it was performed; but looked upon as typical of the heavenly, it is replete with the most important instruction. As this is the application made of it by the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood.

"Now when these things [the worldly Sanctuary with its two apartments and the furniture in each] were thus ordained, the priests went always [daily, Ch. 7:27; 10:11] into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once each year, not without blood, which he offered for himself, and for the errors of the people." Ch. 9:6,7. Here Paul divides the services of the Levitical priesthood into two classes--one daily in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt offering of two lambs, one in the morning and the other at even, with a meat offering which was one tenth of an ephah of flour mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy; Ex. 29:38-42; Num. 28:3-8. In connection with this, they burned on the golden altar in the Holy, sweet

Incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. Ex. 30:34-38; 31:11; 30:7-9. The same was afterwards done at the Temple. 1 Ch. 26:37-40; 2 Ch. 2:4; 13:4-12; 13:3; Eze. 3:3.

This did not atone for sins either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as At-one-ment.

Examples.--The italicised words are, in the text, synonymous with atone or atonement. Ex. 29:36; "Thou shalt cleanse the altar when thou has made an atonement for it." Lev. 12:8; "The priest shall make an atonement for her and she shall be clean." Lev. 14:2; "This shall be the law of the leper in the day of his cleansing." Ver. 21; "The priest shall make an atonement for him and he shall be clean." The atonement could not be made for him till after he was healed of the leprosy, Ch. 13:45,46. Till he was healed, he had to dwell alone without the camp. Then, Ch. 14:3,4; "The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean," etc. The law was the same in cleansing a house from the leprosy. Ver. 33-57; The stones affected with the plague were removed and the house "scraped within round about" and then repaired with new material.

Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. Ver. 48; "And he shall take to cleanse the house two birds" etc. Ver. 49; "And he shall cleanse the house with the blood of the birds" etc. Ver. 52,53; "And make an atonement for the house, and it shall be clean." Ch. 16:18,19; "And he shall go out unto the altar that is before the Lord, and make an atonement for it." "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." Ch. 8:15; "And Moses took the blood, and put it upon the horns of the altar round about with his finger and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it," 2 Ch. 29:29; "And they made reconciliation with their blood upon the altar, to make an atonement for all Israel," Jer. 33:8; "I will cleanse them from all their iniquities," "and I will pardon all their iniquities." Rom. 5:9-11; "Being now justified by his blood," "by whom we have now received the atonement," 2 Cor. 5:17-19; "Who hath reconciled us to himself by Jesus Christ," Eph. 2:16; "And that he might reconcile both unto God," Heb. 9:13,14; "The blood of bulls sanctifieth to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works." He is the Mediator for the "redemption of the transgressions," and to "perfect forever them that are sanctified," Ch. 10:14; Eph. 1:7; "In whom we have redemption through his blood, the forgiveness of our sins," Acts 3:19; "Be converted that your sins may be blotted out."

From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify, the same work, viz., bringing into favor with God; and in all cases blood is the means, and sometimes blood and water. The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministration was different from that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies--the former was made for individual cases, the latter for the whole nation of Israel collectively--the former was made for the forgiveness of sins, the latter for blotting them out--the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.

The individual atonement for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The 1st Ch. of Lev. gives directions for the burnt-offering, the 2d for the meat-offering, the 3d for the peace-offering, and the 4th for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The trespass-offering, Ch. 5 and 5:1-7 was similar to the sin-offering. "If a soul sin through ignorance," Ch. 4:2, "when he knoweth of it, then shall he be guilty," Ch. 5:3, "And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing," ver. 5. From Num. 5:6-8, it appears that confession and restitution are necessary in all cases before the atonement could be made for the individual. "When a man or woman shall commit any sin that man commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his trespass with the principle thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass-offering to the door of the tabernacle of the congregation on the north side of the altar of burnt-offering in the court, Ch. 4:24; 1:1; 17:1-7, there he (or the elders) laid his hand on its head and killed it, Ch. 4:2-4, 13-15, 22-24, 27-29. Then, the victim being presented and slain, the priest that was anointed took some of the blood into the Holy, and with his finger sprinkled it before the veil of the Sanctuary and put some of it upon the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made an atonement for the individual, and his sin was forgiven, Ch. 4:5-10, 16-20, 25, 26, 30-35. The carcasses of the sin-offerings were taken without the camp and burned "in a clean place," Ch. 4:11, 12, 21.

It should be distinctly remembered that the priest did not begin his duties till he obtained the blood of the victim, and that they were all performed in the court (the enclosure of the Sanctuary), and that the atonement thus made was only for the forgiveness of sins. These points are expressly taught in this Ch. and the following one on the trespass-offering. Here is

an atonement, to make which, the priests only entered the Holy, and to make It they could enter that apartment "always" or "daily." "But into the second [the Holy of Holies] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people," Heb. 9:7; "Errors of the people," Laos nation. This defines the yearly to be.

The National Atonement, of which the Lord "speaks particularly" in Lev. 16: "And the Lord said unto Moses, speak unto Aaron, thy brother, that he come not at all times into the holy place within the vail, before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat:" ver. 2. For what purpose and when could he enter it? "To make an atonement for all Israel (the whole nation), for all their sins once a year," "on the tenth day of the seventh month," ver. 34,29. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now assemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty, ver. 4, Ex. 28, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast-plate of judgment on his heart, with their names therein that he may bear their judgment, also in it the Urim and Thummim (light and perfection), and the plate of pure gold, the holy crown (Lev. 8:9), with "HOLINESS TO THE LORD" engraved upon it, placed upon the fore-front of his mitre that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement to cleanse them, that they may be clean from all their sins before the Lord, ver. 30. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering ver. 3, and for the people, two goats; one for a sin-offering and the other for the scape-goat, and a ram for a burnt-offering, vs. 5-8. He killed or caused to be killed the bullock for a sin-offering for himself, ver. 11. "Then he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bringing it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times," vers. 12-14. So much in preparation to make the atonement for the people; a description of which follows:

"Then shall he kill the goat of the sin-offering which is for the people and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for [cleanse, see marginal references] the holy place [within the vail, ver. 2] because of the uncleanness of the children of Israel, because of their transgressions in all their sins: and so shall he do for [i.e. atone for or cleanse] the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness, vs. 15,16; "And he shall go out [of the Holy of Holies] unto the altar that is before the Lord [in the Holy] and make an atonement for it; and shall take of the blood (for himself) and of the blood of the goat (for the people) and put it upon the horns of the altar round about. And he shall sprinkle of the

blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel," ver. 18,19. This altar was the golden altar of incense in the Holy upon which the blood of individual atonements was sprinkled during the daily ministration. Thus it received the uncleanness from which it is now cleansed. Ex. 30:1-10; "Aaron shall make an atonement upon the horns of it once a year, with the blood of the sin-offering of atonement." We see from verse 20, that at this stage of the work "he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," i.e. the Holy of Holies, the Holy, and the altar in the latter.

We have before seen that atone, reconcile, cleanse, etc., signify the same, hence at this stage he has made an end of cleansing those places. As the blood of atonements for the forgiveness of sins was not sprinkled in the court, but in the tabernacle only, the entire work of cleansing the Sanctuary was performed within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the veil contained the ark of the covenant, covered with the mercy-seat, overshadowed by the cherubims, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean? Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this Sanctuary, which was a type of the new covenant Sanctuary was cleansed.

The high priest on this day "bore the iniquities of the holy things which the children of Israel hallowed in all their holy gifts," Ex. 28:38. These holy things composed the Sanctuary. Num. 18:1. "And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the Sanctuary." This "iniquity of the Sanctuary" we have learned was not its own properly, but the children of Israel's, God's own people's, which it had received from them. And this transfer of iniquity from the people to the Sanctuary was not a mere casualty, incident on scenes of lawless rebellion, bloodshed or idolatry among themselves, nor the devastation of an enemy; but it was according to the original arrangement and regular operation of this typical system. For we must bear in mind that all the instructions were given to Moses and Aaron before the erection of the Sanctuary. Provision was made to make atonement for sins committed in ignorance; but not till after they were known, Lev. 4:14; 5:3-6, then of course they became sins of knowledge. Then the individual bore his iniquity, Lev. 5:1-17; 7:1-8, till he presented his offering to the priest and slew it, the priest made an atonement with the blood, Lev. 17:11, and he was forgiven, then of course free from his iniquity. Now at what point did he cease to bear his iniquity? Evidently when he had presented his victim slain; he had then done his part. Through what medium was his iniquity conveyed to the Sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the veil and on the altar. Thus the iniquity was communicated to their Sanctuary. The first thing done for the people on the 10th day of the 7th month was to cleanse it, thence by the same means, the application of blood. This done, the high priest bore the "iniquity of the Sanctuary" for the people "to make atonement for them," Lev. 10:17. "And when he hath made an end of reconciling the holy place [within the veil, ver. 2] and the tabernacle of the congregation and the

altar [or when he hath cleansed the Sanctuary], he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions and all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities into a land not inhabited [margin, of separation] Lev. 16:20-22. This was the only office of the scape-goat, to finally receive and bear away from Israel all their iniquities into an uninhabited wilderness and there retain them, leaving Israel at their Sanctuary, and the priest to complete the atonement of the day by burning the fat of the sin-offerings, and offering the two rams for burnt offerings on the brazen altar in the court, vs. 24,25. The burning without the camp of the carcasses of the sin-offerings closed the services of this important day. Ver. 27.

The Antitype. As this legal system which we have been considering was only a "shadow," a "figure" and "patterns," of no value in itself only to teach us the nature of that perfect system of redemption which is its "body," the "things themselves;" which was devised in the councils of heaven, and is being wrought out by "the only Begotten of the Father;" let us, guided by the Spirit of truth, learn the solemn realities thus shadowed forth. By these patterns, finite as we are, we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves." Here we find the entire ministry of the law fulfilled in Christ, who was anointed with the Holy Ghost and by his own blood entered his Sanctuary, heaven itself, when he ascended to the right hand of the throne of the Majesty in the heavens, as "A minister of the [Hagion] Holies etc., Heb. 8:6-2. Paul, after speaking of the daily services in the Holy, and the yearly in the Holy of Holies, says, Ch. 9:8. "The Holy Ghost this signifying that the way of the Holies [Hodon Hagion] was not yet made manifest; while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered" etc., "until the time of reformation: But Christ being come, an High Priest of the [ton] good things to come, by a greater and more perfect tabernacle, not made with hands, "by his own blood he entered on or into the holy things" (eis hagia) Ch. 9:8-12. The phrase, eis hagia, in ver. 12, is the same as that rendered "holy places," ver. 24. Hagia, in these two verses, is in the acc. pl. neuter and governed by the prep. eis which signifies on, into, upon, or among, Hagia, being a neuter adjective, is properly rendered "holy things;" but Hagia in ver. 2, is in the nom. sin. fem. and properly rendered, Holy place. The definite article "the," belonging before "good things" in ver. 11 and Ch. 10:1, makes the expression mean things "good in themselves, or abstractly good." This shows the perfect harmony of Ch. 9:11,12,23,24, and Ch. 10:1. The "things" are "good in themselves," "holy," or "heavenly," and in "heaven itself" where Christ has entered as our High Priest to "minister" for us; and those "holy things" "in heaven" are connected with the "greater and more perfect tabernacle," "which the Lord pitched and not man;" the same as the holy things of the first covenant were connected with their tabernacle, Ch. 9:1-5; and all those holy things together make the Sanctuary. The Holies (two) ver. 8, the way of which was not made manifest till the time of reformation, when Christ shed his own blood, belong to his "greater and more perfect tabernacle," spoken of in the next verse. I translate the

names literal, because they are not literal in our common version. The Douay Bible has them as here given. The word in Ch. 9:8,10,19, is Hagion, "of the Holies," instead of the "holiest of all;" and shows that the blood of Christ is the way or means by which he, as our High Priest was to enter both apartments of the heavenly tabernacle. Now if there be but one place in the heavens, as many say, why were there two in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who "despise the law" and "corrupt the covenant of Levi" can explain this; if not, we advise them to abide by Paul's exposition of the matter.

Chap. 6:19,20, is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the vail. But the vail which divides between the Holy and the Holy of Holies is "the second vail," Ch. 9:3; hence there are two vails, and that in Ch. 6, being the first of which he speaks, must be the first vail, which hung before the Holy, and in Ex. was called a curtain. When he entered within the vail, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the vail, i.e. the atonement of both apartments, including both the forgiveness and the blotting out of sins. Those who hold that Christ entered the Holy of Holies at, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so, the events of the legal tenth day, have had their antitypes during the Gospel Dispensation. The first event in the atonement service of that day, was the cleansing of the Sanctuary, as we have seen from Lev. 16. Then, upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries, was then cleansed. I call them their Sanctuaries, for they are not the Lord's. But if the Lord's new covenant Sanctuary was then cleansed the 2300 days ended then; but if they are years, which we all believe, they extend 1810 years beyond the 70 weeks, and the last of those weeks was the first of the new covenant or Gospel Dispensation. The fact that those days reached 1810 beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation: Again, if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, Heb. 9:6, previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the forgiveness of sins, and I have found no evidence that such an atonement was made on the tenth day of the seven month. The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Saviour, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of the seventh month; or else he fulfilled the whole law except one three hundred and sixtieth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang?

If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things to come, was fulfilled within itself, that the shadow and substance filled the same place and time; also they will need to prove that the entire atonement for the forgiveness of sins was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to every one, that if the antitype of the yearly service (Heb. 9:7) began at the first Advent, the antitype of the daily (Heb. 9:6) had been previously fulfilled; and, as the atonement for forgiveness was a part of that daily service, they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation. Such a theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Saviour and his commission to his apostles, by their subsequent teaching and the history of the Christian church. But again, they say the atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest? but who officiated on Calvary? Roman soldiers and wicked Jews.

2. The slaying of the victim was not making the atonement: the sinner slew the victim, Lev. 4:1-4, 13-15, etc., after that the Priest took the blood and made the atonement. Lev. 4:5-12, 16-21.

3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing any thing on earth after his resurrection, which could be called the atonement.

4. The atonement was made in the Sanctuary, but Calvary was not such a place.

5. He could not, according to Heb. 8:4, make the atonement while on earth. "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly.

6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us.

Let us now examine a few texts that appear to speak of the atonement as passed. Rom. 5:11; "By whom we have now received the atonement," [margin, reconciliation]. This passage clearly shows a present possession of the atonement at the time the apostle wrote; but it by no means proves that the entire atonement was then in the past.

When the Saviour was about to be taken up from his apostles, he "commanded

them that they should not depart from Jerusalem, but wait for the promise of the Father," which came on the day of Pentecost when they were all "baptized with the Holy Ghost." Christ had entered his Father's house, the Sanctuary, as High Priest, and began his Intercession for his people by "praying the Father" for "another Comforter," John 14:15, "and having received of the Father the promise of the Holy Ghost." Acts 2:33 he shed it down upon his waiting apostles. Then, in compliance with their commission Peter, at the 3d hour of the day began to preach, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts 2:38. This word remission, signifies forgiveness, pardon and more literally sending away of sins.

Now put by the side of this text another on this point from his discourse at the 9th hour of the same day, Ac. 3:19, "Repent ye therefore; and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Here he exhorts to repentance and conversion (turning away from sins); for what purpose? "That your sins may be (future) blotted out." Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows, and must of necessity be preceded by them. Repentance, conversion, and baptism had then become imperative duties in the present tense; and when performed, those doing them "washed away" (Ac. 22:16) remitted or sent away from them their sins. (Ac. 2:28); and of course are forgiven and have "received the atonement;" but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had when he had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy and sprinkled it before the vail and upon the altar and thus made an atonement for him, and he was forgiven. Only that was the type, and this the reality. That prepared for the cleansing of the great day of atonement, this for the blotting out of sins "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus." Hence, "by whom we have now received the atonement" is the same as "by whom we have received forgiveness of sin." At this point the man is "made free from sin." The Lamb of Calvary's cross is our victim slain; "Jesus the Mediator of the new Covenant" "in the heavens" is our interceding High Priest, making atonement with his own blood, by and with which he entered there. The essence of the process is the same as in the "shadow." 1st, Convinced of sin; 2d, Repentance and Confession; 3d, Present the Divine sacrifice bleeding. This done in faith and sincerity we can do no more, no more is required.

Then in the heavenly Sanctuary our High Priest with his own blood makes the atonement and we are forgiven. 1 Peter 2:24; "Who his own self bare our sins in his own body on the tree." See also Matt. 8:17; Isa. 53:4-12. His body is the "one sacrifice" for repenting mortals, to which their sins are imputed, and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary. That was offered "once for all," "on the tree;" and all who would avail themselves of its merits must through faith, there receive it as theirs, bleeding at the hands of sinful mortals like themselves. After thus obtaining the atonement of forgiveness we must "maintain good works," not the "deeds of the law;" but "being dead

to sin should live unto righteousness." This word we all understand to be peculiar to the Gospel Dispensation.

THE AGE TO COME. All believers in the Bible expect a glorious age to follow the present, and entertain some ideas of its nature which they profess to have drawn from the Bible. The churches think the Bible teaches the final triumph of Christian principles in the conversion of all nations; while we believe that the glories of that age will be ushered in by the personal and visible Advent of Jesus, the resurrection and change of his saints and the destruction of his enemies. Hence all admit our licenses to inquire and speak the nature of that age, and certainly we have liberty to learn what the Scriptures say on the subject.

Lu. 20:34,35: "And Jesus answering said unto them, The children of this world age marry and are given in marriage; but they which shall be accounted worthy to obtain that world age and the resurrection from the dead, neither marry nor are given in marriage." "That world" is placed in contrast with "this world"--in "this" they marry and are given in marriage, in "that" they shall do neither; but are exempt from death and are like the angels. Thus he teaches a future and peculiar age, to enjoy which we must also obtain the resurrection from the dead. It will be an age of rewards, "Thou shalt be recompensed at the resurrection of the just." "Blessed is he that shall eat bread in the Kingdom of God." "Verily, I say unto you, That ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall act upon 12 thrones judging the 12 tribes of Israel." Our Father's Kingdom for which we now pray will then have come, when His WILL will be done on earth as it is in heaven. It will be "the day of the Lord," "the day of judgment and perdition of ungodly men;" in which the heavens and earth which are now shall pass away, and the promised New Heavens and earth appear. This identifies "the age to come" with "the times of restitution." "Apokalasions, restoration of any thing to its former state, hence, the introduction of a new and better era;" and "the times of refreshing." "Anapauris, refreshing coolness after heat, recreation, rest." The identity of "the times of restitution" with "The Dispensation of the fulness of times." Eph. 1:10 is also apparent. As Peter in Ac. 3: presents the two cardinal points in the atonement, conversion present, and blotting out of sins future; So Paul in this Epistle, ch. 1:7, says, "In whom we have redemption, the forgiveness of sins." At the same time we receive the Holy Spirit of promise, the earnest of our inheritance, ver. 13,14, which makes known to us the mystery of his will, "That in the dispensation of the fulness of times he might gather together all things en, in, or by Christ, both which are in heaven and which are on earth." This gathering is the future object of hope the same as the redemption deliverance procured by the payment of a ransom of the purchased possession. Ver. 14: The things to be gathered are in heaven and earth. Anakephaloios, signifies to bring or reduce back again under one head. That is, the different and sundered parts of the Kingdom, Capitol and King "in heaven," the subjects and territory "on the earth," are to be redeemed or gathered again into one kingdom under one "Head," of the Son of David, and the Dispensation of the fulness of times is the period in which it is to be done. This is the period of inheritance and follows that of ship, the dispensation of grace, ch. 3:2,6. In it the promises of the

covenants in their largest sense will be inherited. We think it has been shown that the atonement of the Gospel dispensation is the antitype of that made by the priests in their daily service, and that prepared for and made necessary the yearly atonement, and cleansed the Sanctuary and the people from all their sins. It appears like certainty, that the antitypes of the daily ministration of the priests and the vernal types stretch through the Gospel Dispensation; as that composed but part of the atonement and antitypes, we have good reason to believe that the remaining antitype, the autumnal, and the remainder of the atonement, the yearly, will be fulfilled on the same principle as to time and occupy a period or dispensation of at last 1000 years. "That age" will be highly exalted above "this age," and form the stepping-stone to the unmingled, fadeless and eternal glories of the earth redeemed and Edenized again. Who can find fault, if the Lord has given us in the law the shadows of that age! Who will not rather seek the Spirit of Truth which shall "bring all things to your remembrance," even "the Law of Moses" and "show us things to come," "the good things to come"? It will be literally an age of repairs, in which immortal saints will engage under the supervision of the King of kings--an age of restitution, of blotting out of sin with all its direful effects, the age for the redemption of the purchased possession, the grand and final Jubilee, in which all the captives of Zion in and out of the grave, being released and gathered from among the heathen and out of all countries, shall be cleansed from all their iniquities, possess their "own land," and the wastes shall be builded. They shall be "one nation;" "And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgment, and observe my statutes, and do them." "And I will set my Sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my Sanctuary shall be in the midst of them for evermore." They shall know this when Satan shall gather them, Gog and Magog, from the four quarters of the earth about the "camp of the Saints and the beloved City," (Rev. 20:8,9) when they shall "come into the land that is brought back from the sword," "the land of unwalled villages," the [one] desolate places that are now inhabited by "them that are at rest," "that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." But "every man's sword shall be against his brother," and "fire from God out of heaven shall devour them;" Ezek. 36,37,38. We have seen that the Dis. following the Gos. Dis. is a day of cleansing. Even after the Lord has taken his people from among the heathen and gathered them out of all countries into their own land, which is evidently the same as bringing them up out of their graves into the land of Israel, "Then, after the resurrection and they are brought into their own land will I sprinkle clean water upon you, and ye shall be clean;" 36:24,25.

To cleanse the people, that they might be clean from all their sins "before the Lord" was the object of the atonement of the tenth day of the seventh month under the law; Lev. 16:30. The evidence is satisfactory to my mind that that day is the type of the Dispensation of the fulness of times, the age to come. What! are we to be sinful and unclean when immortal! Let us "be patient." "The righteous shall not make haste." The Lord says he will sprinkle them with clean water and cleanse them thereby after he has gathered them into their own land. Whether the sprinkling of water is literal or figurative, it shows that he will perform a cleansing process upon them.

Blood and water issued from our Saviour's side. Objects under the law were cleansed by blood and water; and we have already seen that if those objects were physically unclean, as by the leprosy or any thing else, all such uncleanness had to be removed in preparation for the cleansing. The atonement was made for the object with blood or blood and water, and the atonement cleansed them. So our Saviour after he had cleansed the leper of his disease commanded him to go and offer for his cleansing; Mark 1:41-44. So the people were themselves freed from their sins by the atonement previously made for them individually in the Holy, to prepare them for the yearly cleansing.

From this it is manifest that the whole house of Israel will need to have their sins forgiven and their vile bodies changed to fit them for the cleansing spoken of; Ezek. 36:25. The cleansing of the Sanctuary did not finish the cleansing for the people; for, after the Scape-goat had borne away all the iniquities of the people, the high priest had yet to offer the burnt-offerings and burn the fat of the sin-offerings on the altar in the court, which formed a part of the atonement of the day; and it required the whole atonement of that day to cleanse the people; Lev. 16:22-30.

The cleansing of the Sanctuary, in fulfillment of the law, is the first event in the antitype of the tenth day of the seventh month. We have seen, both from the New Testament and the Old, that this Sanctuary is not earthly but Heavenly, as the Sanctuary of the first covenant formed a part of old Jerusalem, so the Sanctuary of the new covenant formed a part of New Jerusalem. Here an inferential objection arises, which in many minds overwhelms any amount of Bible argument on this point. It is, New Jerusalem cannot be defiled, hence needs no cleansing; therefore, New Jerusalem is not the Sanctuary. A very summary process of inferential deduction truly, especially for those who have said so much on the insufficiency of mere inferential testimony. We would advise them to review the grounds of their faith, and see how many and strong arguments they have for the earth or Palestine being the Sanctuary, and how many objections to the Sanctuary of the new covenant being where its Priest is, that are not entirely inferential; and then in place of their inferences, take the plain testimony of the Word and teach it. But how was the Sanctuary defiled? The Sanctuary of the Old Testament, being on earth, could be, and was, defiled in various ways--by an unclean person entering it; "She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled;" Lev. 12:4. It could be profaned by the high priest going out of it, while the anointing oil was upon him, for the dead; (Lev. 21:12); by a man's negotiating to purify himself; Num. 17:20. All the chief of the priests and of the people polluted it by transgressing very much after all the abominations of the heath; 2 Ch. 36:14. "Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations [idolatry], therefore will I diminish thee." Eze. 5:11.

Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths: for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; Eze. 23:38,39. "Her priests have polluted the sanctuary; they have done violence to the law." Zeph. 3:4. Antiochus polluted it by offering swine "flesh upon its altar," Mac. From these texts we can clearly see, that it was moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord. True, it did become physically unclean, but that

uncleanness had to be removed before the atonement was made by which it was reconciled or cleansed. See 2 Chap. 29. And that, we have seen was the law of cleansing, Lev. 12 to 15; the object must be made visibly clean, so to speak, so that we would call it clean, to prepare it for its real cleansing with blood. Now no one supposes that New Jerusalem is unclean or ever has been, as its type was when overrun, desecrated and desolated by Syrian, Chaldean or Roman soldiery, or trode by wicked priests. Even if it were, the removing of such defilement would not be the cleansing it was to undergo at the end of the 2300 days. The sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency. The legal typical process of defiling and cleansing the sanctuary through the agency of the priest has been examined. With that in our minds, let us go to the New Testament. Paul says, Col. 1:19,20, "For it pleased the Father that in him should all fullness dwell, and having made [margin, making] peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven." When "things on earth" are spoken of in connection or contrast with "things in heaven," no one can understand them all to be in the same place. "Things in heaven" are to be reconciled as well as "things on earth."

If they needed reconciling they were unreconciled; if unreconciled, then unclean in some sense in his sight. The blood of Christ is the means, and Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth. People have an idea that in heaven where our Saviour has gone, every thing is, and always was perfect beyond change or improvement. But he said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." He went into heaven, and Paul says that the "building of God, an house not made with hands" is in the heavens; 2 Cor. 5:1.

For what did he go to his Father's house? "To prepare a place for you." Then it was unprepared, and when he has prepared it, he will come again and take us to himself. Again, Heb. 9:23, "It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." What were the patterns? "The tabernacle and all the vessels of the ministry," (ver. 21), which constituted the worldly Sanctuary; ver. 1. What were the heavenly things themselves? The greater and more perfect tabernacle (ver. 11), and the good things and the holy things (vers. 11,12). These are all in heaven itself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself," ver. 24. Paul here shows that it was as necessary to purify the heavenly things, as it was to purify their patterns, the worldly. *It was therefore necessary. Why? He has before been speaking of the daily ministration of the priests, and its antitype, Christ's mediation of the new covenant, "for the redemption of the transgressions." Under the former the blood of bulls and goats and the ashes of an heifer sanctified to the purifying of the flesh; but under the latter, the blood of Christ purges our conscience. Then (ver. 22) "without*

shedding of blood is no remission." The necessity of cleansing the heavenly things, is induced by the atonement being made therein by the blood of Christ for the remission or forgiveness of sins and purifying of our consciences. And almost all things are by the law purged with blood. The patterns were purified "every year" (ver. 25) with the blood of bulls and goats; but in the antitype of that yearly expiation the heavenly things themselves must be purified with the blood of the better sacrifice of Christ himself once offered. This reconciles the "things in Heaven" (Col. 1:20) and cleanses the Sanctuary of the new Covenant, Dan. 8:14.

The Scape-Goat

The next event of that day after the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because 1st, That goat was not sent away till after the High Priest had made an end of cleansing the Sanctuary, Lev. 16:20,21; hence that event cannot meet its antitype till after the end of the 2300 days. 2d, It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, He also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to nor into this people; neither into heaven, for that is not a wilderness or land not inhabited. 3d, It received and retained all the iniquities of Israel; but when Christ appears the second time He will be "without sin." 4th, The goat received the iniquities from the hands of the priest and he sent it away. As Christ is the priest the goat must be something else besides himself, and which he can send away. 5th, This was one of two goats chosen for that day, one was the Lord's and offered for a sin offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the Sanctuary from them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind and free from their iniquities. Lev. 16:7-10,22. 6th, The Hebrew name of the scape-goat, as will be seen from the margin of ver. 8, is "Azazel." On this verse Wm. Jenks, in his Comp. Com. has the following remarks: ["Scape-goat."] See diff. opin. in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azazel, the angel, (Strongone) who revolted." 7th, At the appearing of Christ, as taught from Rev. 20, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th, Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of Satan. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ.

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." Lev. 16:21; And John said, "Behold the Lamb of God, that taketh [margin, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st, They are imparted to the victim. 2d, The priest bore them in its blood to the Sanctuary. 3d, After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins), and his head will have been bruised by the seed of the woman; the "strong man armed" will have been bound by a stronger than he, "and his house (the grave) spoiled of its goods (the saints. Matt. 12:29; Lev. 11:21,22. The thousand years Imprisonment of Satan will have begun, and the saints will have entered upon their millennial reign with Christ. *The antitype of the legal tenth day, the Dispensation of the fulness of times, must begin long enough before the 1000 years of Rev. 20: to give time for the cleansing of the Sanctuary, and the antitype of confessing and putting the sins on the head of the scape-goat; which antitype covers the time occupied by "the last end of indignation;" the cry of God's elect to be avenged, Luke 18:1-8, the travail of Zion, (Ezekiel in the valley of dry bones), the loud cry of the 5th angel, Rev. 15:__, the Laodicean church, Rev. 3:14, and the 7 last plagues, Rev. 15 and 16. Our limits will not admit of particulars here. The first resurrection is fixed at the appearing of Christ, 1 Thess. 4:16, and the beginning of the 1000 at the first resurrection, Rev. 20:4-__.*

The Sanctuary must be cleansed before Christ appears; because, 1, He "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Now as his last act in bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin it is manifest that the Sanctuary must be cleansed before he appears. 2, The host are still under the indignation after the Sanctuary is cleansed, Dan. 8. Both the Sanctuary and the host were trodden under foot. "Unto 2300 days then shall the Sanctuary be cleansed," or justified (margin). This is the first point in the explanation, and after this Daniel still "sought for the meaning of the vision," and Gabriel came "to make him know what should be in the last end of the indignation." In the explanation which follows; he says nothing about the Sanctuary, because that had been explained by the Wonderful Numberer. He now tells him about the host upon whom the last end of the indignation still rests after the Sanctuary is cleansed. *This indignation is the Lord's staff in the hands of the wicked to chastise his people. It was first put into the hands of the Assyrian and has been inherited by each of successors, which have in turn been sent "against an hypocritical nation, to take the prey and to take the spoil, and to tread them down like the mire of the streets." Is. 10.*

The last end of the indignation is evidently the bitter persecutions, and

the severe and searching trial of God's people, after the Sanctuary is cleansed, and before the indignation is made to cease in the destruction of the little Horn, the fruit and the successor of the Assyrian, Dan. 8:25; Is. 5:12; 25:3. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [appointed time, margin] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," Is. 40:1,2. Jerusalem and the Lord's people are here spoken of, as the Sanctuary and host are in Dan. 8. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be New Jerusalem, for there was never any time set for pardoning the iniquity of Old Jerusalem which must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people are delivered and enter her with songs and everlasting joy. This message is similar to that in Isa. 52:9. After the good and peaceful tidings have been published, saying unto Zion, Thy God reigneth, it is declared, "The Lord has comforted his people, he hath redeemed Jerusalem." Jerusalem was in a state from which she had to be redeemed, and that before the resurrection; for the next verse says, "All the ends of the earth shall see the salvation of our God."--Day Star Extra 1846.

The Transition

The opinion generally obtains that the seventh trumpet ushers in the Age to come. The first thing upon its sounding are "great voices saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Three voices must be heard in the world in which those kingdoms are. It is also evident that the kingdoms sustain a different relation to God at the time these voices are heard, from what they did before the 7th trumpet sounded. The declaration, "He shall reign forever and ever;" and the humble expression of thanks from the four and twenty elders (a symbol of the whole church), "Because thou hast taken to thee thy great power and hast resigned," shows that at that time he began to reign in a special sense. Such voices have been heard since the 7th month '44, and produced the effects here described, deep humiliation and profound gratitude. This change of the relation of the kingdoms of this world to Christ, is the same as making his enemies his footstool (Heb. 10:13), which event was expected by him while he sat at the right hand of the Father fulfilling the daily ministration, vs. 11,12.

Rev. 10 gives in part the character and circumstances of the transition from the Gos to the following Dis. The angel that declares, "There should be time no longer," is not the Lord at his appearing, for after uttering that oath he told John, "Thou must prophesy again." Whatever the nature of this prophesying may be, it certainly follows the oath of verses 6,7.

I think we have misunderstood the 7th verse. We have understood or explained the 6th verse as the language of the angel, but the 7th was a declaration of

John; whereas both verses are the language of the angel, the 7th being a qualification or explanation of the 6th, showing the manner in which time should close. The angel of the Philadelphia church, having "an open door," gave the Midnight Cry with the solemn assurance of this oath. He swore, or positively declared, "That there should be time no longer, but in the days of the voice of the 7th angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." There are "days" (plural) in which the 7th angel begins to sound. Whether these days are literal or symbolic, which is most in accordance with the character of this book, they denote a short period of time, in which not only the 7th angel begins to sound, but the mystery of God is finished also. Thus we see that the mystery is finished, not in a point, but in a period, and while the mystery is finishing, the 7th angel is beginning to sound. What is the mystery to be finished? "The mystery of the gospel," Eph. 6:19. "The mystery which was kept secret since the world began, but is now made manifest." The riches of the glory of this mystery is Christ in you, the hope of glory, Col. 1:27. "The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel;" Eph. 2:4-6. It is the dispensation of the grace of God; ver. 2. These texts show that the mystery of God or Christ is the Gos. Dis. It is the period of hope and heirship. While we hope we pray for the object of hope, and that is glory--as exhibited on the Holy Mount, immortality, the Kingdom and society of Jesus. Until these are obtained we hope; and while we hope the mystery is not finished. Again, we are heirs during the mystery of God, and when that is finished, we shall become inheritors. We must therefore conclude that the mystery of God will end with the mysterious change from mortal to immortality; 1 Cor. 15:51-54. Then, as the Dispensation of the fulness of times begins with the 7th trumpet, and the Gos. Dis. reaches to the resurrection, it is manifest that the Dis. of the fulness of times, begins before the Gos. Dis. ends. There is a short period of overlapping or running together of the two Dispensations, in which the peculiarities of both mingle like the twilight, minglings of light and darkness.

This was also the manner of change from the Dispensation of the Law to the Gospel. Gabriel said to Daniel, "Seventy weeks are determined upon thy people and upon thy holy city." It is presumed that all agree that these 70 weeks reached to the end of the legal dispensation and no further. The Messiah came at the end of the 69 weeks and began to preach the gospel, (Mar 1:14,15; Matt 4:23) which Paul calls the New Covenant. And he confirmed this covenant with many for one week, the last one of the 70. Hence the legal Dispensation ended seven years after the Gos. Dis. began; and the last symbolic week of one was the first of the other; and while one was being finished, the other was being introduced and confirmed or established. Whether that period is an express type of the crisis period between the Gos. Dis. and the Dispensation of the fulness of times or not, it furnishes a strong argument from analogy, corroborating the plain testimony of the Word, that there must be such a period. I see no evidence that the latter must be of the same length of the former: To learn its length we must have recourse to other sources of evidence. Yet there is a striking similarity between them. At that time the world and the mass of God's professed people

were unbelieving, and greatly indifferent about the transpiring events in the Providence of God, momentous as they were. The adherents to the new era were a sect everywhere spoken against. They had little or no reverence for the old and commandment-nullifying traditions of Judaism. They were called movers of seditions, endangering the place and nation; drunken, because filled with the Holy Ghost; and mad, because might in the truth. They had peculiar faith; and their preaching and conduct were such as to cause the professors to accuse them of breaking the law; and finally they denounced and excluded the whole Jewish nation of religionists en masse for their infidelity. The teaching and practice ven of our Saviour and the apostles appeared to them contradictory--at times they seemed to recognize the authority of the law, and then again totally to disregard it, and insist upon the new order of things. He resolved their ten commandments into two, dismissed the woman without being stoned according to the law, forgave sins without the legal sacrifices, healed without requiring to offer according to law, and that even on the Sabbath day; and yet declared that he came not to destroy the law, but to fulfill it. Again, when he had healed a leper, he charged him to go and show himself to the Priest and offer for his cleansing those things which Moses commanded. He also ate the Passover according to law. Both he and his apostles, on some occasions excluded, and on others admitted the Gentiles to privileges, which according to the law could be enjoyed only by the Jews. Thus they recognized the presence and claims of both dispensations at the same time; one entering and displacing the other, not instantly, but gradually, by a succession of events, each distinct in itself, but all connected in harmony, transpiring in fulfillment of prophecy, and forming the circumstances of the Advent, which was one distinct event, and the nucleus of all the rest. A little before his crucifixion Jesus came as King to Jerusalem, the Metropolis and Capitol of that Dis.; the City was under his absolute authority for a time; he had declared its house desolate and now entered and cleansed the temple.

As then, so now, according to the Scriptures, a series of events constitute the circumstances of our Lord's appearing, and form the crisis of the two Dispensations. In that period his crucifixion and resurrection are the principle events to which all others are subservient. But there are other events connected with the Advent and which must of necessity precede it. of these events as we have already seen is the cleansing of the Sanctuary. Another is the marriage. That Christ ever was or ever will be married as human beings are, no one pretends; but that there is a divine transaction, illustrated for our understanding under the figure of a marriage, it is infidelity to deny. Christ is the Bridegroom and New Jerusalem the Bride. The marriage then signifies their union in a special sense, and of course must take place where the bride is, in the heavens. The heavens must receive Jesus till the times of restitution, then the Father will send him from the heavens. He went to his Father's House in Jew Jerusalem, and when he has prepared it he will come again from it to receive us. True the word Gamos, which is rendered marriage or wedding, signifies "the nuptial ceremony, including the banquet; but not the banquet alone, as some would have us believe. Where is the place of these transactions? With the Bride of course. When the Bridegroom came to the marriage the, he could not have come to the earth from heaven, for then he would have come from instead of to the marriage, but he must have come to the place of marriage, in New Jerusalem.

But, says one, How could he come where he was already? We must remember that the Bride is not a person, but a City, 12,000 furlongs or 1500 miles square. The central point and fountain of all its glory is the Ancient of days. Christ doubtless has been personally within the limits of that City ever since his ascension, and when the cry in '44 was given he came to the Ancient of Days and the scenes of marriage, which in their amplitude will occupy a great part, if not all, of the Dispensation of the fulness of times, then began. And, as when Christ comes again he will come from New Jerusalem after the scenes of marriage have there begun, every one will see that he will return to earth from the wedding, and we, waiting, will meet him and return with him to the bridal City to share in the festive joys.

Dear Brethren, I must close for the present and leave the subject with you. May the Lord correct and enlarge our conceptions of himself and his Plan, and direct our hearts into the patient waiting for Jesus. Let us in humble obedience follow the Lamb in the expanding developmetns of His Word and Providence.

CANANDAIGUA, N.Y., Jan. 17, 1846.

O. R. L. Crosier.

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To the Brethren and Sisters Scattered Abroad.

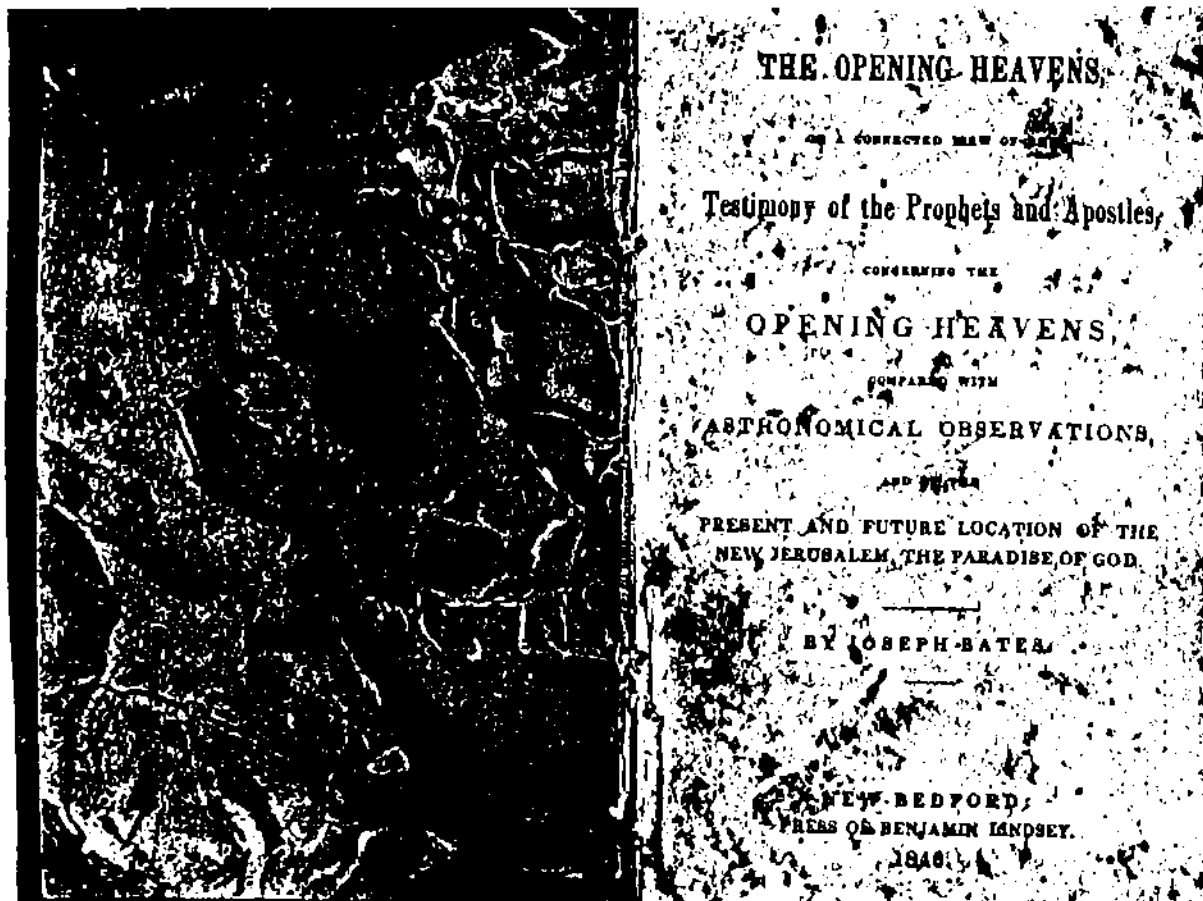
We have prayerfully examined the subject presented by Brother Crosier in the light of God's word, and are fully satisfied it is meat in due season, and if properly examined and understood will settle many difficulties in the minds of many brethren at this time.

In order to get it before the brethren, it becomes necessary to loan the money necessary for its publication, with the expectation that all who feel interested and have means will aid in the expense. The expense as near as we can now ascertain will be about \$30. Brethren here, as in most other places, are poor, (but rich in faith) but we can bear one-half of the expense, and will more if necessary.

If more should be refunded than the other half, it will be sent to Bro. Jacobs, or as brethren may direct. The subject, brethren, is now before you, and we do pray you will examine it carefully by the Word. May the Lord add his blessing.

The brethren will please direct to F. B. Hahn, Canandaigua, Ont. Co., N.Y.

HIRAM EDSON.
F. B. HAHN



PREFACE.

In presenting the following subject to the consideration of whom it may concern, I would here state that the two leading motives which have actuated and guided me through this absorbing subject has been—first, the truth of God to encourage and strengthen the true-believer. Second, to correct, or "rebuke" the spiritual views, (may I not say of almost all Christendom,) in respect to the appearing and kingdom of our Lord and Saviour Jesus Christ. Twenty-one years observation and experience, but more especially the last seven, in pursuit of this object, has taught me that truth is the only thing that can save the soul. But the great mass of the professed Christian world seem to pay no more regard to it than their great *Predecessor*, who said unto the Saviour "what is truth?" when he had just said to him that he "came into the world to bear witness unto the truth, and every one that is of the truth heareth my voice." Jesus in his last prayer for his disciples asks the Father to sanctify them through his truth. "Thy word is truth." *St. John*. Again, he saith, "The Spirit is truth." The forerunner of Christ said, "The law was given by Moses, but grace and truth came by Jesus Christ." Jesus says, "I am not come to destroy the law or the prophets; but to fulfil, for verily I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled." *Matthew*. Then of course man is required to believe "and live by every word that proceedeth out of the mouth of God." Third, thousands who have been looking for the personal appearing of the Lord Jesus from heaven in these last days, have, in their disappointment about his coming, given up the only Scriptural view, and are now teaching that he has come in spirit and this is all we shall ever see of him here. One single passage from the Saviour's last words, when about to leave the world in the flesh, ought to have rectified any such mistake: "And lo, I am with you, always, even unto the end of the world," meaning of course, his spirit. But I submit the subject.

Fairhaven, May 8, 1848.

JOSEPH BATES.

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THE OPENING HEAVENS.

"Verily, verily, I say unto you, hereafter ye shall see the Son of man, and the angels of God ascending and descending upon the son of man."—*John 1: 51*.

Notwithstanding my incompetency to do justice to this momentous subject, I feel constrained to throw out my views in this public manner, for the benefit of all who feel an interest in the second coming of our Lord and Saviour Jesus Christ, to set up, and establish his "everlasting kingdom," upon this renovated earth.

I believe, according to the testimony of the "two men seen in white apparel," that "this same Jesus which was taken up into Heaven will in like manner come again," (*Acts 1: 11*) from the same place, and stand in the same place he left. (*See Zach. xiv: 4*.) I believe he is in the third Heaven, in Paradise, with God, the Father; (*see 2 Cor. xii: 2, 4*; *Rev. III: 12*; *Heb. 1: 3, 9* and *34*) that he is now about to come with the Holy CITY, THE CAPITAL of his everlasting kingdom, and locate it in the "midst" of the promised land where he was crucified. According to this view then there is but one place in the heavens for this CITY to come from. A spiritual exposition of those glorious things, now about to be realized, bedevils the whole, and leaves no tangible ground for Bible people to stand on. Whoever attempts this wilfully will run the risk of losing his soul, for Jesus says "If any man shall add or take away from the words of the book of this prophecy, God shall take away his part (from the tree

of life—margin) and out of the Holy CITY." Rev. xii: 19. Proof positive, that the Saints have a part in the City, and not in themselves.

Let us now listen to his description of this glorious view he sees before him, while he sits, pen in hand, all ready to write down what transpires at the command of his guide.

"I, John, saw the holy CITY NEW JERUSALEM coming down from God, out of Heaven, prepared as a bride adorned for her husband." In the 5th v. John saw him that "was dead and is alive forevermore," seated upon "his throne;" and he said unto me "write, for these words are true and faithful." "And there came unto me one of the seven angels, saying come up hither, I will show thee the bride, the Lamb's wife; and he carried me away in the spirit to a great and high mountain, and showed me that great CITY THE HOLY JERUSALEM, descending out of Heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a Jasper stone, clear as crystal. And I heard a great voice out of Heaven saying, behold, the TABERNACLE of God is with men." What a beautiful description is here—please read the whole chapter. In the two first verses of the xii. chapter, we learn that the walls of this CITY enclose "the tree of life," "which is in the midst of the Paradise of God." Moses testifies that "the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And the tree of life also in the midst of the garden, and a river went out of Eden to water the garden, and became into four heads." (Gen. ii: 8, 10; iii: 3, 17, 22, 24. Compare this with Ezekiel's prophecy, xlvi: 3, 5, 12; also xlviii: 20, 35. There he speaks of waters first shallow and then deep; waters to swim in that could not be passed over, on the "banks of which shall be fruit every month, and the leaves for medicine." He also shows the four sides or "heads" to the river. The prophet Isaiah says "Look upon Zion, the City, Jerusalem, Tabernacle, a place of broad rivers and streams; where shall pass no galley with oars, neither shall gallant ship pass thereby;"—lxviii: 20, 21. Surely this is the same which Moses and Ezekiel has described; and John says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God. And whosoever will, let him take the water of life freely." Rev. xii: 17, 2, 7. Then this "Holy City, new

Jerusalem, the Zion of God, the Tabernacle of God, the Bride the Lamb's Wife, the Mother of us all," is a City, enclosed with a wall one hundred and forty-four cubits high, which embraces the "garden of Eden, the Paradise of God." And God calls it his "SANCTUARY." I suppose that it will be conceded by all, that the Garden of Eden at the time of the fall, was a hilly place, and was planted eastward. Yes, says one, and it is located in "Ethiopia or Assyria." How then is it, that the traveller and historian are entirely silent about it? Surely, it is a most remarkable place. Hear Moses's description of it: "Therefore the Lord God sent him (Adam) forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man: and placed at the East of the garden of Eden, Cherubims and a flaming sword which turned every way, to guard the tree of life." Gen. iii: 23, 24. Now we have no account that these Cherubims and flaming sword has ever been seen within the orbit of this planet (which is allowed to be 162 millions of miles in diameter) since the fall of man, but has been far removed out of their sight. The prophet says, "Behold the time shall come that those tokens which I have told thee, shall come to pass, and the Bride shall appear, and she coming forth shall be seen that now is withdrawn from the earth;"—xi. Edras: 7, 28. This shows that Paradise is not located in this planet. But perhaps you do not believe that Edras is a true prophet; well then, will you believe St. Paul? He says, "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, God knoweth) such an one caught up to the third Heaven—God knoweth how that he was caught up into Paradise and heard unspeakable words which is not (possible: margin) for a man to utter." 2 Cor. xii: 4. St. John's testimony agrees with Paul, for he says he "saw the Bride the Lamb's wife, coming down from God, out of Heaven," without doubt, the same place where he had been. But says the objector, if John saw it coming down 1750 years ago, it ought to have been here by this time. Very true; but John "saw things which must shortly come to pass." Rev. 1. Let us just look at a few of the things he saw, and remember at the same time how he was directed to write them down, that every important point might be recorded. He saw the "abomination (Popery) that maketh desolate set up," four hundred and forty-five years in the

future. Again, he saw the seven angels going forth with their trumpets to sound—he particularly describes the three last. See Rev. viii: 13; ix: 17, 19. Here he shows us what was to be the component parts of gunpowder, and in a very peculiar and clear manner describes the musket with the ball, (head) how they killed men 1350 years before muskets were used on horse-back—17th v. Further, how could he have described the second advent history so minutely as he has done in the xiv. chapter, if he had not have seen what was to be, and has been fulfilled; and how is it possible he could have given such a favorable picture of "Mystery Babylon," if he had not have seen in these last days of "perilous times," the professed children of God drinking from the old mother's cup of poison, while "she was drunk with the blood of the martyrs of Jesus." Rev. xvii. and xviii. Once more, how did David see that blood thirsty mob shoot out the lip, and laugh to scorn their Savior; and the four Roman soldiers under his cross dividing his garments and casting lots for his vesture, twelve hundred years before it took place. John xix: 23, 24. Why? just as St. John saw the *Holy City* coming down at the second advent of Jesus—just as I believe, it will be seen, "Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Rev. xxi: 11. The most precious is the green, spotted with red and purple. We will now look at the

ASTRONOMICAL VIEW.

From what part of Heaven will this glorious *Coff* appear? We answer, from where the flaming sword is "guarding the way of the tree of life," and the Cherubim are stationed. John i: 51. Fergusson, the celebrated astronomer of the last century, in describing some of the many wonders in the heavens, says "that the two bright clouds in the heavens at the south pole, called by mariners the clouds of Magellan, are by astronomers called cloudy stars, but the most remarkable of all the cloudy stars is that in the middle of Orion's sword, where seven stars (of which three are very close together) seem to shine through a cloud, very lucid in the middle, but faint and ill defined about the edges. It looks like a gap in the sky, through which one may see (well were) part of a much brighter region. Although most of the spaces are but a

few minutes of a degree in breadth, yet, since they are among the fixed stars, they must be spaces larger than what is occupied by our Solar System—the Solar System includes the Planet Uranus, which is one thousand and eight hundred millions of miles from the Sun, the circumference of her orbit in which she revolves around the Sun is calculated to be three hundred and fourteen millions of miles—and in which there seems to be a perpetual uninterrupted day among numberless worlds, which no human eye can ever discover.—*Fergusson's Treatise on Astronomy*, edition A. D. 1770.

Out of ninety-three, Orion is the most striking and splendid constellation in the Heavens; her center is mid way between the poles of heaven and directly over the equator of the Earth, and is visible from all the habitable parts of the Globe. On her south-eastern quarter is the beautiful star Sirius, (one of the most magnificent in the Heavens,) and on the north-west is stationed the Pleiades or seven Stars. "She rises at noon about the 24th of March" "and sets at noon about the 21st of June," and comes to the meridian January 23d, at 9 P. M. She is now to be seen for a little while, in the evening twilight, about one hour high, with the Planets Jupiter and Mars on her north and north-west. When the Lord answered Job out of the whirlwind, and demanded of him to answer to the wonderful questions which he was now about to put to him, he says "Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion?" When Amos, the Prophet exhorted his Israel to repentance, he endeavored to impress their minds with the power of God by advertising to the wonderful phenomena in the Heavens, by saying, "Seek him that maketh the Seven Stars and Orion," &c. &c.

Hooke, its first discoverer, gives the following description of it: "Astronomers place three stars close together in the sword of Orion; and when I viewed the middle-most with a Telescope, in the year 1656, there appeared in the place of that one, twelve other stars; among these three that almost touch each other, and four more besides appeared twinkling as through a cloud, so that the space about them seemed much brighter than the rest of the heaven, which appearing wholly blackish, by reason of the fair weather, was seen as through a curtain opening, through which one had a free view into another region

which was more enlightened. I have frequently observed the same appearance in the same place without any alteration; so that it is likely that this wonder, whatever it may be in itself, has been there from all times; but I never took notice of any thing like it among the rest of the fixed stars."

Sir William Herschel says, "If stars of the eighth magnitude are to be considered at an average of eight times further distant than those of the first, then this nebula cannot be supposed to be less than 350,000,000,000,000, three hundred and twenty thousand billions of miles from the earth. If its diameter at this distance subtend an angle of ten minutes, which it nearly does, its magnitude must be utterly inconceivable. It has been calculated that it must exceed 2,000,000,000,000,000, or two trillions of times the dimensions of the Sun, vast and incomprehensible as these dimensions are."—*See Dick's Siderial Heavens*, Vol. III, pp. 181, 182.

Says this author—"Suffice it to say that such an enormous mass of luminous matter was not created in vain, but serves a purpose in the divine arrangements corresponding to its magnitude and the nature of its luminosity, and to the wisdom and intelligence of him whose power brought it into existence. It doubtless subserves some important purpose, even at the present moment, to worlds and beings within the range of its influence. But the ultimate in all its bearings and relations, may perhaps remain to be evolved during the future ages of an interminable existence." Page 184.

Again, says the *Illustrated London News* of April 19th, 1845: "Marvellous rumors are afloat respecting the Astronomical discoveries made by Lord Rosse's monster Telescope. (This is said to be sixty feet long and its great speculum or reflecting large glass measures six feet in diameter and weighs three and three-fourths tons, and is calculated to discover glorious objects in the Heavens, to men heretofore unknown.) It is stated that Regulus, instead of being a sphere, is ascertained to be a Disc; and stranger still, that the nebula in the belt of Orion (meaning the bright place before stated) is a universal system, a sun with planets moving round it, as the earth and her fellows move around our glorious luminary."

Thus we see from all the testimony adduced, (and we could give much more were it necessary) that here is a

most wonderful and inexplicable phenomena in the heavens: a gap in the sky, more than 11,314,000,000 miles in circumference. Says the celebrated Huggins, "I never saw anything like it among the rest of the fixed stars—free view into another region more enlightened." I have had the pleasure (with others) during the past month, to see this wonder in the Heavens a number of evenings, through J. Dolan's, Jr.'s excellent Telescope.

It has been supposed by some, that this wonderful phenomena seen through the sword of Orion, has passed through some material change since it was first discovered by Huggins, one hundred and ninety years ago. On this point Sir John Herschel says: "When it is considered how difficult it is to represent such an object duly, and how entirely its appearance will differ even in the same Telescope, according to the clearness of the air or other temporary causes, we shall readily admit that we have no evidence of change that can be relied on."

As I had before partially examined the Bible view of the opening Heavens, I think I never shall forget the thrill that pervaded my whole being, the first time that I saw this celestial wonder opening its way down the western Heavens! Since then, when I have viewed it through the Telescope, my mind would instinctively revert to Moses's description of the liberated children of Abraham, passing through the Red Sea, with that wonderful miracle "the pillar of fire, between them and the Egyptian Host." My thoughts still running onward, from type to antitype, "God looking through the cloud of fire in the morning watch!" at once recognized the entrance of his chosen people. *Exo. xiv: 24, 27.*

Be in this morning watch God will not only look through this mighty space, (black on one side with the stormy cloud,) but, as the Prophet Joel says, he will "Hear out of Zion, and utter his voice from Jerusalem; and the Heavens and the earth shall shake; but the Lord will be the hope of his people.—So shall ye know that I am the Lord your God dwelling in Zion my holy mountain: then shall Jerusalem be holy." ("CLEANSED.") *Joel: 10, 17.*

A western view, with an inverting eye piece, gives it the appearance of a stormy dark cloud, with a full moon just shut in behind it, and three bright stars looking through the cloud. This dark looking cloud is called the gap in the sky. This constellation measures about one

thousand miles from North to South, and five hundred from East to West, and is visible to all the inhabitants of the earth.

Here then is a mighty image (as represented on the map of the Heavens,) stretched across mid heaven, with his gold and silver epaulettes (four hundred and eighty miles apart) and two burning stars denoting his Northern and Southern extremities: the golden one on his upraised left foot, the other of silver on his right knee, answering to the one on his left shoulder; girded with his brilliant emudded belt and flaming sword; "doubtless, to subserve some important purpose even at the present moment." Let it be distinctly understood, with what has already been stated by the Astronomers, that this "constellation is one of the most brilliant and noted in the Heavens," "that its nebula, (according to the celebrated Sir William Herschel) far exceeds any other object, and its magnitude utterly inconceivable, two trillions times larger than the Sun; while the Sun is allowed to be thirteen hundred thousand times larger than our globe. That it "never yet has been resolved into stars by the highest power of the telescope," "and there is no evidence of any change, even if it were discovered to be resolvable, (as is stated by a writer somewhat acquainted with Lord Rosse's monster telescope.) If so, it goes to strengthen the argument of its first discoverer, who says "through which one had a free view into another region which was more enlight-ened."

If, then, there is nothing to be seen on Earth or in the Heavens except what Joshua and David saw, v. 13, 14; 1 Chro. xxi: 15, 16, that looks like this constellation, would it be thought strange for a Christian to believe that the Prophet Moses had recorded for our instruction the very answer to be given, viz. "to keep the way of the tree of life."

I have now given a general description of this celestial wonder, but some may well doubt whether any thing can be ascertained with respect to objects so far removed. If the most accurate calculations had not already been made in respect to many of the heavenly bodies, how could the tempest-tossed mariner, after being driven for days, and sometimes weeks, sailing on all points of the compass, and perhaps, not have known his position from the time he had taken his departure from his port, only by dead reck-

oning, (nothing in sight but sea and sky,) ascertain his true position? Just look,—there stands the captain, on some convenient part of the deck of his ship, holding in his hand a three cornered instrument, called a Sextant, measuring the distance between the sun and moon, or if it be in the night, between the moon and some lunar star, (which is millions on millions of miles removed from the Solar System,) noting the moment by his watch when he brings the outer or inner edges of these two celestial objects to touch; then measuring their distances from the horizon. With the help of a Nautical Almanac, (which had been published years before,) in the course of twenty minutes he so confidently ascertains his position, (however strange it may appear to landmen,) that he would, after running ten or one hundred miles more or less, as the case may be, direct one of his crew to go to the next head, and tell him at the same time in what direction to look for land. Presently the cry would come down, thrilling through every soul in the ship, "Land ho!" "Where away?" "Off the starboard bow, sir, where you told me to look." Such instances are not rare, but of daily occurrence. "How could that be?" says our, "it looks like a miracle!" So it would be, if the great God had not directed these celestial objects to move in perfect harmony. A place for every one, and every one in its place.

One at a certain time said, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" The wise man answers, "No man can find out the work that God maketh from the beginning to the end." Ecc. iii: 2; Job xi: 7. These texts alone teach us that we yet know but little of the power and wisdom of the Sovereign of the universe, whose spirit fills unlimited space; which space is undoubtedly coeval and coextensive with eternity; studded with millions on millions of worlds, each moving in its appropriate Sphere, like our own Planet. But a still greater wonder is the thousands and millions of blazing Comets, even in the Solar System, (Dick, vol. viii: p. 339,) seemingly sailing with a roving commission, sweeping their burning trails all over the perceptible universe of God, each moving in its proper Orbit; some of them shooting, at times, almost with the velocity of lightning! And yet, with what precision does the Astronomer calculate their appearing again after hundreds and thousands of years, without interfering with any

of the celestial scenery. Just turn over to the second page of your Almanac and learn with what admirable accuracy the Astronomer has calculated, even to a moment of time, when the moon of yesterday will be passing under the sun, and cause the darkness to be seen and felt.

Some minds may be troubled about the flaming sword being placed at the East of the Garden, or that we could see the Eastern side. This will be better understood by looking at the motion of our Planet. It is said by Astronomers that this Earth in its annual motion, is booming round the sun at the rate of nineteen miles per second; at the same time has diurnal motion from East to West at the rate of 1000 miles per minute: consequently all the objects we see in the heavens, comes from the East, and among the rest this glorious constellation of *Orion*, all just as natural as it is for us to see the Sun rise in the East; and in the same direction the world will soon see what the Second Advent believer has long and anxiously been waiting for: viz. the "glorious appearing of the great God and our Saviour Jesus Christ." Titus ii: 13. Now let us take another view: not through Lord Rosse's, but God's great Telescope, which "declares the end from the beginning." Isa. 46: 10.

BIBLE VIEW.

The patriarch Jacob said to his sons that "God Almighty appeared unto him at Luz, which is Bethel." Gen. 48: 3; 28: 28. Here, while a Pilgrim traveller and stranger, he had laid himself down for the night, he "dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven; and behold, the angels of God ascending and descending on it." Gen. xxviii: 12. Seventeen hundred and ninety years after this, the Lord says to Nathaniel, "hereafter ye shall see *heavens open*, and the angels of God ascending and descending upon the son of man." This, then, is in the future. Next in order, Ezekiel has a vision, in the thirtieth "year of the Babylonish captivity by the river Chebar." He says, "the Heavens were opened, and I saw visions of God." He proceeds to describe his vision: please read Chap. i: 6, 10; 24, 24. He sees as the appearance of a man—describes also the stormy cloud with the brightness round about it; he also hears a voice from the firmament, and says that the

Lord God spake to him. Now see Chap. x: 4, 5; 10, 20. Here he says "the Cherubims stood at the door of the East gate (where Moses says they were placed) of the Lord's House, and the glory of the God of Israel was over them above." "This is the living creature that I saw under the God of Israel by the river Chebar, and I knew that they were Cherubims." Is it not plain that Ezekiel has shown the same place and station of the Cherubims which Moses has, on the East side, keeping the way of the tree of life. Jacob calls them angels, and cries out in terror, "How dreadful is this place, this is none other but the House of God and this is the gate (or opening) of Heaven." 17 v. Isaiah in a vision sees "the throne high and filled up, and hears the voice of God," as did the others. Let us examine here a few moments to see what Cherubims are, and their use. One writer says, "they appear to be servants of God sent to do his will." Hear God concerning them, "and there will I meet with thee and I will commune with thee from between the two Cherubims which are upon the Ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." *Lev. xxi: 10, 22.* *Psa. cxxviii: 1.* "And Hoseaiah (in his distress) prayed before the Lord, and said O Lord God of Israel which dwelleth between the Cherubims," *2 Kings, xix: 15.* "And God sent the prophets to tell him that his prayer was heard." v. 20.

"The Lord reigneth let the people tremble; he setteth between the Cherubims, let the earth be moved." *Psa. xcix: 1.* Then here is where we are to look for the Paradise of God, the Holy City, and where we shall soon hear the voice of God, for he "dwelleth above between the Cherubims," as is represented in the old Tabernacle and Temple. "For soon, saith he, that thou make all things according to the pattern shewed to thee in the mount." *Heb. viii: 5; 12: 6.* St. John also describes them, and tells what their occupations were in heaven. *Rev. v: 11, 12.*

Now we will proceed with the testimony concerning the opening heavens. John the Baptist bears record, that when he was coming up out of the water from baptizing the Saviour, he "saw the heavens opened (or cloven or rent) and the spirit like a dove descending upon him, and there came a voice from heaven," &c. *Mark i: 10, 11; Luke iii: 20, 22; Matt. iii: 16, 17; John i: 32.*

Here is the opening heavens, and the voice of God as

before. When Jesus was transfigured on the Mount the Disciples saw the cloud and heard the voice of God.

When the Savior ascended from Mount Olivet, his disciples saw him: the two shining ones said, "Ye men of Galilee, why stand ye gazing up into heaven? (it must have been open to their view, or they could not have looked into heaven) this same Jesus which is taken up from you into heaven shall come again in like manner as ye have seen him go into heaven." Acts i: 11. "Then of course, it will be from the same place."

Let us not be deceived about this, he has not come yet.

Again, St. Luke says of Stephen, the martyr, (while he was surrounded by a blood-thirsty mob, gnawing on him with their teeth, because of the burning truths which he uttered,) "Being full of the Holy Ghost, looked up steadfastly into heaven, (at a certain point) and saw the glory of God, and Jesus standing on the right hand of God: and said, behold, I see the heavens opened, and the son of man standing on the right hand of God." Was Stephen mistaken? I think not—it was his dying testimony.

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 Here is a more singular case still, two miracles on two individuals of different nations to establish and fulfil Daniel's prophecy of the seventieth week upon his people (the Jews). The time had now come and something out of the ordinary way was to mark this epoch of time. Now look yonder in Caesarea, there is a Gentile in a vision, he sees an angel which directs him to send into Judea for a certain Jew named Peter. Where is he? At a place called Joppa (the sea port of Jerusalem,) lying in a trance, on the top of a house, and made to feel "very hungry, (that he might more readily and willingly follow the teachings of the voice and spirit of God to proclaim salvation to the Gentiles, for he was one of the *stolid* ones, that held to the *present truth*; and perhaps could not be prevailed upon to yield in any other way.) Just so with his *stolid* brethren, who called him to an account for going in to the Gentiles, but after he had rehearsed the whole matter to them, "then they believed and glorified God, for granting repentance to the Gentiles." But what was the miracle? Peter says he "saw *heaven opened* and a certain vessel descending unto him as it had been a great sheet knit at the four corners, and let down to the earth. This was done thrice (or three times) and the vessel was received up again into heaven," and the voice of the Lord came to

him twice, "saying what God has cleansed call not thou common." Acts x. and xi. ch. Here ends the confirming of the Covenant with man for one week. Dan. ix: 27, Heb. ii: 3.

The Apostle Paul in relating his vision says that he was "caught up to the third Heaven into Paradise." 2 Cor. xii: 2, 4. St. John the "beloved disciple," in his solitary confinement on the Isle of Patmos, not only has the same view of the opening Heavens, and hears the same voice, but was called up there in the spirit, and immediately he was there, describing the glories of Heaven. Please read his description of the glorious picture before and around the throne, (from whence the Prophets and Apostles already quoted, have looked through God's all magnifying Telescope, and was burdened with the cry, "This is none other but the House of God and this is the gate of Heaven!" "And lo, the heavens were opened"!!! "I saw Heaven open"!!! At the same time and place God speaks with them). V: 8—here he sees the Lamb. Also vii: 15; viii: 3, 5, and xii: 5. Jesus the Son was caught up there, x: 11, and xxi: 5. Same thing in the iv: 8 v. he has Isaiah's view of the Seraphims and uses nearly the same language in describing them, and says with Isaiah they rest neither day nor night, saying, Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come, 6 v. and in the fifth chapter he says "And I beheld and heard the voices of many angels round about the throne, saying with a loud voice, worthy is the Lamb that was slain to receive power," &c. &c. Ezekiel's Cherubims and John's Angels are undoubtedly the same. John's four beasts, Isaiah's Seraphims, and Ezekiel's four wheels are typical of the four grand divisions of the Camp of Israel, around the Tabernacle in the wilderness, all marshalled and arrayed by God's direction with their four different standards, (answering to the four faces or sides to Ezekiel's wheel, and the faces of John's four beasts). Jude with the Lion in the front on the East, (Num. ch. ii.) all ready to move at a woman's warning. Even where the "cloudy pillar by day or of fire by night," which rested on the Tabernacle, should direct. The Levites, the ministers of God, all moving in perfect harmony, with the Ark containing the Commandments of God; close after which, in the midst of the camp, in solid column follows the taken down tabernacle. All moving after and watching the direction of this "fiery pil-

lar by night," and the moment it ceased to move the camp halted. The Tabernacle was raised, and the Commandments of God, (the keeping of which will secure an entrance into the Anti-type, the real Heavenly Tabernacle, that is to be "with men," Rev. xxi: 3; xxi: 14.) restored to their proper place *heavenly*, and under the guardian care of the Cherubim between which his people were directed to pray unto him." Exo. xxv: 22.

John also has described in the above mentioned text, much of the furniture particularized in the old Tabernacle, which Paul says are "patterns of the true." Heb. ix: 23, 24. Conclusive evidence that he was in the "true (or real) Tabernacle which God pitched, and not man." Heb. viii: 2. "The same City which Abraham 'looked for, whose builder and maker is God.'" The Psalmist also agrees with Paul, and says, "The Lord has prepared his throne in the Heavens." Paul says, that Jesus is there. See Heb. viii: 1, 2; and ix: 24. Jesus says, "he that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne." Rev. iii: 21. Now, is it not evident that God has but one sanctuary, and that his throne is there; and one place for that sanctuary, and that place in the third heavens? Why then, should there be more than one way to approach it, or for it to come from, namely, by "the Cherubim and flaming sword, stationed there, to guard the way?"

The editor of the Day Star asks, "why we stand gazing up into heaven; can you (meaning, I suppose, any one) tell where this same Jesus is coming from?" 2d. "Can you prove God the Father to be in one place, in any great or degree and power, than he is in any and every, and every other place?"

If we have not already offered sufficient evidence, in answer to these two most important questions to the true believer in Christ, we will try a little further; for if we cannot understand, nor in any way comprehend, the teachings of this divine word, in respect to the second coming and kingdom of Jesus Christ, the location of the heavenly Sanctuary, the new Jerusalem, God's dwelling place, other than is figuratively discerned, then, I say, we that truly believe in God, "are of all men the most miserable;" and the sooner we hoist the Shaker's flag, and bring too under the lee of their camp, the better; for I should

despair of ever getting my anchor down "within the veil."

In the first place then, we say, Jesus has not yet come the second time, in the manner he promised us. For when speaking of his coming, he says emphatically, "Then shall **THEY SEE the Son of man coming in the clouds of Heaven,**" &c. Now, according to this description, I'll venture the assertion, that there is not a particle of proof in the universe, that one solitary individual has seen him. Hence, I for one, am gazing up into heaven looking, and unswervingly believing, that this, his precious promise, will soon be realized. But you say, he has come in his saints. Well, I say there is no more proof of this, than there was that he was in his apostle's, eighteen hundred years ago—for they certainly wrought many wonderful miracles, and preached with as much power; and the mighty weapons they used, was the death, resurrection and second coming of Christ. Now did the Apostle's ever teach such a doctrine, that Jesus had come in them the second time? and further, I cannot believe that he will be seen any sooner in Ohio, than in New-England or New-York. Again, we answer to the first and second questions, combined—Rev. iv: 2. Here is a throne, with one seated upon it. Is there any proof to be found that this throne was on the Isle of Patmos, Rome, or any other city, or place in this globe? Will it not be conceded by all Bible students, that the Lord God Almighty, the Father, is seated upon it? Does not the Seraphims which are continually crying, Holy, Holy, Holy, in the eighth verse, say so? Who was found worthy to come and take the book out of the right hand of him that sat upon this throne? Did he take it out of his own hand? No, it does not read so. Who, then? John says, it "was the Lamb." Others said, it "was the Lion of the tribe of Judah." We say, "the Son of the Father." Here, then, where the door was opened into heaven, John saw the Father and the Son together, at one time and in one place, transacting business; at the sight of which, ten thousand times ten thousand, and thousands and thousands of angels cried aloud, "worthy is the Lamb," &c.; and every creature under heaven acknowledged it! Verse 11, 13. I am aware that it will be said this is symbolical language. Allow me to quote an extract from a celebrated writer. "Even the symbolic parts of a vision have a united character. When real persons, the highest in their kind are mentioned by their proper titles, there is no room

for symbols; the objects represent themselves, God and Christ and the good angels; Satan and evil spirits, and redeemed spirits on earth or in heaven, are never symbols. For ake this manner, and symbolic prophecy becomes a chaos, in which nothing is fixed, and *who's* fancy runs riot in its own exercise."

But you say, God is a spirit. (There is no doubt but what his spirit pervades all space, and every thing in it that has life.) But to the testimony. "Ye have neither heard his voice nor seen his shape." John v: 37. Did Jesus contradict the Patriarchs and Prophets? No, so! He here told his persecutors what they had not seen nor heard; he did not say he had no voice or shape. Who did? Ist. Moses. "And I will cover thee with my hand while I pass by; and I will take away mine hand and thou shalt see my back parts, but my face shall not be seen." Exod. xxxiii: 22, 23. 2d. The "eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord are against them that do evil; the Lord heareth." Psalm xxxiii: 16, 17. Again, the "Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool." Does not this prove a shape, features, and voice, ascribed to God, the same as to man. "And God said let us make man in our own image, after our likeness; so God created man in his own image, in the image of God created he him: male and female created he them." Gen. i: 26, 27. Paul says of Jesus, "Who is the image of God, (this can't be spiritually so) the first born of every creature; who being in the form of God, thought it not robbery to be equal with God." Eph. iii: 6, 8. Now to the Hebrews—"Hath in these last days spoken unto us by his son, who being the brightness of his glory, and the EXPRESS IMAGE of his person." Now turn to the history of Rome for a moment—read how Lactantius describes the Savior to the Roman Senate. Here he describes his stature, countenance, his eyes, beautiful flowing hair, his wisdom, &c., and finally closes with the following: "A man for his singular beauty far exceeding all the sons of men." Paul says, he is the "express image" of God. (I understand him to say that he looks just like him.) Oh, says one, this man is a Unitarian! So then was Paul, or I have not quoted him right. And Daniel, the prophet, teaches the same doctrine. "I saw in the night visions: and behold, one like the Son

of man came with the clouds of heaven, and came to the Ancient of days, (described in the ninth verse) and they brought him near before him; and there was given him dominion and glory, and a kingdom, never to be destroyed." Dan. vii: 13, 14. Now we all admit this personage was Jesus Christ; for no being on earth or in heaven, has ever had the promise of an everlasting kingdom but him. And does not the Ancient of days give it to him? Would it not be absurd to say that he gave it to himself? How then can it be said (or proved) as it is by some, that the Son is the Ancient of days;—this passage, and the one in the fifth Revelation, distinctly prove God and his Son to be two persons in heaven. Jesus says, "I proceeded forth and came from God; neither came I of myself, but he sent me." John viii: 42. "I came forth from the Father, and am come into the world; again, I leave the world and go to the Father." (Does he remain in the same place?) "We are confident I say, and willing rather to be absent from the body, and present with the Lord." Paul.

"The Scriptures testimony accounts for no other spirits but those seen in the shape of men." One of the three which came to Abraham was the Lord. Gen. xvi. The Angel Gabriel was called the "man Gabriel." Dan. ix. The angel which appeared to Gideon was called the Lord. I think here is sufficient proof from the Scriptures to justify the true believer to be still looking for a personal Saviour, and that God the Father is a person, and looks like Jesus and we like him; and God has a habitation where he dwells, as the Scriptures testify: "And I John saw the Holy City new Jerusalem coming down from God out of Heaven."

Another writer in the same paper undertakes to prove that this same City has begun to appear; has been developing itself since the fall of 1844. Who has seen this City? O, he says, it is evident, that it is the saints. Is it possible that the Saints have been coming down from Heaven this eighteen months? Why, there is not the least particle of proof that the righteous dead have yet been caught up? Then, it is 16, 17. I can readily believe that both of these brethren have been fearless advocates for the truth, and I do not doubt their sincerity. They have clearly proved that they are not seeking the applause of the world. I sincerely hope that they will not get so far into the fire on one side of the "highway" as some are in the "slough of

despond" on the other. The main business of the Devil is now to make God's people change their course, and it is matter of no moment to him on which side of the "high-way" they fall. In either case he will make sure of his prey. God help us to be on our watch. The great error here has arisen in consequence of taking the symbolical meaning and rejecting the true. The author of the Apocryptic Dictionary, R. C. SHERWELL, says, "*Holy City, Jerusalem.* Used symbolically of the present visible Church; Literally, that City which comes down from God." Let us examine a few texts: "Go and cry in the ears of Jerusalem," Jer. ii: 2. "And he carried away all Jerusalem," Kings xiv: 14. "The cry of Jerusalem is gone up," Jer. xiv: 2. "Jerusalem has sinned they have seen her nakedness, yea she sigheth," Lam. i: 8. "Jerusalem is a menstruous woman," 17 v. "Awake, awake, stand up O Jerusalem," Isa. li: 17. "Arise and set down O Jerusalem," Isa. 2. "O Jerusalem wash thine heart from wickedness," Jer. iv: 14. "Cut off thine hair O Jerusalem and cast it away," Jer. vi: 8. Here we see that old Jerusalem is personified. The prophets exhort her to "stand up" and "set down," and "awake from sleep," and "wash her heart," and "be instructed," to "cut off her hair and cast it away." She is also called a "menstruous woman," and said to "cry and sigh," and be "carried away." A "tumultuous city," a "joyous city," a "glad city." "Thou art comely, O my love, as Jerusalem," Songs vi: 4. "O Jerusalem, Jerusalem, thou that killest," &c. Now this language never could be understood, unless there was 1st: a Jerusalem, people and government; neither could we understand what is said of the new Jerusalem in many places, without associating organization, as the "Zion of God," "the Zion of the Holy One of Israel," Isa. lx: 14. "Like the kingdom of God among the Pharisees," Luke xvii: 21. The old Jerusalem at her second coming would be the place for the capital of his kingdom; his disciples the subjects; he their king. As also in Daniel viii: 13—concerning the "Host (God's people) and sanctuary." Paul to the Galatians says, "Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Can this testimony be credited? Did not Abraham look for a city which had foundations? Paul also says of the pilgrims and stran-

gers on the earth, that they "were seeking an heavenly country for God had prepared for them a City," Heb. xi. in the past tense; then it cannot be developing now in the Saints, but they are preparing to enter the City.

When John was describing the City in rev. he said he saw no temple there "for the Lord God Almighty and the Lamb are the Temple of it." Now Peter and Paul distinctly describe the Saints (not the city) coming to the Mount Zion, and Temple, which makes it perfect and complete. Peter says of his "spiritual house," "Ye also as lively stones, [he ye built—margin] up a spiritual house," 1 Pet. ii: 5. To whom coming as unto a living stone. 4 v. For, says sixth verse, behold I lay in Zion a chief corner stone. (Jesus.) Peter says of this Temple, he ye build. Paul says it is growing. Read how admirably he describes it to the Ephesians. "Fellow citizens with the Saints, and of the household of God. And are built upon the foundation of the Apostles and Prophets, (see John's twelve gates representing the twelve tribes in Rev. xxi: 12; and the twelve Apostles of the Lamb representing the twelve foundations of the wall, 14th verse, which enclose the whole,) Jesus Christ himself being the chief corner stone, in whom all the building fully framed cometh into an holy Temple in the Lord; In whom ye also are builded together for an habitation of God. Eph. ii: 19, 22. His Epistle to the Hebrews shows how they are brought together and where. "But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels; To the general assembly and church of the first born, which are (corroled—margin) in heaven; And to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant." Now has not Paul distinctly described what the Saints shall come to. 5) but, say you, we have already come. No, no, friend, you are too fast. Paul will explain: "Mount Zion the City the heavenly Jerusalem to the innumerable company of Angels (or Cherubims) to the Church of the first born and to God, and to Jesus," xii: 22, 24. Now where? See 25, 26, when he speaketh from heaven. His voice once shook the earth, but now he is about to speak and shake "heaven also, wherefore we receiving a kingdom which cannot be moved, (this is after every thing else is moved,) therefore wait until God shall speak in the language of Jo-

ed, and "Roar out of Zion and utter his voice from Jerusalem." Paul shows the Corinthians how it is finished. Hear him: "What agreement hath the temple of God with idol? for ye are the Temple of the living God, as God hath said I will dwell in them, and walk in them, and I will be their God and they shall be my people." Then God and Christ and immortal Saints, constitute the Temple in this glorious City of Zion.

I have been thus particular in quoting the Scriptures, in answer to the questions proposed, to endeavor if possible to dispel some of the thick darkness and mist of Shakerism, Quakerism, Swedenborgianism, and all the Spiritualisms that now seem to be settling down all over the moral world, and shutting out even the very light from the horizon. To my mind this spiritualizing system, when God's word admits of a literal interpretation, and—according to rule—the literal first; is, to use a sailor phrase, like a ship groping her way into Boston Bay in the night, in a thick snow with the moon at full. Nothing could be more deceptive to the mariner; the flying clouds at one moment light up the firmament by the thinness of its vapor, (encouraging the warrior to believe that he shall now see the light house) the next moment it grows darker, and so it continues to deceive them, until of a sudden the breakers are towering all around them—the ship is dashed upon the rocks—one general cry goes aloft for mercy! and all hope is forever gone—ship and rowers strewn all over the beach! Good God! help us to meet clear of these spiritual interpretations of Thy word, where it is made so clear that the second coming and kingdom of Christ will be as literal and real, as the events that transpired at the first Advent, now recorded in history.

When the Saviour comes the second time, it will be with the City, (the Capital of his kingdom) seated upon his throne. Hear him: "When the son of man shall come in his glory, and all the holy angels with him, then shall he be seated upon the throne of his glory." Matt. xvi. 31. "And the city had no need of the sun—for the glory of God did lighten it, and the Lamb is the light thereof." "But the throne of God and the Lamb shall be in it." Rev. xvi. 23, and xxi. 3. This glory is none other than the golden City. When "one like the son of man came before the Ancient of days," in Daniel, he received "Dominion, and Glory, and a Kingdom." Glory, signifies worldly

splendor, and magnificence. What, I ask, will be more splendid and glorious than this City of Gold poised fifteen hundred miles into the heavens. The Psalmist cries out in view of it, in this sublime language, "Let thy Glory be above all the earth!" and so it will be; and as his dominion is from sea to sea, and from the rivers unto the ends of the earth, so I believe his glory will be seen from the uttermost border. Other views of the glory of God and Christ do not destroy this. Saint John has connected in one, the "Holy City, New Jerusalem, Tabernacle of God, Bride the Lamb's Wife, coming down from God, out of Heaven to dwell with his people." Favour—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." "And he that sit upon the throne said, behold I make all things new, and he said unto me write, for these words are true and faithful." Rev. xxi. 4, 5. Is it not clear that the City, and the King, and Saints, are here distinctly described. Why, then, all this shouting about a figurative fulfillment, while yourselves and the world are groping through the "snow storm."

THE HEAVENLY JERUSALEM.

The old Prophets looking down through the vista of time to the coming of this heavenly city, break forth in language like the following: "And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem." "Then the Moon shall be confounded and the Sun ashamed when the Lord of hosts shall reign in Mount Zion and in Jerusalem—(why? because John says they will 'have no need of the sun nor the moon') and before his ancient gloriously." Who are they? Noah, Abraham and the Prophets. Again: "Look upon Zion the City of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed." "Break forth into joy, sing together ye waste places of Jerusalem for the Lord hath comforted his people, he hath redeemed Jerusalem." "Give no rest till he establish and till he make Jerusalem a praise in the earth." Do they mean old Jerusalem? The Saviour's prediction is against it, "left desolate," its inhabitants "carried away

captive and trodden down by the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. Further: "But be ye glad and rejoice forever in that which I create, behold I create Jerusalem a rejoicing and her people a joy, and I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. lv: 3; xlii: 23; xxxiii: 20; li: 9; lxxv: 7; lxxv: 18, 19. Also read xl: 1; li: 1; li: 14, and lxxv: 10. "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered into it—neither shall they walk any more after the imagination of their evil heart." "In those days shall Juda be saved and Jerusalem shall dwell safely and this is the name wherewith she shall be called, Thus Loam our gloriousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." Jer. li: 17; xxxiii: 16, 17. "The Lord also shall roar out of Zion and utter his voice from Jerusalem, then shall Jerusalem be holy, and there shall be no stranger pass through her any more." Joel iii: 16, 17.

Here then, in every instance save one or two, the people of God are connected with the "Zion of God," "City of God," "Jerusalem which is to be in the last days." The Paulist says, "Glorious things are spoken of thee, O City of God." lxxvii: 29. John's record is, "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God and the name of the City of my God, (what union, and yet, how distinct!) which is now Jeru-

* See the man-of-war's man with his glazed hat on and the name of his ship in large gilt letters in front. This very forcibly reminds me of an incident which occurred in the Mediterranean some thirty-six years ago. When making our escape from one of those English prison houses of the bottomless pit, we were met by the admiral and some of the officers of the squadron, who asked us who we were? We answered, that we belonged to an American brig lying in the harbor. Ah, says he, and how came you with that hat on, (marked ship ROSS.) We answered by turning a short corner and escaping for our lives. Our comrade had absolutely forgotten that he had this hat on. I merely introduce this to help out the figure, and show how we understand literal things, until God speaks; then, it seems,

salem which cometh down out of heaven from my God, and I will write upon him my new name." How could the Saviour have been more explicit and plain. "Him that overcometh." Who? Why, the Saint; not the City, the new Jerusalem. Again: "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." If the city is the Saints, what is this that enters into and have right to the tree of life? Can the City go into the City? If so, then we acknowledge the City is the Saints. But it reads, the Saints go, is there.

In Rev. xxi: 16, the City is said to be four square, twelve thousand furlongs; the length, and the breadth, and the height of it are equal. Then, according to arithmetical computation, it is fifteen hundred miles square. Now, if the City spiritually means the Saints of God, then, to carry out the figure, the Saints must stand over, or upon each other (according to the common stature) one million and four hundred thousand deep; or will it be asserted that they are fifteen hundred miles tall?

SANCTUARY.

Well, says one, are you going to call this City the Sanctuary too? If you will allow the Bible testimony you will have to believe it is, or search more diligently for it in this planet than any one else ever has that I have heard of. But it has been proved by most able men, and learned men, that it is the Earth, or the Land of Canaan. Well, let us look at it again. But allow me first to recommend to your particular notice, O. R. L. Gronier's article in the Day Star Extra, for the 7th of February, 1846, from the 37th to the 44th page. Read it again. In my humble opinion it is superior to any thing of the kind extant.

"Sanctuary was the first name the Lord gave the Tabernacle, which name covers not only the Tabernacle with

we cannot understand him unless we spiritualize his meaning. Now this will never be the case with immortal Saints, for they will never flee from this glorious City, for it is named "a place of refuge and a covert from the storm, and from the rain." It will ever be their delight when their Captain shall recognize his own new name in their foreheads.

a minister of the sanctuary and of the true Tabernacle, which the Lord pitched, and not man." Heb. viii: 1, 2. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." Rom. 1: 20. Paul tells the Hebrews how they may understand these invisible things, which he says are clearly seen. See viii. c., 4 v. "Shadow of heavenly things." For see, (saith he) that thou make all things according to the pattern shewed to thee in the mount." Now then, whenever we want to understand about the heavenly sanctuary, we must turn to Moses's description of the sanctuary in the wilderness, which he made after the pattern God gave him; which Paul says were shadows of heavenly things. How will a man dare (in the face of all this inspired testimony) to stand here on God's earth, and assert that the heavenly sanctuary with all that pertains to it is a riddle, and spiritualize it away. It would be ten thousand times easier for him to spiritualize the old Tabernacle and Solomon's Temple, seeing the one that is to come as far exceeds the temple of Solomon or Nebuchadnezzar (although, it is allowed, that nothing on earth ever exceeded them) as the most splendid palace of the king does the sentry box of his guard. Much safer would it be for him to teach that the rocks had never been rent, or as he passed the streets in the afternoon and saw the shadow of the buildings, should insist upon it that the shadows were real, but the buildings, which cast the shadows, were spiritual. Such doctrine should be ranked with Mahometanism and Jesuitism, save their demonic spirit; it comes from the "bottomless pit and will go into perdition; and they that dwell on the earth will wonder." Rev. xvii: 8. But I wish to present further evidence of the real (not spiritual) coming of this heavenly sanctuary. Ezekiel says in his 37th chapter, where God has promised his spirit and life to the whole house of Israel, "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will place them and multiply them, and will set my sanctuary in the midst of them forevermore; my tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." 36-38 v. Now here is God's sacred promise that his sanctuary shall be in the midst of his people; and I have

already quoted his 48th chap. 10 v. where he says when the angel had "measured the land twenty-five thousand reeds in length and ten thousand in breadth," said, "and the sanctuary of the Lord shall be in the midst thereof." Now will it be insisted upon that the land, or his people, is the sanctuary; rather let us submit to the Scripture testimony. On the last night of our Saviour's ministry here on earth, in company with his disciples, when everything else had failed to arouse them, he to quicken their sleeping spirits says, "Let not your hearts be troubled: ye believe in God, believe also in me. In my father's house are many mansions: if it were not so, I would have told you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John xiv: 1, 3. I think I have now proved by unquestionable authority, that this heavenly sanctuary in the very place with mansions which he has been preparing, and according to his promise is now coming to receive his saints. But may there not after all be a failure here. "Heaven and earth shall pass away, but my word shall not pass away." Having such testimony as this, we rejoice in "hope of the glory that is to be revealed."

"Unto two thousand three hundred days then shall the sanctuary be cleansed." Dan. viii: 14.

"This, then, I understand, is the self-same 'heavenly Sanctuary, the New Jerusalem, the Paradise of God.'" Well, says the reader, this cannot be; how can Paradise, which Paul said was in the "third heavens," and where you say Jesus our High Priest is, be defiled? Where was the first sin that ever cursed this world committed? O, say you, that was six thousand years ago. Admit that it was, has God ever pardoned that sin? Turn to Gen. iii: 17, 19. The ground is still cursed, and man gets his living by the sweat of his brow. Why? Because the extent of this first sin could never be known, until God had put the last seal upon his saints, "and the dead be judged." But say you, the curse was upon the earth and its inhabitants. Yea; but was not Paradise polluted by this sin? But how can it be that anything in heaven is polluted, or unclean? Have I not proved by the astronomer's conclusive arguments, that this earthly ball which we inhabit is continually flying through the regions of unlimited space, in the same direction with all other planets, seen or known in the solar system? Think you that this little speck of earth is the

the two apartments, but also the court with all its hangings, and all the vessels of the ministry." Exo. xiv: 8, 9, and 33, 34; Num. i: 53. This, then, was a dwelling place, and a true pattern of the heavenly, embracing within its "jasper" walls "the Paradise of God," with the "pure river of the water of life," and the "tree of life," and the "Golden City in the midst," all to come down from heaven and be located in old Jerusalem. Zs. 14th chapter. That's too absurd to believe, says you. Is it any more so, then to believe the Apostle John's testimony? Does he not show us that the tree of life is inside of the gates, in xxi: 14. Read also the two first verses. Do not the waters issue out from the throne? and is not the tree of life on either side of it? and is not the promise—to him that overcometh I will give to eat of the tree of life which is in the midst of the Paradise of God? Well, continues the objector, I don't know but that I could have believed your Scripture testimony concerning the city, but I can't believe that God has such a place in the third heavens, and that it will descend to this earth with a river of water in, or on it. How can you believe then, what you are experiencing every day of your life, on the planet in which we live? While she is flying in her orbit around the Sun at the rate of fifty-eight thousand miles per hour, she is at the same time whirling over like a ball from East to West, at the rate of six hundred miles per hour, in her diurnal or daily motion, bottom upwards, as it would appear, every twenty-four hours, and yet, by an unseen power, (readily accounted for by Astronomers,) not only the rivers and the lakes, but the mighty ocean, remains unmoved.

As we have before quoted, Moses says that a river went out of Eden to water the Garden, and became into four heads. Gen. ii: 10, 14. Now let us turn to Ezekiel's prophecy for a corresponding view, as "in the mouth of two or three witnesses, shall every word be established." In chapter 43, 1st and 7th verses, he testifies that this accords with the vision he had by the river Chebar twenty years before, (previously quoted.) Here he sees the Glory of God on the east side of the Sanctuary, (where Moses said the flaming sword and Cherubim were,) and his "voice like the noise of many waters saying to him that the house of Israel shall no more defile God's name." Afterwards, in 47th chapter, 1st and 5th verse: "He brought me again unto the door of the house, and behold waters issued out

from under the threshold of the house eastward—(observe how particular to mention the "east side")—for the fore front of the house stood towards the east, and the waters came down from under, from the right side of the house." His guide then measured the waters one thousand cubits (more than one-fourth of a mile) "the waters were to the ankles," but when he had measured four thousand cubits, they had become waters to swim in, that could not be passed over." In 12th verse he describes the tree of life yielding its monthly fruit, for meat, and its unfolding leaves for medicine." Why all this? "Because the waters issued out of the Sanctuary." Now read again in Rev. xxi: 1, 2; does not John tell the same story: the waters issuing from out the throne, the tree of life, the monthly fruit, the leaves for healing, the nations. Is not this after the city comes down? In 48th chapter, 8th verse: "And the sanctuary shall be in the midst of it." Once more the measuring rod is run over it, showing the four sides just like the old pattern in the wilderness, and then says the Sanctuary shall be in the midst thereof. From 30th to 35th verse, he describes the wall and the gates as John does in Rev. xxi: 13, and closes up his prophecy in these words, "And the name of the city from that day shall be, the Lord is there." Now let the old prophet Isaiah testify to what he saw: "Look upon Zion the City of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallieships pass thereby." xxxiii: 20, 21.

The Psalmist says, "there is a river, the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her"—40: 4, 6. Jeremiah says, "A glorious high throne from the beginning is the place of our sanctuary." xli: 12. The Psalmist repeats, "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." cii: 19. (If he had said sanctuary instead of earth, we should not have been easily moved from our former exposition.) "The Lord is in his holy temple, the Lord's throne is in heaven." xi: 4. Paul says to the Hebrews, "We have such an high priest, who is set on the right hand of the throne of the majesty, in the heavens;

only thing that is defiled, among the millions and myriads of worlds which send the diadem of space? We are told that the "stars are not pure in his sight." "Yea, the heavens are not clean in his sight." Job xv: 15; xiv: 6. Was not the sanctuary on earth which the high priest cleansed the tenth day of the seventh month every year, a pattern of the true? Does not Paul tell us that Jesus our high priest has entered into the true sanctuary, "into heaven itself." See Heb. ix: 12, 24; and viii: 1, 2. Then is not our high priest in the proper place to "cleanse the sanctuary?" I cannot for the life of the sea, how the pattern or type can be made to appear in any other way. How then can the earth (as one in the voice of truth, and many other writers say) be the sanctuary: while spiritualizers are saying it is the saints. O Lord give us the truth!

The strongest proof ever been adduced to prove that the earth or Canaan was the sanctuary, is found in Exodus xv: 17. Now what place is this which the Lord has made to dwell in? The answer is, "in the sanctuary O Lord, which thy hands have established." Paul says this sanctuary is in the heavens which the Lord pitched and not man. Heb. viii: 1, 2. The only other passage for proof of the land is Psalm lxxviii: 54, both of which go to strengthen the testimony before adduced. "And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." Does he in either text say that the mountain is the sanctuary? If I can understand him, he says that the mountain is the border of his sanctuary; just as Ezekiel has shown where his guide measured the land, and then said that the sanctuary of the Lord should be in the midst of it. Now the word sanctuary is mentioned more than seventy times in the Bible, and the whole of them, with but a few exceptions, represent it a dwelling place, a building. The Psalmist says, that the "Lord looked down from his sanctuary from heaven to the earth." Not to his sanctuary. But let us see what Daniel and the angel Gabriel called a sanctuary. Dan. viii: 10-12. Is it not plain here that Popery took away the daily (i. e. destroyed Paganism) by arms or armies that stood on his (Popery's) part, or side)—xi: 31. The taking away his sanctuary or polluting it is the same; for it would be absurd to say that the land was taken away, (11 v.) or that by this transaction the land was now polluted—xi: 31.

Now read ix: 17, 19. Is not Daniel praying for the restoration of old Jerusalem, the city and sanctuary (the temple where God's people worshipped) which had been desolated, burnt up, by the king of Babylon's army, about seventy years before? (see Jer. li: 12, 14) and remained a burnt district until the commandment by Cyrus to Ezra, and afterwards to Nehemiah, to build the temple and city. Now in answer to this prayer, God immediately despatched the angel Gabriel from the court of heaven, to give Daniel "skill and understanding"—22d v. In the 20th verse he informs him that Messiah shall be cut off, (crucify the Saviour) and the people of the prince that shall come, shall destroy the city and the sanctuary. How was this accomplished? Josephus who was an eye witness and historian, informs us that Titus the son of Vespasian, the Emperor of Rome, about A. D. 70, (five hundred and sixty years after the temple and city had been rebuilt by Nehemiah) came with his mighty Roman army and took Jerusalem, and burned up the city and temple (the sanctuary) and it was soon after "ploughed as a field." (Micah iii: 12) "and not one stone left upon another." This, then, was the very circumstance, Prince, and people, alluded to by the angel Gabriel. I believe no one under-takes to dispute this point.

Now we learn from this, that the angel Gabriel's instructions from heaven in answer to Daniel's prayer was, that it was the Temple in the city of old Jerusalem, which is the pattern or figure, or as Paul says "answereth to the new, which is above, which is the mother of us all." Can anything be more plain and explicit than that this is the sanctuary to be cleansed, "unto two thousand three hundred days."

In the 11th verse he says, "the daily was taken away, (that is, Paganism) and the place of his sanctuary cast down." How plain it is that this wicked sanctuary (where idols and devils were worshipped) was a building, cast down. How could they cast down the earth to the earth? (12th v.) and it (this same Popery) cast down the truth to the ground, so the ground was not destroyed; clear proof it was not the sanctuary. Well, but we don't believe that God will ever cleanse the wicked sanctuary of Paganism.

The sanctuary must be cleansed, (made holy) so must the saints; for St. John says, "nothing unclean or unholy shall enter there." Then before the saints can enter the

sanctuary it will be cleansed, not by fire, but by blood, (please follow the pattern.) Now will it still be said that the earth is the sanctuary? Can any proof be adduced that the earth is to be burned even, until after immortality is given to the saints? Just look at Zech. xiv. chapter; here he shows us that the wicked shall be punished after "Jerusalem (the sanctuary) shall be safely inhabited," (11th and 12th verses and onward;) and before this, in the 8th to 11th verse, he has shown us that the land shall be turned into a plain; the 8th and 9th verses show who does it, and how it is accomplished; and then of the sanctuary, Jerusalem, as though it was understood that this was done for the express purpose of making a foundation for the building. Here I think any one may see, that the border of this heavenly sanctuary will extend to the "mountain of his inheritance," (Esa. xv: 17; Pal. lxxviii: 64) and this plain for the location and walls of the sanctuary will be made clean and pure. This is all the cleansing the earth will receive, until after "the great battle of God Almighty." So then, if the earth is the sanctuary, God's people need have no trouble here about its being cleansed, for they will have that work to do in immortality; but we believe that work is now being accomplished. Again, "how long shall the sanctuary and the host be trodden under foot." Jesus said that old "Jerusalem should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled." But how ridiculous to believe that the heavenly sanctuary is "trodden under foot." Is it any more so than to believe what St. Paul tells us, concerning the High Priest of these "heavenly places" in the heavens. See Heb. x: 29. "Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing." So we can see according to Paul's exposition, if they have trodden the master under foot, how much more the building and the household, ("the sanctuary and host.") In the preceding verses it is explained; just read 10th, 11th and 12th verses; the papal power of Rome, the abomination which maketh desolate, casting down some of the host and stars to the ground and stamping upon them; also casting down the sanctuary and the truth to the ground, by satanic influences—this is treading down, connected with which is all other ungodly satanic influences operating against it, which

is to be purged out; even as the high priest here on earth cleansed the pattern once a year, which was never literally trodden down by any one but himself while in the act of cleansing it.

The angel did not answer the question concerning the host in the 13th verse, but Gabriel at his second visit showed Daniel that seventy weeks were determined upon his people, leaving 1810 years more to be explained at his third and last visit to him. See x: 14; "Now I am come (for what?) to make thee understand what shall befall thy people in the latter days." Please read on to the end of the twelfth chapter and see how faithfully he has described the host (the holy people) and one clothed in linen, (the Lord Jesus; see x: 21,) from above the waters of the river with his hands upraised to heaven, swearing by him that liveth forever that all these wonders, (including the resurrection in 2d verse) shall be finished when he, (meaning the anti-christian powers which are led on and urged forward by the "prince of the power of the air,") shall have accomplished to scatter the power of the holy people, by the process of purifying, being made white, and tried, and if they pass through and withstand all this fiery ordeal and come to the 1335 days, they shall be blessed, and then be delivered out of such a time of trouble as never was since there was a nation. Thus, I think, the angel has described the treading down the host, and it appears to me that all this severe discipline is to prepare them to enter the holy city, for an angel trying with a mighty voice has shown them that they have been in company with devils, foul spirits, and every unclean and hateful bird; and another voice says, come out of her my people, for all nations have drunk of the wine of the wrath of her fornication. Rev. xviii: 2, 4. And the poison has operated to such an alarming extent that it has baffled the skill of all the Doctors of Divinity in the universe, and in spite of all their preaching, fasting and praying, with the assistance of the principals of the flock, the famous prophecy of by Amos the Prophet, has come upon them. How awfully he describes it: "Wandering from sea to sea, and from the north to the east, running to and fro to seek the word of the Lord and shall not find it." God never called his people out from any other place than the churches; if the whole truth, the message in due season had been given and received there, and Babylon's poisonous cup rejected, then there would have

been as severity in the discipline of its members. The handling of God's word deceitfully, (for it would not be admitted to any of learned men, guardedly) has had the profound world into this labyrinth; and men are now being ridiculed and laughed at (not only because they believe and are looking for the Lord himself to descend from heaven) because they are now sending forth their epistles to (as they think) enlighten their brethren and friends concerning the coming of Christ in the "clouds of heaven," by subscribing themselves "yours, no longer going up into heaven," "yours, in the clouds of heaven—meeting the Lord in the air," while another one in the Shaker's camp in N. H., is shouting and rejoicing that he has found the Mount Zion, (meaning, of course, the holy city) and that the Germans from Europe are gathering to it; while another, from another quarter, (as I understand standing on the "bread platform") has attempted to prove that the powers of the heavens have been shaken, and the sign of the Son of man in heaven has been seen; and another one saying that "God is as much in one place as another," while another is shouting Hallelujah, because he believes it to be so clear that the "saints are the holy city," and yet another subscribes himself "yours, in the kingdom." O, says one, how alarming these things are! they look just like the "perilous times." St. Paul described in Timothy for the "last days." 2 Tim. iii: 4, 5. Jesus also, in Matt. xxiv: 24. I wish the good ministers would teach them sound doctrine; the great trouble would be to ascertain in what denomination to find them, for I have lying before me the creed of a professed Orthodox church of 1844, (right opinion, true belief) of this enlightened place, signed by (as two ministers and one hundred and forty-seven members, (one of them a minister in New Bedford with a similar look) who say in their fifth article, "I believe that Christ came to establish the kingdom of heaven on earth, which is the visible church." Now all the proof they offer from the Scriptures is what follows: "And I say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Matt. xvi: 18; Luke i: 33. Now if there is one particle of proof from these two passages, that Christ has established his kingdom here, and that kingdom in this church, then I

confess I do not understand English. In the second article the only proof adduced for "and Almighty Saviour" is Hebrews xvi: 26. Their doors are wide open for members, but they must assent to this creed. Why continue to pray "our sinners come!" I wish to be distinctly understood, that I do not mean anything vindictive. I am only stating the truth in behalf of "God's word;" for I believe that of the nominal churches in this place, (and they all profess to be right) are holding the same or similar scriptural errors that has led the world around their altars, for I believe they are more ignorant than in other places, for I believe for general intelligence they will compare with any place of its numbers on the habitable globe. The ministers too, with one exception, I believe, are all college bred. And this creed, be it remembered, is the most sinister and wicked of any in the place, for I believe it is the fashion now when the church is rammed to re-mould the creed also, no matter how antiquated it was before, there are various ways to understand the scriptures, but when once the creed is published, all the members, old and young, must assent to the truth of it as their standard, and some one, more skilled in this business, proposes an alteration. What a business on the never changing truth of the great eternal! Why follow in the footsteps of Popery to trammel the mind? Why not as well require a rule to get money? Then if we are denature of the true light from the word of God in this enlightened place, where in the name of the Lord, in any other village or city, can it be found? God has said that "light is sown for the righteous," and "unto the upright there shineth light in the darkness." Pshaw. But I must pass on—I have dwelt much longer on this lamentable picture than I intended, and yet I have hardly begun.

I wish here to ask a few questions on one of the greatest errors that the world ever embraced, first established by Pope Gregory, A. D. 603. I mean the changing of God's seventh day, Sabbath, (for it is sheer sophistry to call it the Jews Sabbath, as Jesus our divine Lord says "it was made for man," in the first day of the week.

Paul says, "there is therefore remission of a keeping of the Sabbath to the people of God." Jewish shows us that in the New Heavens and Earth all flesh shall keep the "Sabbath." Does any bible reader believe that this will be on any other day than what God has ordained. Let us look

at the patterns and shadows of the true. Heb. viii. 6; ix. and x. 1. Is not the true in the eternal state? Think you that God will ever change the true to answer the pattern of Popery, that has been foremost in desolating the world? Every candid mind says no! What should we do then? God will tell us. "Six days shalt thou labor and do all thy work, but the seventh is the sabbath of the Lord thy God; (perhaps the minister will tell you he meant the Jewish Sabbath—don't you believe him nor any one else; they can't prove it by the Bible) in it thou shalt not do any work;" "wherefore the Lord blessed the Sabbath day and hallowed it." Exod. xx. Why all this comely array in "building the Tabernacle and afterwards the Temple?" Answer, it was to put the Ark in. 2 Sam. 2.—7. Hear David 1 Chron. xvii: 2, 12. What was the Ark? A small chest in which was a precious relic; the commandments of God; his testimony to man; (see Exod. xxv: 10, 12) how it is guarded night and day by Cherubims. What are these commandments to us? They that keep them shall "enter in through the gates into the city." Rev. xxi: 14. Will you say then that the fourth commandment is abolished? If so, please cite us to the chapter and verse. I say it cannot be found within the lids of the bible. Will you reply by saying that the first day is the Sabbath, or that it was ever kept by Jesus or his apostles as a day set apart for religious worship; if so, where is the text? I challenge the world to produce it! If it cannot be found, why violate still this sacred command of God and reject all the light that is thrown in your pathway? God will have some to keep his commandments, if it be but "one of a city and two of a family." Jer. Some endeavor to clear their conscience by saying there is no Sabbath to be kept. This, to me, looks like infidelity.

I have stated that one writer had asserted that the powers of Heaven had been shaken and the sign of the Son of man been seen. His argument on the twenty-fourth of Matthew, I like much, until he begins to prove what none of us have yet seen or heard. If so, why continue to say that "men's hearts fail them for fear and for looking after the things that are coming on the earth." Jesus does not say that they will be looking for him, but then they shall see the Son of man coming in the clouds of heaven, when they have seen the preceding signs. What arguments are there yet to be presented that will so alarm the Laodicean

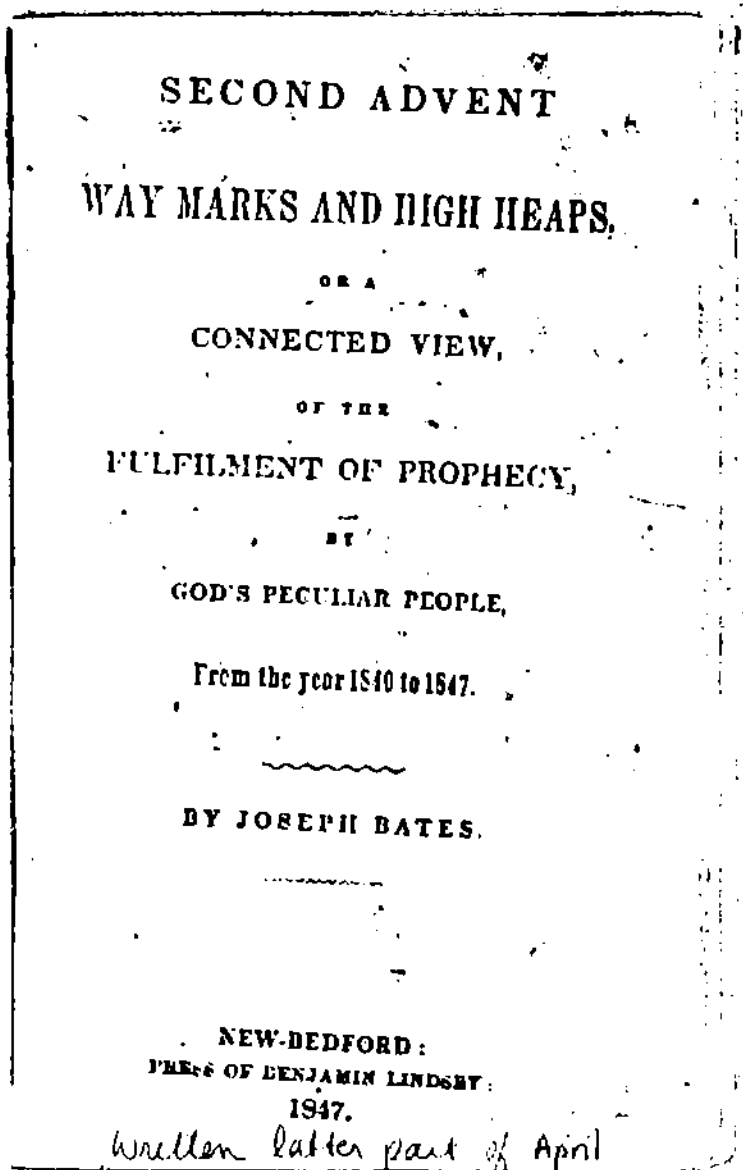
church, and scoffer, to fulfil. Isa. lx: 14, and Rev. iii: 9. It appears to me that nothing short of the voice of God will do this. Then, I think, the wise will understand, and get their blessing, as in Dan. xii: 12; then will they return and discern between the righteous and the wicked; then will they be found with the world, in the time of Daniel's trouble; they will then have passed through the "fiery trial" and the Sealing Angel have done his last work. This, as it looks to me will be the time when God will roar out of Zion and utter his voice from Jerusalem—and the heavens and the earth will shake; thou shalt Jerusalem be holy. Joel iii: 16, 17. It will then be cleansed from every impurity. This, I think, will be the shaking of the powers of heaven, for then will God's people know that he dwells in Zion, (17th verse) not in the Shaker's camp, but in his Heavenly Sanctuary, and then shall appear the "Sign of the Son of Man in Heaven," the "Holy Jerusalem descending out of Heaven from God, having the glory of God; And her light was like unto a stone most precious, even like a jasper stone clear as crystal." I have not the least particle of doubt but that it will be seen just as he has described it. The glory and effulgence of that night will so light up the heavens in its majestic course down from the parted skies, that we shall have no further need of the telescope; but in the language of our adorable coming Lord, exclaim "I see heaven open and the Angels of God ascending and descending upon the Son of Man!" This, I think, will be the Sign of the Son of Man in Heaven. A telescopic view of the burning bright star Sirius, on the southeast of the belt of Orion, in the southwestern heavens, early in the evening, will give a faint view of the above description.

St. John saw this City suspended in the air, he therefore had a clear view of its twelve foundations and the names of the twelve Apostles of the Lamb, and the twelve gates, and the names written thereon, which are the names of the twelve tribes of the children of Israel. "And he measured the wall a hundred and forty and four cubits," two hundred and sixty-two and a half feet, and they were studded with all kinds of precious stones, and diamonds from the bowels of the earth, while the gates are adorned with the treasures of the ocean. Now this beautiful description of the City is given in the twenty-first chapter, from 16 to 18 and 21st verses. We must keep it distinct

from the walls. He says, it hath four square, and measures twelve thousand furlongs. This sum, divided by eight furlongs, which make a mile, would stand thus: 1500—fifteen hundred miles square or seven millions nine hundred and twenty thousand feet on six sides (it being a cubical form.) When we look at the size of this City of Gold, we are at once almost overwhelmed with the view of its dimensions. Fifteen hundred miles high, long and wide! In the seventeenth verse, he gives but one way to measure the wall, and that is its height. If he had undertaken to have given the contents of the City by the same rule, he would have measured the wall.

Then we have nothing more to do in making an arithmetical calculation, but follow the Apostle's description. Jesus said, in my Father's house are many mansions. Now, allowing twelve feet between joints for a story, this seven millions nine hundred and twenty thousand feet square would give six hundred and sixty thousand stories; twelve feet high, (Ezekiel 41: 7.) and fifteen hundred miles square, four hundred and forty stories to a mile: which would amount to 900,000,000, nine hundred and ninety millions of square miles on a level surface, twelve feet high—equal to the square miles contained in five worlds like this, (which is only one hundred and ninety-nine millions five hundred and twelve thousand square miles,) and seventy times more extensive than the Continent of America. Now six hundred and sixty thousand twelve feet rooms in each story, would make in all 436,600,000,000—four hundred and thirty-six thousand and six hundred millions of twelve feet square "rooms,"—Ezekiel; "places,"—John; or "mansions,"—Jesus. It is computed that there are 900,000,000—nine hundred millions of inhabitants now on the Earth. The Bible informs us that there was but one, six thousand years ago. Admit that there was nine hundred millions at the commencement of creation, and this number had passed away every thirty years for two hundred generations, their whole number would only amount to 180,000,000,000—one hundred and eighty thousand millions, a little more than one-third of the mansions in this building; four hundred and eighty-four to every human being now on the earth. Surely, this looks like an "abundant entrance" into the everlasting kingdom. O yes, say many, I see there is abundance of room for every body: The apostle tells us who they are. He

says, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh promiscuity or maketh a lie; but they which are written in the Lamb's book of life." This then is the capacious and glorious "Golden City," the "New Jerusalem," the "heavenly Sanctuary," the "Bride the Lamb's Wife," the "Mother of us all," the "Paradise of God," the capital of our coming Lord's everlasting kingdom, which is now about to descend from the "third heaven" by the way of the open door, down by the "flaming sword" of Orion. O let us see to it, that we are all ready to enter into this celestial City.



him: "Behold a whirlwind of the Lord is gone forth in fury. In the latter days ye shall consider it perfectly." "I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied. But if they had stood in my council and had caused my people to hear my words, then they should have turned them from the evil of their doings;" xliii: 19-22. In opening my Bible for a passage of scripture to apply here—this was the first reading that caught my eye. As it is given for the last days, it must mean a certain class of teachers which had been in the service of God proclaiming that which he had not authorized them to. I don't know how it will apply except to such as are repeating the messages of 1843 and '44, since the sounding of this seventh trumpet and third wo, as it is said when he begins to sound the mystery of God should be finished. This way mark with high heaps is distinctly in the pathway. This leads us to the next.

**EIGHTH WAY MARK.—BRIDEGROOM COME.—
MARRIAGE OF THE LAMB,—AND
DOOR SHUT.**

"And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage, and the door was shut." Matt. xxi: 10.

Now just so sure as we have had a Cry at Midnight, just so sure in the sense of the parable the Bridegroom has come! That we have had just such a one as our Lord described in the parable of the ten virgins, in its details, is clear from our past history, and has been affirmed too by almost every advent believer in this country; and at a time too when they acknowledged that they had the spirit and power of God as they have not felt it since. Now if this testimony is to be set at naught and overthrown just to suit the interest of men, when shall we ever know that the church can speak the truth; or that we are in the pathway to the kingdom?

Second. This cry is not now being given, neither has it been since Oct. 1844. Neither does any one undertake to show when, nor where, it will or can be given in the future, except a few individuals who say it will be given when Jesus comes, and these can neither show scripture time or order for it. We say therefore that it is clear it was fulfilled as shown in the fifth way mark, in the fall of 1844, when

the Bridegroom came. Children of the bride chamber in the church sit apart in their proper place, ready when he came. Matt. xxv: 10; ix: 15. Bridegroom is only another name for Christ, and designates him under this title when brought into connection with his people, or the New Jerusalem—the Mother, and will be completed when the children get home. At his first advent he was Bridegroom to his people; so such he left them, (see the above quotation) went away with this title, that he retains it or assumes it again in connection with his marriage or everlasting union with the New Jerusalem, which is to take place before his second coming is clear from Rev. xxi: 2, 9, 10. But when he comes to receive his people that he was bridegroom to, he comes under quite a different title, viz. a king: xiv: 34. Then it is also clear that he does not come to this earth again under the title of bridegroom. Then the transaction as in the parable, 10th v., is as David and Daniel have represented. "Ask of me, and I will give the heathen thine inheritance, and the uttermost parts of the earth thy possession;" Ps. ii: 8. "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him." Now this must be Jesus come in his cloudy chariot before the great God, who is represented in the height of his sanctuary in heaven beholding the earth; Ps. Solomon represents him in the heaven of heavens. Here, then, Jesus is brought before him. "And there was given him dominion and glory and a kingdom." Three things—1st, "Dominion," denoting unlimited authority and government; "from sea to sea, and from the rivers to the end of the earth." 2d, "Glory," denoting splendor and magnificence. This, I understand, is the splendid golden city, the New Jerusalem, the capital of all his dominions; Matt. xxv: 31. 3d, Kingdom. John says it is the "kingdoms of this world; Rev. xi: 15. Now the glory that he received is the only one of the three which is in heaven. The other two, viz. "dominion" and a "kingdom," are here where the children or church are sojourning. Then when he comes as king he brings that "glory" the "mother" of the children with him, and when it is located here, and the children with the "mother," the vision of Daniel will be realized in full. The saints of the Most High possessing the kingdom and dominion and the greatness of the kingdom under the whole heaven." Having become perfectly and forever united with the city that has come down

from heaven. This is what we have called Paradise lost, but now restored forever. In Matt. xvi: 31, Jesus has taught us that when he shall come to judge the world as king, (34th v.) he will "set upon the throne of his *glory*;" then he takes possession of his kingdom and dominion under the whole heavens.

Now when Daniel receives the interpretation of this night vision (see 16th v.) the angel gives him the chronological order, by stating that "the saints of the Most High SHALL (in the future) take the kingdom and possess it," 18th v. "And the time comes that the saints possessed the kingdom," 22d v. When did the time come? Certainly after the Son of Man had received his dominion and glory, and a kingdom in the heavens: and when he comes as king to judgment, he brings that glory with him, and sits upon it. (See Matt. xvi: 31, 34; compare with this Titus ii: 13.) "Blessed hope and glorious appearing." Then is it not plain that his union with his glory, the New Jerusalem which is called the Bride, constitutes him the Bridegroom there for that special purpose only, and all this to be done before he can have his Bride, the "glory" that Daniel saw him receive to bring with him, when he comes as king (having changed his name) to possess his kingdom. It certainly will not be disputed that this marriage or union of the Lamb is an event to transpire in time, some where at the close of the prophetic periods, and in order that every event may have its proper fulfilment before he can come as king. For this is the title he claims at his second appearing, and no where is it shown that he will ever be personally seen here under the title of "Bridegroom." We say therefore that his coming in the sense of the parable, is as Daniel describes it. He received, or as we best understand it, was inaugurated as king into his throne, the Holy City, which is the capital of his kingdom, that he will bring with him and establish here, and it will ever be the capital of all his dominions under the whole heaven. Here follow the scriptural names "New Jerusalem," "Holy City," "Tabernacle of God," "City of my God," "Zion of God," "True Tabernacle, which the Lord pitched, and not men," "a building of God," "a house not made with hands, eternal and in the heavens," "Garden of Eden," "Paradise of God," "the Mother of us all." These all have one meaning, which is the Bride, the Lamb's Wife. She cannot be fully adorned until all the children of the Mother are at home in the capital, with the king.

Now comes again "the law of Moses." *Types.*—Now understand me; I want you to see what I have partly stated in the fifth way mark. "THREE times in a year shall all thy males appear before the Lord thy G d." First is the feast of unleavened bread, i. e. the Passover. (2d.) Feast of weeks. (3d.) Feast of Tabernacles, in Deut. xvi: 1-16. The reasons are given. The details and explanation are principally in the xxiii. chap. of Lev.

Let us start now understandingly. These three feasts are typical of three of the most important events to transpire in this world from the first to the second advent.

(1st.) Was the crucifixion of our Lord at the Passover feast?

(2d.) Fifty days after, or the 7th week feast, the day of Pentecost, A. D. 31.

Now as these two feasts have been perfectly fulfilled, we have nothing further to do with them here.

(3d.) Feast of Tabernacles on the 15th of the 7th month. This undoubtedly represents the gathering of all Israel at the ingathering of the harvest, the end of the world and will have a perfect fulfillment here.

Now let us examine closely; for here I think we shall find the longitude of our ship, which will enable us to correct our dead reckoning preparatory to receiving the time when we shall enter the glorious harbor of rest.

Here then in this third and last feast are three types each marked by time making perfect order in their fulfillment.

1st. 24th v. Is the memorial of trumpets on the 1st day of the 7th month? In the 7th way mark we think we have shown how this is being fulfilled, viz. sounding the seventh trumpet. If any one doubts respecting this, the next type will make it clear.

2d type: "Also on the 10th day of the 7th month, there shall be a day of atonement. Ye shall afflict your souls from even to even shall you celebrate your Sabbath," i. e. it shall be a 24 hour day. Here in this type the people were all these 24 hours in a deep state of trial, afflicted for their sins, waiting around the Tabernacle, while the High Priest was performing the services in the "most holy place," making the atonement for the sanctuary, himself and people; and when he comes out he pronounces the blessing, and then the day of affliction is over until the next year. Now mark. God was so particular to have this type fulfilled, that he made it a standing order that whosoever would not be afflicted in that day, should be cut off from among his

people. Now if I can show the fulfilment or antetype to this type, will you believe?

First, then to be perfect in time it must begin on the 10th day of the 7th month, and no where else. Then please look back to the 10th of the 7th month, 1844, where all the virgins were out looking for the Bridegroom, or as in the type, waiting for Jesus our great High Priest, to finish the atonement for the sanctuary and ourselves, and bless us by his glorious appearing. At this point of time our disappointment when the day came and no indications of our Lord's coming was intense. Here then all the honest and sincere virgins were plunged into a furnace of affliction, which they could not avoid, and have been wading through it these last thirty months. This has been such a universal and simultaneous affliction, presenting itself in all its various forms, prophesied of by prophets and apostles, that it is impossible for advent believers to deny without apostatizing from the faith. They have likened it to the passing of gold and silver through "refining fire." Peter says we must not "think strange concerning it." James calls it the patient waiting time. John calls it the patience of the saints. The angel Gabriel was also instructed respecting the holy people in the last days. He said they should be tried. When we say we are looking for the Lord, we virtually acknowledge all this in the past, for it would be perfect folly to say these trials would come on the holy people after the resurrection. This history is in perfect accordance in the time and manner with the type. Indeed if this is not clear and admitted, we should forever despair of appealing to the conscience for testimony. Here then we say is the perfect antetype to the 10th day of the 7th month affliction. For if the universal and peculiar trials to God's people have not yet come, then vain is our hope of the second advent here. Do you doubt now whether the seventh trumpet, the first type of these three, is sounding, you must see that these two types are 10 days apart. In time therefore the seventh trumpet must sound, first to usher in this very affliction. And now see there is but one type more to be fulfilled in this last feast; and this is the feast of Tabernacles, which cannot take place in April nor May, nor any other month but the 15th of the 7th month. The fulfilment of the two preceding types prove this position. O God, I thank thee for the clear light that arises from this feast of Tabernacles. Then we say at the commencement of this second type, the symbol of our trial, was where the Bridegroom came,

and commenced the cleansing of the sanctuary. When God speaks and shakes earth and heaven, Joel says Jerusalem will be holy, the sanctuary will be complete, the atonement finished; for God will then be the hope of his people.

Here then we say on the 10th day of the 7th month, in accordance with the type, God has particularly given the work of reconciliation, atonement or cleansing, it must begin here and no where else, for this is the special time to commence the atonement. It was on the 10th of the 7th month that Aaron the high Priest finished the atonement, and he was the type of Jesus our great High Priest; the most holy place a type of the coming of Jesus out of the third heaven to the New Jerusalem, prepared as a Bridegroom to be united to his Bride.

Let us for a moment look at the type in Lev. xvi. In the first place the High Priest enters the most holy place once a year, on the 10th day of the 7th month, and with the blood of beasts begins by making atonement for himself and house (6th v.). Please read 16th and 17th v., and then 20—34. "And he (the High Priest) shall make an atonement (or cleansing) for the holy sanctuary." And then for the Tabernacle, (the whole building) and for the altar; then for the Priests, and for all the people of the congregation. And this is to be an everlasting statute; 33 and 34 v. The only way to make atonement or forgive sins, until Christ our great High Priest shall come. Now let Paul explain: "Now of the things of which we have spoken, this is the sum; Heb. viii: 1. The sum of the preceding chapters, especially the seventh where he shows that Christ now comes to be our Priest forever, and that of course abolishes the Priesthood, and law of Moses respecting Priesthood. Now read viii: 1, again: "We have such an High Priest" who is with God in the heavens; "A minister of the sanctuary and of the true Tabernacle, which the Lord pitched and not man." This places Jesus our High Priest in the heavens, where the sanctuary, the New Jerusalem is; he ministering there for us in the holy place, not with bullock's blood, but his own, fulfilling in all that has been shadowed forth in the type by the high priest in the Tabernacle on earth. Let Paul speak again in the 4th and 5th v: "Seeing that there are (or was then) Priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things; as Moses was admonished of God when he was about to make the Tabernacle [a meeting-house on earth].

For see, saith he, that thou make all things according to the pattern showed to thee in the mount;" as stated in Ex. 25—27 and 40 chapters. I understand it thus. Make a meeting-house and every article of the furniture to correspond with the great meeting-house and its furniture which is in the "Third heavens." Why, Paul? "For (or because) Christ has not entered into the holy places made with hands, which are the figures of the true, [that is, the meeting-houses which Moses and Solomon made] but unto heaven itself;" ix: 24 (to become a minister of the great meeting-house in heaven, which God made). Then in the 23d verse he shows that every thing pertaining to the meeting-house on earth was to be purified or cleansed by the blood of Jesus the great High Priest over the house of God;" x: 21. Now if you will read chap. ix: 1—10, Paul will show you the use and meaning of the earthly meeting-house. Then he begins in the 11th v. thus: "But Christ being come an high priest of good things to come, by a greater and more perfect Tabernacle [meeting-house in heaven] not made with hands." How was it made? "Just as the worlds were: by the word of God," ix: 3. He is then there to minister for us the great outtype to fulfil all that is given in the types above stated.

This I understand is a part of what Daniel saw in his night vision. John in his Revelation says, "The temple of God was open in heaven, and there was seen the ark of his testament, (the chest containing the ten commandments) xi: 19; see 15 v. This was under the sounding of the seventh trumpet. Again in the xv. he says, "the Temple of the Tabernacle of the testimony in heaven was open." Now mark; this was after the cry "Come out of her, my people" was given, for here they are altogether rejoicing over the victory they had obtained over the churches; 2d and 3d v. And in the same chronological point of time, he "beheld a cloud, and one sat like unto the Son of Man, having on his head a golden crown;" xiv: 14. Now John shows here that he saw all this after the message of the third angel, and before the seven angels had begun to pour out the seven last plagues; for he never saw them until the temple was open. Now the 15th v. of the xvi. ch. shows clearly that Christ does not come before the sixth plague is poured out. Here then is positive corroborated proof of Christ's receiving his dominion and glory and kingdom or as in the parable of the ten virgins the Bridegroom came to the marriage under the sounding of the seventh

trumpet, and after the third angel's message, and before six of the seven plagues are poured out.

I am aware that all this can be objected to. So can the whole vision. But it does mean something which took place in heaven. And who that will read Leviticus xvi: 29—34, and xliii: 27—32, where the type is presented every year can ever doubt but the nontype will take place here on the 10th of the 7th month, where the appointed time must end (2300 days) and Jesus after his marriage enter the Holiest of Holies, and commence the cleansing of the sanctuary; as John has it, "prepare mansions in my Father's house." Jesus says emphatically, "after I have prepared a place for you, I will return and take you with me." Is not this the New Jerusalem? and does he not prepare it before he comes for his saints? This must be the cleansing or justifying the sanctuary. And we say again there is no other place or time for it to take place. And as it respects the history, the only place and time that God's people did simultaneously go out to meet the Bridegroom was on the 10th day of the 7th month, 1844. A more perfect fulfilment never has taken place before. Who can see any thing like this in the future?

Now as our experience shows such a perfect fulfilment of events, where in our history should we look for this important event to take place, if not in the text and type, "And the Bridegroom came, and at the end of the appointed time, (2300 days) where the sanctuary is to be justified or cleansed?" Here, then, we say is the commencing of this important work. Here is the beginning; and Joel tells us when it will be finished or cleansed. When the "Lord roars out of Zion, and shakes the heavens and earth," (see Hag. and Paul's description, also,) "then shall Jerusalem be holy." The Bridegroom will then have changed his title to that of king. At this point of time I think is where John saw the crown on his head. This certainly is before his coming, and after the shaking of the powers of heaven. And that has not yet been done, but is the very next sign in order. What next? The sign of the Son of Man. What next? Jesus coming in the clouds of heaven. Now this is the order Jesus has given us himself—why cannot we believe it? I know it is easy enough for any one who does not search the scriptures very diligently or give any stretch to his thoughts, to say that all these events can, or will take place when Jesus comes. It might just as well have been said that when the sun was darkened

ed, the stars fell, but we clearly see there was time and space for both. So there will be for all the signs given. This subject of the coming of the Bridegroom has also been ably discussed, and very clearly seen and admitted. The backsliding of its principal advocates is no more proof of its non-fulfilment, than that there has been no Midnight Cry, because the same class of people have rejected it. The scriptures are our guide. This has been the great escape goat or loop hole, for a certain class to crawl away from the position they had taken, into more respectable congregations and society, and confess this the great error they had been led into, when in fact their hearts were filled with unbelief respecting the short distance they had travelled in the pathway after the fall of 1844. The proof of this is clearly seen in their concessions and confessions to them that retreated back after the cry to what was called the broad platform, the tarrying time in the spring of 1844. They are about all united now in doing the work over again, and in finding fault with the shut door people. I am aware this is plain language, but I speak *advisedly*. My heart has been burdened and pained while I have been watching the progress of backsliding Israel.

MARRIAGE.—"And they that were ready, went in with him to the marriage." I know it reads so, says one, but is it a literal wedding or marriage? No, it is a figurative representation (as we have shown) of a union effected between Christ the Bridegroom, and his Bride, the New Jerusalem in heaven; and when this took place the church here below were all brought into a certain state ('READY') and participated in the union. This must necessarily be so, for Christ being the vine and the church the branches, also the head and the church the body, one could not move without the other. Again, Jesus says, "My sheep hear my voice, and they follow me." Therefore when Jesus leaves the mediatorial seat to be united to his Bride, the church will as necessarily move as the body does when the head turns round. Now we say that our history on the 22d of October, 1844, was a perfect fulfilment of the figure or parable given to illustrate it. See "*While they went to buy, the Bridegroom came, and they that were READY went in with him to the marriage.*" Here at this point the heavens rang with song and praise, "the voices of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor

to him, for the marriage of the Lamb has come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and white, (why?) for the fine linen is the righteousness of saints;" Rev. xix: 5-8;—that is, the real saints would at this time be arrayed in fine linen clean and white, or they would be ready by sacrifice and obedience just as the angel Gabriel shewed Daniel it should be with the holy people in the latter (or last) days, "purified and made white, and tried," but the trial is between the wedding and the supper. For he adds in 9th v., "Blessed are they which are called unto the marriage supper of the Lamb. These are the true sayings of God." His meaning I understand to be this. They only are blessed that are called to the supper, for many would be at the wedding and join in the marriage song that would not be at the supper in the New Jerusalem, because they would not endure the trial that they should be plunged into between the marriage and the supper. Now clear that the marriage takes place, and consequently the bridegroom comes, and the door shut before the trial comes to purge and fan out the chaff from the wheat. "Many are called, but few are chosen." It seems to me that the trial of the saints is as positive proof of the marriage in the past, as that thirty months of our trial is in the past. Says the reader, I thought that those who were at the wedding and were shut into the guest chamber, were sealed and safe. You have no scripture to prove it; but to the contrary. See our Savior's parable or figure for the marriage of the king's son, meaning himself, Matt. xxiii: 1-14. 10th v. shows the last gathering for the wedding to be made up of guests both bad and good (two classes). "And when the king came in to see the guests, he saw there a man which had not on a wedding garment." And when he was asked how he came there "without a wedding garment, he was speechless." What is a wedding garment? John says, "fine linen clean and white, for the fine linen is the righteousness of the saints." They had made their sacrifice, and were waiting for their Lord to come—"were made white." God says, "Gather my saints together unto me, those that have made a covenant with me by sacrifice;" Ps. l: 5. "Then said the king, bind him hand and foot, and take him away into outer darkness," &c. So we plainly see there were those at the wedding that did not have on a wedding garment—their sacrifice and obedience was incomplete, this one represents many as in the parable of

the virgins, and also the "angel giving the everlasting Gospel," in Rev. xiv. This defines the meaning in Rev. xii: 9, where John was told to write thus: "Blessed are they which are called unto the marriage supper of the Lamb," for Jesus says, "many are called, but few are chosen."

The positive instructions to all who were ready and entered into this state with the Bridegroom to the marriage, was as Luke has recorded it: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh they may open to him immediately." Their trials during this interval, if they endure them patiently, will fit them for the marriage supper. This leads to the enquiry

Is THE DOOR SHUT? "While they went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut;" Matt. xiv: 10.

Jesus says, "When once the master of the house is risen up and shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are."

This was in answer to the question "if there were few that be saved." He said, "Strive to enter in at the strait gate, for many I say unto you, shall seek to enter in and shall not be able;" Luke xiii: 24, 25. None can go in short of perfect obedience to God. Jesus says to his disciples, "I am the door of the sheep." Again, "I am the door, by me if any man enter in he shall be saved;" John x: 7-9. He further says, "I am the way, the truth, and the life." Here it is perfectly plain we have got to go in by and through Jesus, the door.

He says to the Philadelphia Church, "be that openeth and no man shutteth, and shutteth and no man openeth. Behold I have set before thee an open door, and no man can shut it." How clear it is that the door is open to this church: this class of believers. Why? Because they have a "little strength and have not denied his name."—What name? "New name," iii. Rev. 7, 8, 12, "king of kings and Lord of Lords," xix. We believe he has received his kingdom, and his title king of kings, and we acknowledge him as such, while the others in 8 v. deny him, and will not admit him to be king. Christ then will be their open door, and their way while they acknowledge and obey him, their king. Now it appears to me that we

can understand how the door is shut. Christ says he is the door. Then when he rises up to leave the office he has been fulfilling these 1800 years, and moves to the most holy place to receive his dominion and glory, and a kingdom, then he virtually shuts the door, and the work for the church is as necessarily changed; because as his sheep they follow him. Now as I have shown in the preceding chapter that this work precedes his advent and must be done on the 10th of the 7th month to fulfil the type and the parable of the virgins, and his people here on earth must participate and do their part, as was done in the type, and it must be something just like what has taken place, and will be known and believed in by God's true children, and history has not recorded any thing like it in the past down to October, 1844. Neither has it transpired since in the 7th month of 1845 or '46. Neither can any thing like it take place again by the virgins in the parable, for they are divided and subdivided, without a possibility of a union. Therefore if it is to be done in the future, it must be by an entirely new set of believers that are united as the virgins once were, when "they all arose and trimmed their lamps to go out and meet the Bridegroom." How clear it is then that the door was shut as I have shown, on the 10th day of the 7th month, 1844, and no where else. And that here ended Daniel's appointed time, 2,300 days. Why end here? Because they were to end at an "appointed time," viii: 19. Hab. says at the end it shall speak and not lie, and then if it tarry, wait for it. This is precisely what we are now doing. Then it has spoken at an appointed time, 22d Oct. 1844, and now is the tarrying of the vision.

It must be pretty well understood by this time how the Advent Herald and its associates have derided those that adhere to this view since the noted Albany conference, and how repeatedly they have cited us to the future for the cleansing of the sanctuary at the ending of the 2,300 days. Now see them making another tack to windward! Here it is: "We shall continue to believe what we have constantly taught, (we should like to see how often since the Albany Conference,) that the 2300 days began about B.C. 457, and must end at a point of time not remote from 1843, as Wm. Miller first taught. The time is past to which the majority of evidence in our minds pointed for their termination."—Advent Herald, Feb. 24. In a few weeks after this, the old chart is drawn out from the rubbish to which it had been exposed through neglect and uselessness and hung up

in a conspicuous place in the meeting for reference again, and hailed with joy as an old particular friend. Not by all, for another division has taken place, which is another proof of the unsettled state respecting their true position. A true position they have never had since they began to repeat their message after the Bridegroom came and the door was shut. Their admission of the 2,300 days in the past necessarily acknowledges the principal part if not all which we have claimed, or they may acknowledge it to be so without fulfilling prophecy. They don't show what sanctuary is being cleansed at the end of these days. Luke shows clearly that after the door is shut, those that are outside will begin to knock, and when they are denied admittance, they will tell of the wonders which they have wrought, and still the reply will be "I know you not." Matthew is as clear. He says, "afterwards came also the other virgins, saying, Lord, Lord, open to us. He answers, I know you not." After when was this knocking? Why, after the door was shut. Now I ask if the door is not shut before the second advent, unless this knocking afterwards can be proved to be after the change to immortality. And that can be admitted only on the unscriptural ground that the wicked will be also immortal. But according to Paul's order of the the resurrection, a gulf will be between them immediately, and those outside cannot knock for admittance, but we are told that their cry will be for "rocks and mountains to fall on them." Then the knocking will be in this present state as it has been, and now is, clamoring about the door, in favor of backsliders and sinners when they have hardly any faith respecting their own true position—changing like a ship heaving to windward in a heavy head beat sea, losing ground on every tack. Some have attempted to show in Luke xiii, that the 28th and 29th verses were a proof that this knocking would be after the advent. I think it shows the reverse. "Weeping and gnashing of teeth," certainly is not knocking for an open door, but shows, as it is stated, that had already been done. What does the apostle Paul call an open door? He says to the Cor. "For a great door and effectual was open unto me;" xvi: 19: "How he (God) had opened a door of faith unto the Gentiles;" Acts xiv: 27. "Praying also for us that God would open us a door of utterance to speak the mystery of Christ;" Col. iv: 3. "When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord;" 2 Cor. ii: 12. Paul's open door, then, was the preaching the gospel!

with effect to the Gentiles. Now let this door be shut, and the preaching of this gospel will have no effect. This is just what we say is the fact. The gospel message ended at the appointed time with the closing of the 2,300 days; and almost every honest believer that is watching the signs of the times will admit it. I know it will be said "why you have, or would close the door of mercy!" There is no such language in the Bible. I have no desire nor wish in my soul to see my worst enemy lost. I think I have made it manifest for the last twenty years, and am still willing to do what I can to save those that will help themselves. But I am perfectly sensible that it cannot be done only in God's appointed way; and all that will walk under the shadow of his wing will rejoice at the fulfilment of his word, although their hearts may be burdened and pained at seeing the opposite in their friends.

I think I have fully proved this eighth way mark and high heap in our pathway, that the Bridegroom has come, the marriage is past, and the door is shut.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee for a little moment, until the indignation be over past;" Isa. xxi: 20.

EXCERPTS FROM
A VINDICATION OF THE SEVENTH-DAY SABBATH AND THE COMMANDMENTS OF GOD

The typewritten pages in this collection (pages 88 and 89) have been taken from an original copy, not available for facsimile reproduction. The main theme of Bates' pamphlet entitled A Vindication of the Seventh-day Sabbath and the Commandments of God is the Sabbath doctrine. Only those pages have been reproduced that have a direct relation to the sanctuary.

A
VINDICATION
OF THE
SEVENTH-DAY SABBATH,
AND THE
COMMANDMENTS OF GOD:
WITH A FURTHER HISTORY OF
GOD'S PECULIAR PEOPLE,
FROM 1647 TO 1648.
BY JOSEPH BATES.

1. "My God, how art thou great above!"
2. "My Father, how art thou above!"
3. "My Holy Spirit, how art thou above!"
4. "My Father, how art thou above!"
5. "My Father, how art thou above!"
6. "My Father, how art thou above!"
7. "My Father, how art thou above!"
8. "My Father, how art thou above!"
9. "My Father, how art thou above!"
10. "My Father, how art thou above!"

NEW BEDFORD:
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1848.

TO THE EDITOR OF THE BIBLE ADVOCATE

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Sir—I was very glad when I learned that your columns were to be opened for the discussion of the Sabbath question, for I thought if you would allow this subject to be fairly brought out, God's holy law would be vindicated and more strictly revered; but I soon see this was, and would be, an unequal warfare. To prevent any one's writing but C. Stowe of N. H., you say her argument will cover, or about cover, the whole ground in favor of the Jewish, or seventh-day Sabbath, and then no one else, until some one had replied against it, &c. This was very well, but I soon perceived that you did not keep the ship on her course. The first part of C. Stowe's arti-

ed, to cover the whole ground, has never yet appeared, and should it come forth at this late hour of the discussion, it would probably avail so much as you mean it shall in its isolated state. But to prevent what you did publish for her, in the same paper, (Sept. 2d,) you got your own unscriptural view, to go with it. Thus, of course, still more injuriously your readers, as you had before that stated objections. I am not sorry, however, that it is still going on in some shape, if it is partly to disprove. We hear that you have now on hand five lines so much matter against the Sabbath as you have for it. This is all natural enough, God's word has ever been advocated by the minority. And when such blasphemous language against the Sabbath we are looking for, was permitted to blotch your columns, and again reiterated that he was right, and you not only let it pass unadvised, but was endeavoring to screen him by withdrawing his real matter from God's children. The inference is, and must be, strong against you. Look at your position now! **THE BIBLE ADVOCATE!** Show if you can the chapter and verse where the Bible allows any man to advocate God's word, that ever withheld his real name and where those that stood in high places were trying to screen them, because as we should have a good right to suppose, that they were in fellowship with their doctrine. How do the columns of **THE BIBLE ADVOCATE** look now, since you have opened the way for them to follow your unsifted opinions, to declare and still hold up God's holy law as a Jewish ritual, that had been abolished. It looks to me like the same horn that is to "prevail against the saints until the ancient of days comes." He thought to charge upon me and here! (God's law without doubt.) He, then, through this agency, has been blackening your columns with his own blood. The Devil has been too long engaged in this war to pass any one's sentence, who has left his gate open, without walking in and taking possession. How could you be so careless or wild, after warning with him as you have done in the past, to leave the way open for him to tread your doors. Another thing: In your paper of Dec. 22d, you say, "Mr. Turner, have you sent your second article on the Sabbath? We have not received it." Why do so much haste for this wonderful promised article, to overthrow history, after he has

overthrown himself by the bible? Why not publish some of the so much manuscript you have already on hand? I cannot help thinking, after all, that you have so much in your own argument of a week-day, no-commandment system, know this partial call for J. Turner to speak again. His view is really the very thing? It is just as it used to be. If it has got it right the discussion is forever ended, and we have always been right, but did not know it: if we had, we should not have resorted to those rambling arguments of Paul to prove that there is no Sabbath, to get clear of pain, bible doctrine!

As I have answered nearly all your arguments against the Sabbath and commandments, in my work on the Sabbath, and Waynote, and lately in my reply to the Advent Magazine, under the head of the Four Pillars, I shall be brief, because I want to say a word upon another subject that you have named. You say, "to assume or infer that the Sabbath was commanded to men before the Exodo from Egypt, is to walk as blind men. But at creation Adam's first day was the seventh day, or day on which God rested. Hence, if Adam kept the Sabbath, he kept the first day, and then worked six days. Who said so? Not the bible. You would try to make out that Adam contradicted and disobeyed God's law, just as you have. Suppose you were here on Friday, the sixth day, would the next day, the seventh, be your first or second day? Your argument is not worth a straw: Adam's first day was Friday, the sixth day, and if he had been created the seventh day, that would have made no difference. How strange you talk! Because men should happen to come into life upon any other than the first day, then he must surely violate the Sabbath by doing his six days work first! This is in perfect keeping with "let every man be persuaded in his own mind," and not keep any." God rested the seventh day and blessed and sanctified it. Surely it is not so dangerous to follow God's example as it is to contradict and disobey him. Such as there are the blind men. [See these three pages of work on the Sabbath.]

Again, you say, "how long was the covenant or law of ten commandments to remain in force and effect, and answer Gal iii. (all Christ shall come." Under the third pillar, I have answered this. The law of circumcision,

and not the law of God, is Paul's whole argument here. The 11th verse shows the covenant in the one with Abraham, four hundred and thirty years before the law to Moses. There is not an intimation of the abolition of the law of commandments. Here it is the law of Abraham and Moses. Therefore it is right for the advocates of the seventh-day Sabbath to demand of you to prove a change of the Sabbath from the seventh to the first day; and the reason we demand it is, because we positively know you have none. You also say that the Apostles evaded their duty of the opportunity to preach to the publishing churches in their synagogues on the seventh day, at the same time keeping up the Christian solemnity and worship on the first day." I say you cannot prove this. You cannot present a passage in the scriptures that shows that the disciples ever met together for worship, in the day time, on the first day of the week, and only once of an evening; and not one word about that being a holy day or a day for them to worship, but to break bread. But why do you want to prove this if all the commandments are abolished? The fact is, as soon as you leave the law of God, you are all adrift, with neither our aid neither, at the mercy of the tide. Again, you say "the misapplication of the law is done away, is abolished." That is just what we say. Suppose you had ceased your misapplication ten years ago, would that have abolished the Gospel? This is your reasoning, and it is the best argument you and others bring for the abolition of the commandments in 2d Cor. iii. There is nothing there but the misapplication abolished, which no more affects the law of God, than the marring of your old sermon out of your house would affect the sermon.

Now will you just turn over your file to Rom. 4th, where you come out against J. P. M. Peck, about the necessity. As I have never presented my view of the necessity's being in the heavens, I shall not stop here, only to say, that there is abundant bible proof for this view, and but one place for it, where James, the High Priest is. But the one you all want is first one thing and then another: Palestine, or Canaan, or Jerusalem, or mountains about Jerusalem; Mount Zion, and generally, the whole world. The reason for this is, because you have no proof of any certain place, after you leave Paul, in Heb. viii: 2. But

you say, "I deny that it has been any thing like a general belief that the twenty-three hundred days ended in '44. There was a portion of the adherents that combined, for a while, that theory. But they soon abandoned it, with the exception of a few, who have followed anything but the word of God and sound reason; and they now have no fellowship for, or connection with those who truly look for the cleansing of the sanctuary, at the end of the days; and we have as little fellowship for their teaching as they have for us and our view of the plan word of God." We know enough of the effect of that theory that teaches the 2300 days ended in '44, and seems of Shakers can tell you more often than we can.

Out of the great mass of adrift believers in '44, I do not believe you know of twenty that did not think their days were ended in '44. We will try to show, by-and-by, who have followed sound reason, and who have got "the plain word of God." You say you "know enough of the effect of that theory that teaches the 2300 days are ended." Allow me to tell you that you do not know so much about it as you think you do, for as you will wish you had. You are as much about here as you are on the subject of the Sabbath and commandments. That person who abandoned the idea of the days being ended, of which you boast, are of those that organized and entered the ranks of the Leodomus church, "neither has nor call" neither in one position nor yet in number; "always harping and never coming to the knowledge of (the present) truth." The ending of the 2300 days was the great lesson of the salient teaching in '43 and '44; "then the sanctuary shall be cleansed." You will have it that this cannot be before the coming of the Lord, and you see he cannot be here at any time; yet, now, by the first of January, as your Bible Advertiser states, "You have now heard something of the character of this J. Watson. He would have us believe that he was so full of the spirit of the Lord, that God had revealed to him that Jesus would come the 24th of December, or by the 1st of January. All good—we will publish it! What about the 2300 days, Br. W.?" Oh, no matter, James is coming now. H. H. Green has refuted this story, but look at him last spring: the 1336 days must end the 10th day of April, and the resurrection, or they would not end under forty-

five years. Well, he confessed that he was wrong in ever believing that they had ended in '44. Come, then, where will they end here? Oh, somewhere a little while before the 1536 days end in the spring of 1847. Well, time has passed on; out he comes again and says the Lord will come in the spring of 1848. Where will the 2200 and 1535 days end, friend Green? Can't say—that is, he don't say—neither does J. W. Eaton, and he don't not commit him for this; it is only because the advent cannot be until spring. And here I will not enquire—last there is not a man in the whole advent ranks—(it seems to me that I will not even except you)—that can show that the Lord will come this winter or next spring. H. H. Green is just as much mistaken in his calculation this coming spring, as he was this last. Now you may go on and call to what it seems to you good. We are confident that you have not got the present truth, neither have you had it since you have followed any thing but "the word of God and secret revelations." And this is the main reason why you cannot answer brother Puller's important questions on the secret move or Rev. x: 1. It requires some one that has followed the truth, the present truth, answer that you have, to reply to such questions, and they so surely involve the day as a cry at midnight brought us to the end of them. Do you not see how you are first lowering but and then lowering cold? Six weeks ago, you said you knew enough of the effect of that theory that the days are ended. You say "all will see by reading the article, what are Dr. E.'s views." That is, he is also that we have no fellowship for. But, you say, we hope that he and many others may be benefited by a careful and patient investigation of some of the many questions he has asked, &c. &c. Now this is the right and only way to investigate. But if some one undertakes to follow your advice by the scriptures, it would not amount to much, for we should expect to see you right out against them, for those that have rejected plain scripture, misdirected with experience, as you have, and ridiculed those who had faith in it, have but little hope now, since you have become an editor. We deeply lamented that you should have taken such a course; but we have seen since that it required something more than common moral courage, for a shepherd to remain with the tired and

tired and sick, when he sees that all his fellow shepherds were deserting them. The warnings you have had, have no doubt brought many solemn convictions to your and your wife's minds, or else we should not find you in this halcyon state. Yes, you have been faithfully warned by your old, firm friends, not to come out with your adventism; you have heard their reason, that two were enough to give the light on the darkness of the advent, and they had hard work to get along. But so, your paper was going to take different ground, in some things! In one respect, it has shown pretty clearly, as the scriptures fully demonstrate, that "the devil know not any thing"; and show me here to tell you, if you go on with your so-called and uncommensurate system, and continue to reject the clear fulfillment of prophecy, in our past expectation, you will be clearly prove that you know but a very little more. But after all you have said and done, you are following hard on in the track—the same old despicable, false, following hard on in the track—the same old despicable, false, made by your panderers. Pharaoh's hard like, the runs made by your panderers, see run out; but as you go deep, you can neither back nor turn out; but as you drive after them, thinking, for God and his cause. "Thus to accomplish something, for God and his cause. The only way that I can see for you to do that, will be, either to abandon your head, or shift the tongue of your chair on the opposite end, drive back with all speed, and get into the highway of the Waymarks and high heels, that you so valiantly abandoned more than three years ago.

The Rayner's education to the Philadelphia note of the church, which was farming, in '42 and '44, was to hold fast that which we have!—and he would "write upon us his new name." This is what we are endeavoring to do; and when we see you doing the opposite, we know you are wrong. Yet, instead of the opposite, you do "Write the Lord I will put my law into their mind and write them in their hearts." Whom means? Answer—the house of Israel; of course, all of God's people. What is this done for? Answer—that law may be our God and we may know him and be his people. Can you tell your so-called panderers what means which law of God Paul means? Whether it was the one you say he attributed to God, Gal. Cor. and Romans, or was it another code of laws which he had made for our journey, and then hid them from us. If you know in what back, or chapter, or

men they are in the bible, I beseech you to let us know immediately, for I see by John's witness in the New, that in the last days there certainly will be a company keeping these, and the Devil will persecute them for it; but they will eventually be saved, and enter the city. Rev. xii: 17; xiv: 12; xxi: 14. And finally, if you cannot find any others than those which God gave by his own mouth, and wrote with his own finger on Mount Sinai, more than 3300 years since, the same which Jesus confirmed to us more than 1900 years ago with his Gospel, won't you make that known by publicly confessing that it is impossible for you to tell what other object God had in view than our keeping those same laws; and that you had, contrary to the direct teachings of God, decided both his law and his willing, obedient children. Don't tell us that this law is the "law of Christ or the law of grace," or any other name unless you can show us how many considerations they contain, because James has told us "If we fall in one we are guilty of the whole." Jesus never gave but one commandment.

P. 8. As I predicted on your second page, J. Turner's paper has come. The child is fairly born, and you have fallen in love with it. Now brethren, just look down all your editor columns, J. Turner has got the very thing! "The first day of the week is the sorrowful Sabbath! We have always been right, but we never knew it till now! Thanks to J. Turner for confounding the whole world, and now no more about this much vexed question! "We shall fill our paper abundantly with other matter for the future." This word has forced us, and we have made a first rate tack to withstand, and now we are broken into much fiercer scoring our enemies are ready our law. Now what he says? "We suppose and still do suppose that Damascus had reference to a man well known to the residents in Coelestia and Miamahmetia, who went in to the shut door, and sat in, and almost every other door but the true one into the aboriginal, and many of which became great shelters for the seventh day." &c. Now he goes on and speaks in high praise of those who have been writing for the Sabbath—they are consistent Christians, &c. And now, says he, "we must all be exceedingly careful how we write and speak; the enemy

seeks to destroy us, and one of his most useful weapons is to divide the saints by *dark interpretations, evil guesses, and guesses.*" &c.—See Bible Advocate, Dec. 30th, p. 104. Why this caution after the above surprising opinion; are you afraid that some of these misinformed, mistaken people will get into your open door? If they should keep you in, and confess that they were wrong in believing in the shut door, so matter how many others they had been guilty of entering into what you call almost every door, they would immediately become consistent Christians! Out of hundreds who have crawled into your open door and made such confessions, causing the hypocrites and unbelievers to rejoice, and the hearts of the righteous to be sad, &c., I will just name a few: J. and C. Freeman, F. G. Brown, of wonderful memory; and now a few Sabbath keepers: W. M. Ingham, John Horwell, of wonderful memory, and J. Turner, your father's lawyer. What you are not so far to withstand as you think for; when comes another head day, that will drive you down on that too alone again, where you may see the awful havoc you have made of those who are following in your wake. For them dashing them upon the rocks and into them overwhelming nations: Your whirlwind of doctrine has utterly dismantled them, and their cry for help is unavailing; and unless you put forth some more extensive efforts to swell those dangerous seas, you will sweep get off from this low shore, while under these deceitful and flattering words of doctrine.

Again he says—"We take the liberty to add that Dr. T.'s article is inaccurate, and that we are now observing the Sabbath of the Lord our God, and not the Jewish, nor a Pagan Sabbath." Where is he now? Does he mean that J. T.'s Sabbath is "the Sabbath of the Lord our God?" He has always insisted, in his former writings, that "the Sabbath of the Lord our God" was the Jewish Sabbath. There is but one named in the bible, if this is what he calls "the plain word of the Lord," I doubt whether any one will understand him.

He says further—"If you lay was the sixth day—every transaction on the day of our Lord's creation is hereby, and in utter confusion—and the law of types is a like this, and make it an impossibility for the Sabbath of the Lord our God to be kept the next day, for this [was] not

[illegible]

Other teachers, (in reference to J. Turner's article,) from Casanbalegna, N. Y., and Dorchester, Mass., have also, about this same time, referred us to this strong belief, for which we thank them and praise the Lord for this light that forever settles the question. A most striking proof of the *sway* of the *malin* in their passions. (Rev. xiv: 12,) no matter where located, though hundreds and thousands of miles apart, they are one on this question. Thus it is as we now understand the Sabbath of the Lord and God, to be the rallying point of all them who are truly looking for the speedy coming of Jesus. Wherefore, deprecators, shall attempt to destroy or *slighten* God's holy Sabbath, will have to pass the examination of the book. Plead to the Corinthians, Ah, abject and servile twigs, wretches! For even Christ our presence is sacrificed for us." **How?** Answer—*aspired* on Friday, the 14th day of the first month, at 3 o'clock, P. M., in exact fulfillment of the type by Moses, in Exo. xli: 9, 11-14, continued for 1670 years. He rested from all his works only one twenty-four hour day, and that was God's holy day. Paul tells the Romans that "he was raised up for our justification." Doxology that "he was raised up for our justification." Rev. 25: and the Corinthians "that he is risen and become the first fruits of them that sleep." 1st Cor. xii: 30; and Gal. i: 36, "first born from the dead." Again, "should be the first that should rise from the dead." And xvi: 23. John says, "The first begotten of the dead." He arose on *Exodus* morning, the first day of the week, before sunrise—about 3 A. M.—having been dead about

valley-eight hours. There he suffered the type in Lev. xxi:17-18—*"the first fruits of the harvest, the bread of the first fruits, called the wave sheaf, which was waved by the priest, with the offering of a lamb (symbol of Christ), as the first fruits of the resurrection, on the morning after the Sabbath—the 16th of the first month—the Sabbath, or feast day, always being on the 10th of the seventh month. Then, from the 14th, at 3 P. M. to the 16th, at 2 P. M. is not thirty-eight hours, nor whole night, (just above)—see whole day, a part of Friday and a part of Saturday. "Thus it becometh Christ to make and to save from the dead the *shew bread*." Thus in his own testimony a few hours after his resurrection; also a few hours after the offering of the wave sheaf. If this can be overlooking them can also the time of his crucifixion. The feast days confusion that you would make about this great feast day which always followed the passover, is answered here. It so happened in the order of time to come on God's holy Sabbath; and that God so ordered it that Christ should rest from all his works on his holy day, was witnessed from, to fulfill some glorious event yet to come.*

Now, blessed Thursday, if you will not intervene God's holy Sabbath and commandments according to the clear precept, do you let them alone, if you do not want a worse thing to befall you, for just so many as you fight against them they will destroy you. This beating the air, is none else doing with unseasoned mortar; you cannot make any of it stay put. If I were in your place, I should a great deal rather have been fast asleep than to be smitten in such base-revailing business—fighting against God! This looks like "*gleaning any thing that the sword of God*" and *swearing*—

During 43 and 44, Dorrington, Stewart, Colver, Chase, and others, took their stand against William Miller and his brethren, to discredit Daniel's vision of the 2300 days. You remember that no two of those apostles had started upon a theory of his own; but that all of them were united as on the one point, and therefore unshaken over them all. Now your leading men are so unshaken over them all. See how it leads: William and consummation of God. See how it leads: William Miller believes the first day is the Sabbath; J. V. Himes believes in selective any day; just as you are persuaded; believers in selective any day; just as you are persuaded;

but still *could* be *from* the Sabbath; Joseph Melish is not particular, don't believe there is either law, Sabbath or commandments—any way we under the law of grace; but still he will have it, that Sunday is the Sabbath; you say the first day is the seventh of the Lord our God, but it is not the Jewish Sabbath,—that is, the one which is in the decalogue. It is something new—I don't understand you; don't think you can make your words undomated it, either. J. Turner says the first day is the true seventh-day Sabbath; J. B. West says the commandments are right, but the first day is the true seventh-day. Barnabas says "the Jews were right in killing our Lord for a notorious Sabbath breaker, if he did not abrogate all the law when he commenced his ministry;" three years before he abolished Moses' law. Up starts another mighty man, G. Needham, and says, God told him that the commandments were all abolished in St. Paul's epistle, chapter 31. And a great portion of your gathering must be so flying like Mother Carey's Cuckoo to get into your ways to pick up the crumbs! Don't smile, gentle reader, the picture is not overdrawn. There are some of the principal leaders in the second advent; they will tell you to just face that they have measured all sectarian creeds and formulas, and believe every word of God. Now the "first sabbath for the seventh day," are all united on the Sabbath and commandments; they believe God, if they keep his Sabbath, that they shall be sanctified and ride upon the high pinnacles of the earth.—Exalted and exalted. They believe Jesus, that the law and the prophets hang upon the commandments, and that the keeping of them will give eternal life and great reward in the reign of heaven. Thus carries them beyond the Jewish Gospel, and all other dispensations. See also Rev. xxi: 14. They believe the holy Apostles, Paul, John, and James—that "the law is holy, and the commandments holy, just and good." "If we are they [Jas. 1:24] that keep the commandments of God and the faith of Jesus." Rev. xiv: 12. "If we keep the words law and yet offend in one point, we are guilty of all." They feel perfectly secure in following such leaders, and they understood that though you be ever so avaricious in regard to

* Read on this.

the new dispensation, you fall in the hands, the Sabbath. They believe this to be the "pink word of the Lord," and on this Sabbath question they will be united, waiting for Jesus. And just to save us the pain of explanation were overthrown by rejecting the new word, just so sure you will be overwhelmed in error confessing that oppose God's holy Sabbath and commandments, and your case is now hanging in awful suspense. O Lord, let the clear light shine.

A word more—your wonderful prototype has also threatened to smother the word with respect to the history of the seventh-day Sabbath. If he proceeds with it as he has with the eternal word of God, our minds will have to be remodelled, to believe with him. If any of the little flock feel desirous of spending an hour in looking into this subject, I would recommend them to send to the New York Sabbath Tract Society, and purchase Sabbath tract No. 4, vol. 1, 40 pages. This will save the labor of poring over Roman and English history, or of following the sophistical arguments of the blind leading the blind. Much reliance is placed upon the history of the early fathers, so called, who surrounded the Apostles, to settle the question. We ought to remember that these were uneducated men, and we do not know even so much about their character, as we do of the uneducated scribes of the last century, whose teaching led us all into Babylon. If the true history of the advent doctrine from 1841 to the autumn of 1844, had, with the minutest errors in our history up to 1844, been published 1690 years ago from the advent of Melchizedek, and there even a son had been called the father—it would have put all the wise heads in Christendom, in this age, to have expounded of their meaning; for we see it requires all the energies of the human mind to trace their crooked tracks, even when right before us. For this reason, I have said, that Melchizedek's history, any white and entire release being upon the inspired word of the living God. Thus, we are told, will man be as "perfect and entire—growing nothing."—2d Tim. iii: 17.

If what I have said may here present in this work will not stand the test of what we have seen and felt ourselves—fulfilling the closer word of God in these last days, then I shall fail in my object of comforting and strength-

osing the flock of God. I fully believe in history, when all deductions are fully allowed.

PAST AND PRESENT EXPERIENCE.

TO WILLIAM MILLER.

Dear Sir.—The time was, when all second advent believers were dear to you, and they called you father and brother Miller. Alas, how changed the scene is now! Jesus says "whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." They can't believe that you are doing the will of God, as you once was; though they cannot help loving and venerating your name for the great light which you have given—because you are wounding their feelings by calling them Fanatics, Door-Shutters, and almost any thing but honest people, to destroy all their reputation and christian fellowship, and make them feel if possible, that they are worse than the heathen. In this way you have wrenched their affection from you, and when you give them an opinion of God's word now, they doubt: say they, he first gave us the light, and we relied to his standard, because it agreed with the scriptures—but when we were come to the most trying and toilsome part of our journey then he forsook us and joined in with the shepherds and thums of like faith, to berate us. But we soon learnt from the prophets that there would be a people in the last days, answering this description, that God had promised to save, called *Outcasts*:—Jer. xxx: 17; Pal. cxlvii: 2. Now you are encouraging those same deniers of our faith to be persecut. Sir—say you—we shall soon get into the kingdom of God. Methinks if we should all meet there under existing circumstances, there would be a great deal of confounding before we could be reconciled to listen to each other's joys. But it will not be so; if you and your brethren, and the *severers* too, are saved, then I

predict that we shall have to stay here until a perfect reconciliation takes place. When that will be, I cannot tell, for in my judgment the gulf between us has been widening for the last three years. Now, I prefer to remain on that side of it with the *Outcasts*, for they have the promise that they shall be gathered. When we made our sacrifice during a cry at midnight, we considered and were fully persuaded that we were doing our last work, and surely that would be done the best of any work. Then of course we had no right whatever to take back the sacrifices we then made, and rob God. We were fully aware that our disappointments would not change our course, for if we were ever saved it must be by our onward course. But those with whom you were associated sounded the retreat, and all that did not follow in their train have been subject to your unquenching epithets.

If you knew so much about this afflicted and torn people, (whom you have been the instrument in leading out into the Philadelphia state of the church, and then leaving and driving them from you,) as I do, you would shudder to appear before Him who has promised to be a Father to them and keep them. The principal cause of many offences which they committed were from bad teachers and teaching. You have a sample here in this work. (We have no wish, neither do we speak any one who does not follow the teachings of the new word.) I think you have listened too much to them.

If I could just take you with me to some of the stopping places of these people, and show you their scanty wood piles at this inclement season of the year, and then to the barrels which once held their beef, pork and flour, together with the scanty substance they now have, and with no earthly prospect of another supply, only as their trust is in the living God, in whom they had committed their all, because of their honest sacrifices and anxious waiting for their coming Lord; turned out of their former employment and reproached for keeping God's holy Sabbath day; whipped by cruel, unmerciful men for shouting the praises of their God and King, and still persevering in their faith, &c. And then, for a contrast, to step on board the cars and be rolled away to your own comfortable and commodious house, with well stocked barn

and gratification, beef and pork barrels—the produce of your own valuable farms—with all things that heart could wish for, and set down by your comfortable fire with your family, (all believers with you in the coming of Jesus,) and recount to them the strange scenes you had witnessed among an afflicted people, who once believed with sincerity and delight to every word you had to say about the second coming of Jesus, and they were so delighted with this, to them, joyful news, that they wanted to hear about it all the time. We may imagine your conversation to proceed somewhat in the following strain:

'You remember how elder Blinn used to insist on my going with him from city to city, and from state to state, lecturing on the people's sacrifice to hear me preach about the coming of Christ in 1843 and '44.'

'Yes, father, I remember it well—for when I was with you it seemed as though the people were hardly willing to let us come home and rest a little while.'

'I know it, my son, and I used to think that God never would have sustained me in such excitement and incessant labors as I was then called to perform, if it were not his cause. Why, when I saw the wonderful effect that it produced on churchmen and sinners, in bringing them to God, and the glow of joy that lit up the countenances of God's lament, halting children, and how they hung upon every word; and then the contrary effect, when some of those hardened sinners raised their objections—I said I know this is God's cause, and as it related on through that cry at midnight, down to its closing scene, you all remember with what joy and glory I was filled, and how I publicly declared my faith, and stated that I might be called a *Forerunner*, but I said, call me what you please, Christ will come, &c. Well, those English people are some of the very ones that used to hang on my words and others, who preached to them of this doctrine. And during this cry at midnight they made a sacrifice of all they had—(some of them were almost as well off as we are, and some were poor)—but they offered what they had, and that was all that was required.'

'Grandfather, what makes them just now that had something then? You know the Service didn't come then, as you said he would, and that is more than three years ago.'

'Well, they thought it would be contrary to scripture to take back their sacrifices, and so many of them have made no improvement on their farms, nor their buildings,—so, they have got even *deader* now than:—Some of them said what they had, and have been trying to help the poorer ones, because they and they still believed that Christ was coming, and they would not sell it. For instance, they believe what Luke has recorded in his 21: 28.—"Sell your goods and give them: buy not up treasure on the earth,"—they think this must be understood literally; and they have gone off into many strange notions, believing the door is shut, &c., &c.'

'Well, how do they appear, father?'

'They do not seem to be, in the least, changed at present: they are expecting men to be delivered and made heirs with Jesus, to an unexpressed inheritance that will abide forever. I could get along with many persons in their faith, and believe them honest, if they did not make their souls for us; and because we do not believe in the great work that was wrought in the past, and the present signs that they edify in, they have no charity for us. They say we have churchmen and good men a cold heart-warm Leadenhose state of the church.'

'Well, father, I believe there is a great deal of truth in their statements, for there certainly is a wonderful difference in our camp and conference meetings, to what there used to be, for if any one dares glory in God, now, as they used to in '43 and '44, it secures us if the whole meeting was agitated, until it is excruciated that it is one of the devilish ones, it secures as though they hardly dare say a word, either because they do not believe what you say, or for fear they shall be called *fanatics*. You know how they tried you and how hard you talked to them about it in the conference in Boston, last spring. You thought it was because they had no religion. And then the camp meeting too, at Lake Champlain: I suppose the most of them thought that you were going to prove that the door was shut, and that the past was time; and a good many of them might still have thought so, if elder Marsh had not taken it up and called forth your explanation, in his paper of Sept. 28th. For my part, I don't really understand all those things—that as soon as you begin to utter words the past truth in any of our meetings, these old-

born are either writing or reading you to establish if more fully in their hearts, and then another party seems to be secured. If I were you, I would take a steady-forward course, and try to please God, if I could not say any else."

"Well, my son, you know that those two editors have stood by me ever since 1842, and so for other reasons, he has stood by me and been my warm and fast friend all these last seven years of joy and trials, and I cannot separate from him. No, I have told him that I would not take him and his papers if I had to carry down our 'poster to Boston,' to make the means. You see I must stand by him, and he stood by me. I think I shall not depart and justify my course and views of bible doctrine; and defend my character from the aspersions of my enemies, and finally publish any thing I have to say against the *Dover Shakers*, &c."

"Yes, you—I know all that, father, but some have or others, these things do not look right. You began with a steady-forward bible course, and it cut like a sword with two edges, and that is the reason why those dear abolition &c., as you call them, believed your cautionary, and they think there is just as much edge to the sword now as there ever was. However, you have studied the bible much more than I have, therefore I shall not dispute you, but I cannot see that the people, whom you have been to visit, are so much out of the way for venturing to go forward, after your *own* directions to them, soon after the cry of *abolition*."

But it may be said that these are what are termed the "No-work Folks." No sir, they do not belong to that class, although their views are, in most all other respects, similar. You have been told—or I have—by one of your travelling lecturers, that there were but twenty-five of them, all told. He said they were preaching that they have no such view. We believe, what I shall attempt to prove by-and-by, that there will be 144,000 saved at the coming of Jesus. Furthermore, we believe that the same sanctification which teaches us to keep the seventh-day Sabbath, also teaches that we may labor the whole six days for just as much as we can comfortably make; more than that would constitute the direction of Jesus, viz. "Lay not up for yourselves treasures on the earth."

See. This is all right, for our faith teaches us we do not need it. If we board up what we have got, it certainly is not selling and giving away. My opinion is, that this is now to be made clear, and that God's people will be absolutely refused to be found with a scepter among him, when Christ comes. As the keeping of the Sabbath sanctification, is the true scriptural essence, carried up to the gates of the city, so our believing honestly for what we unhesitatingly want, also carries us to that peak. But we have no controversy with those who honestly and solemnly live to God without blessing; though they tell us that they have no charity for us, still we believe if they honestly live out their faith God, will not condemn them for not working out their faith.

Your explanation, respecting the time that Christ might, or has, begun to reign, to prove that you had no communion or fellowship with "the shakers" or their views, is the most misapprehension of all your ideas, since 1842. I refer to your letter in the *Advocate* Harbinger of Reg. 1842. It is endorsed by the editor, and also by the *Advocate* Sabbath, in justifying the ground you took—and grew out of a report that older S. Hall of Bangor, made from your conversation and preaching at the Champlain camp meeting. I repeated what I heard, and it was therefore stated that I was present. This you could have easily detected, but the editor has since acknowledged his misstatement. S. Hall is an entire stranger to me. I have written him two letters on the subject, without reply. But it is your own written statement that no pardon can you give from 1815 to 1847, thirty-two years, as I stated in Doc. XII : 1, to stand up to reign, and you further say it might have been at the end of the 2500 days. This is the first intimation I have had, since you took your stand against us, that you believed the days could; but the forty-five years allotted for Christ to begin to reign, and your assurances at those who believe the day is that, is so inconceivable as not to be reprehensible. I should be surprised to see an *Evangelical* paper—J. Marsh's or any other exposition of Nov. 9th, to the contrary and withdrawing. As I have already given my views about the time when Christ began to reign, in *Way Means*, Page 35 and onward, I may not say much more. Have the 2500 days really ended there, and nothing to move there and? This was the burden of your cry. Is

was also the people, and one of them said it should speak and not be. Then, of course, it would not come shortly; but the wise would understand when it did not. You reply, I suppose, according to the 11th chapter of Revelations, from which you are speaking, that the seventh trumpet had begun to sound; but was there nothing else connected with the sounding of the 2200 days? You—the third one, because that belongs to the seventh trumpet; see viii: 13. Now the 10th chapter, 7th verse, shows us that, when the seventh trumpet begins to sound, the Mystery of God should be finished. Oh, you say, that's the old story of 1844. You say, and more than say, others hundred years beyond that. Here is your trouble; but the most of your hearers, though they may listen with delight to you, yet they preach that the seventh trumpet does not sound until Christ comes to raise the dead. You ought to correct them here, for they are certainly in the dirt; Christ is not the seventh messenger.

But, if Christ has begun to reign as you say, over the nations, he has, according to your showing in Daniel xii: 1, changed his position. If so, how can he be in the mediatorial seat? His leaving that throne the Mystery, and that forever after the door, takes you or some one else as proof that he leaves this world over the nations, and goes back again to finish what he left undone. Now, who is the man here? You cannot make all this work in harmony—it is impossible; besides, you call us quakers, because of our view of the Sabbath. If we say, pray wait and you; and how did you find out that Christ had changed his position, even twenty years ago? or when the 2200 days ended, somewhere about 1844? It really appears to me, that if we had put both such a view, that we should have been pronounced crazy; and yet your two editors will patch it all up, and throw all the stigma upon me, forward, because they think we shall claim just as an *Oldcomer*? Their fury is unnecessary—we have no claim to such views; they would only disturb our minds. We believe that the seventh trumpet began to sound on the first day of the seventh month. Then the Mystery was finished, and the third was done. The virgins in the parable, were divided—some went after oil. On the tenth day of the seventh month is the day of atonement. At this point in 1844, is the order of the Sabbath.

Edificant of the types in Leviticus and New Testament testimony (which we have referred to in the 17th March) I now recall his Bible and the Kingdom of the world, and entered the Holy of Holies as our Great High Priest, and commenced the cleansing of the Sanctuary. Why? Because here the 2200 days ended.—*The opening of time.* At this point too, commenced the trial of God's people, surely you never can forget this, until the trial ends; and that cannot end in accordance with the type, until our Great High Priest and King has finished the cleansing of the Sanctuary, the New Jerusalem, and it is a single body; see Joel iii: 17. Now follow the type and make testimony, and it is positively clear that Jesus changes his position from the daily ministrations to the most holy place, just as certainly as Aaron did. Here then, to show, is where we prove the Book of Daniel came to the Marriage, and the door shut, in the parable of Matt. xxi, and in the types. If it does not prove that in our past history, and that we are now waiting for our coming King, then these types are superfluous. We do not believe that Michael stands up, as you have stated, until he has accomplished what is above stated. We cannot possibly see how he can begin to reign over the nations as king, while he is in the most holy place, cleansing the Sanctuary, and the nations being profaned for the blessing when he lays aside his priestly robes and takes the veil, as in Rev. xxi: 14; and God speaks, as in Joel ii: 16. If what you have stated, had been even speculated in Oct. 1844, it would have thrown the whole harmony of the scriptures, in our past history, into confusion. As I have said, I will have respect to that unless you follow the Bible rule as I have stated here and in the 17th March, you never can harmonize the scriptures with the past nor present; and I think I shall make it plainer still, before I lay down my pen.

One thing more: Much division is made about some of our company that have joined the Shakers. I say it is a shame to them first, to have preached so clearly and distinctly the speedy coming of our Lord Jesus Christ, promising to gather his saints—and then to go and join the Shakers in their faith, that he (Jesus) came spiritually in their Mother, Ann Lee, more than seventy years ago. This, without doubt in my mind, is owing to those

previous handling and left in a doctrine called the *crispy*. How can you find fault with that faith while you are teaching the very essence of that same—no more to be understood, doctrine? For their comfort and faith, and of course your own, you say—"Christ is God, and God is here." As you have given no explanation, we take it to come from you as a literal exposition of the word; and although the editor of the Herald of Dec. 4th, endeavors to justify you in your published view of the Unity in 1842, and should be too much to clear that you have not changed your views on this subject, just so he is in the habit of doing without your knowledge, he still in your view once at least since 1844, leaves us in doubt about the other's sincerity. We ask, then, when you find this passage, and if error here was none; and if that is what we are looking for from heaven, to come the second time? If so, how will it look, and where in the scripture that describes it? It seems to me that the scholars have a better claim to you than we have.

We believe that Peter and the master settled this question beyond controversy, Matt. xvi: 13-19; and I cannot see why Daniel and John has not fully understood that Christ is the Son, and, not God the Father. How could Daniel explain his vision of the 7th chapter, if "Christ was God." Here he says one "like the Son" (and it cannot be proved that it was any other person) of man, and there was given him Daniel's, and Gary's, and a kingdom;" by the sentence of days. Then John describes one seated on a throne with a book in his right hand, and he distinctly saw Jesus come up to the throne and take the book out of the hand of him that sat thereon. Now if it is possible to make these two entirely different transactions appear in one person, then I could believe your sort if I could believe that God died and was buried instead of Jesus, and that Paul was resurrection when he said, "Now the God of peace that brought again from the dead our Lord Jesus that great shepherd of the sheep," &c., and that Jesus also did not mean what he said when he asserted that he came from God, and was going to God, &c. &c.; and much more, if necessary, to prove the utter absurdity of such a faith. Without going any further, we say that one of two things is certainly

clear, that the doctrine of the second advent, which you, and your adherents promulgated down to Oct. 1844, was positively wrong, if you now are right. We believe it was right and approved of God and therefore we fully believe that we are in the right road still, but we have nothing to boast of; our work has been made dark by your opposition, but still we have traveled on, believing that light is given for the righteous, and we have yielded it to God be all the praise. If you and your adherents could have turned us into your course, you would. We suppose that we are in the furnace. Our divided course, as it is termed, arose from three things that we practiced. First, we are called Judaisms, because we keep the Sabbath according to the commandment; our sabbath for it, as with you. We say further that God set us the example, so he has the whole world. Jesus said the sabbath followed, and so do we. Second, because we speak one another's love, here we have the plain and positive teaching and example of Jesus: "If I, then, the master and the teacher, have washed your feet—Blessed are ye who have thus things provided ye PRACTICE them."

—(Gospel, verse 1)—John xiii. Third, that we practice fasting.—Here we have the teaching of the great apostle to the Gentiles, to churches and households and every individual believer in Christ Jesus; see Rom. xvi: 2, 6, 12-16; 1st Thes. v: 18. "Greet all the brethren with a holy kiss." Phil. iv: 21. "Salute every saint in Christ Jesus." Now I do not say but here is dangerous ground, and so doubt many have fallen, because they could not read the text, so Paul's brethren could not the command; but did Paul advise them to give it up because some had not their lives for it? No! Well, then, the rule is the same with us, not to yield because some have spiritually died. It is a test of our fellowship, for one another, and we may just as well be subverted of the teachings of the bible as to be subverted or misled in practice what is clearly taught. Our course is onward; we leave you to say what you please of us. We very dearly give if we persevere in this course, that it will lead us to immortality.

P. S. Some days after writing the above, an examination of mine located me the Address Herald of Jan. 4th,

1844, to read the remarkable dream, which you had in November last. I am glad that the Lord comforted you by giving you this dream. Since I have read it, I do feel a hope that the Lord will yet save you from the deplorable state into which your premeditated friends seemed to have drawn you. Joel's prophecy, quoted by Peter, at the Pentecost, respecting dreams and visions of the last days, are fulfilled, in my view, fulfilled; for object by making it can be proved that the last days are past. I fully believe that God warns and instructs his children in various ways, when deep sleep is fallen upon them. There certainly are some very remarkable cases on record in the Bible, and I so much believe them, as other portions of his word.

It seemed to me that I could see some of the outlines of this dream; for instance, the "curiously wrought metal, filled with all sorts and kinds of jewels, diamonds, precious stones, and gold and silver coins of every denomination and value, beautifully arranged in their several places in the cabinet." Then, I think, clearly represent the spiritual treasure, the jewels of the Lord of hosts, that are now being made up in the day of trial, as with Malachi: "I brought out and made manifest by the second advent doctrine, which you began to give to the world some few years ago. Many of them, at that time, turned down by the sectarian crowd and forsaken in Babylon, were arrested and won a way by the soul-winning doctrine of the coming of Christ, in 1843 and '44. No wonder that your friends, who then gathered around you, abated for joy when they began critically and anxiously to examine the curiously wrought cabinet, (the word of God,) and to see, the more they examined and expounded, the more the diamonds and jewels increased in splendor, brilliancy and number, (converts from the darkness and the world,) and scattering all over the land, (the entire globe,) and in a few years throughout the world, every nation, kindred, tongue and people (all over the face and hemisphere.) By this time the dying messages in Rev. xiv, began to draw these jewels out into a clear place by themselves, (the Philadelphia state of the church,) saying, behold, the Bridegroom cometh, go ye out to meet him! As soon as the disengagement came in Oct. 1844, then your conversion came and immense quantities of precious jewels (by

precious and unprecious) were seen to you in your vision among the gemstone. When you felt the great sacred-belly of the doctrine you had been interpreting, and proclaimed that our work for the world was done, and you were prepared to see that no Jew or the great multitude which had expected deluged with you? doctrine, really believed it. Hence you became "weird in your very soul, and began to see physical things to your own end." Here, I think, is where you changed your views and course, in the spring of 1844, and talked with those that have been bewailing them to see, as you say, "floating in dirt, and mud, and sludge and all manner of rubbish and covered up both the gemstone and also jewels and diamonds, &c." Then I think represent the false doctrine, since 1844, mixed up with falsehood every thing, and from every where, calling the honest and confiding children of God almost any thing but their true master; thus covering them up with, as you say, dirt, mud, sludge, and rubbish of all kinds; at the same time so covering up also the precious gems, (false brethren) that nothing of them, or of that beauty and glory that was so equipt a little while since, can now be seen, to men, speaking in person your conduct (the word of God) and comparing it also under God. Just look at the Sabbath controversy. Do you then, and the dealing with unconverted men, this all absorbing subject of Christ coming to judgment, and compare it with Ezek. xxxiv chapters, particularly the 31, 22 and 31st verses, and money it will be estimated that "the Dream is certain and the interpretation thereof sure."

And whereas then answer a man clear the room with a dirt broom and open the windows to cleanse it of its filthiness at which time all the people passed on. The spiritual course also arose and passed out of the windows. The room was then cleansed of all its rubbish. All the genuine diamonds, precious gems and jewels, even to those not larger than the point of a pin, were collected, and beautifully arranged in another cabinet, which, when the Jews called you to look into, caused you to shiver with very joy.

"Know therefore and understand," that in the day of atonement, while our Great High Priest is cleansing the sanctuary, (bathing out his people's sins,) preparing his

jewels (Mal. iii: 17) of all sizes to enter the splendid and most glorious mansions in the New Jerusalem, which he promised them, John xiv. And whereas they were not shown in thy vision, how the first cabinet was prepared, that being unnecessary, as thine own experience for the last few years would clearly come into thy mind, which, when compared with our history, brought to view in the xiv chapter of Mark, particularly 8-11 verses, would show thee how it was done. And the content of the scripter or scribe, in performing this first work, will help thee to understand, how the man (or messenger) which thou sawest enter the room will also be distinctly seen; even our great disappointment in Oct. 1844, operating under the divine guidance of the word and spirit, as far as can be seen through the gross darkness and infidelity that is becoming more and more manifest; through all of their inconsistencies, such as prayer, exhortation, visiting, exhorting, writing, especially ordinary correspondence, and all other proper means to ascertain the whereabouts, and the number of the scattered sheep of the house of Israel: even the most lonely and most despised.

Yet patiently therefore and with remembering what God has taught in those last few years respecting the great fulfillment of his word in our experience, and the perfect harmony we are now made to see in place, manner and time, for every point. As he had distinctly taught us, viz. "Which ye shall proclaim in their mansion;" "A time for all things." "Every thing on his day;" "Not one yet or title of the law to fail," even the *law given of God towards us is perfectly considered in the latter (or last) days*.—Jer. xxxii: 20. As therefore it implied the signs of a few years to arrange and derange the first cabinet, so then here likewise must be order and time to derange, prepare, and properly arrange, the second cabinet, by the same kind of instrument.

And whereas thou didst cry to him to forgive for fear he would injure the precious jewels, and he replied fear not, I will take care of them: that is, those that are "keeping the commandments of God and the faith of Jesus," will not injure the jewels (their brothers) for they will act in harmonious concert, under the new commandments of their edifying great high priest and king.

Your cry to forgive, looks ominous of further restoration

and as for any of your assistance in collecting, obtaining and arranging the jewels of the Lord of hosts (the last cabinet,) it looks still more dubious, as it seems you hope your eyes closed (in a quiet state) until the jewels were all arranged. This is the reason why you did not see the jewels that the man (or messenger) had in arranging them.

This I fear, that you will not open your eyes to see this important work until the evening time, and God speaks himself; but I cannot but still hope that your "short first cry," will be one of triumph and redemption. Several nights before I saw your dream, I had finished writing your letter, I presented the subject of my work before the Lord again, for wisdom to direct me in all that I had, or may write for the benefit of the children, and the redemption of the world. And that I may do so, I asked for a dream, vision, or any way that was consistent with his will to instruct me. The next thing, as near as I can now recollect, was the following

DREAM.

A great tumult behind me, with corresponding commotion in the forenoon, so fully confirmed me that the Lord Jesus was coming; that I began to sing and rejoice; very soon the people began to assemble around me. They wanted to hear my opinion about the coming of the Lord. I felt no spirit of communication; my work seemed to be done, except to answer a few questions put to me by one or two out of a great number of backslidden adherents that seemed to be engaged in almost any thing but the work of God. This scene soon changed, and I was in meeting with a large assembly of worshippers. The speaker stood and pointed to a man that he said was under conviction; he seemed very anxious that I should see him. The congregation seemed to have an interest with the speaker looking at him and myself. I looked, and although the man's head was resting on the railing of the seat, I perceived that it was an old neighbor of mine, who had lived and died a Unitarian, several years ago. The speaker's theme, and whole labor, was, look! behold! the man is under conviction! I thought if they knew the man so well as I did, their wonder would soon cease. No other

effect was produced, by this effort, other than to suggest use of the extra exertions that had been made by the kneeling professed abolitionists since the spring of 1844, to prove that Quil was converting souls under their hands. Here the scene changed again, the house was cleared, and the seats laid away. The room now appeared very large, with a high stage at one end, on which I was standing with an instrument like a mallet in my hand, knocking off the top of a large box. A few spectators on one side, and a large fleshy man, the owner of the box, on the other, appeared very unwilling for me to open it. But it seemed a clear duty that I was fully authorized to examine all contraband goods, and therefore there was no resistance. As the top of the box flew off, the man angrily seized two or three bottles apparently filled with water and juggled them close to him, smartly wiping the result of the examination. The box was about one-third full of what appeared to be wooden feet and legs—it occurred as though they were painted black. Among them was a very large shawl with ruffled hair, with the hair long black fluted into it. I looked up to the man and exclaimed: 'what in the world did you imagine this hat with a lock of wood in it, is here for.' The man still grasping the bottles, (I have thought emblematical of the water of life,) darted away to the east end of the room, and crouched what appeared to me a black door painted light blue, from which I could discover no light. Now, dear sir, as I have casually, and perfectly attempted to identify your dream, will you write the interpretation of mine, and receive my love and warmest wishes for your perfect reconciliation with God, and all his precious people in the last quarter.

JOSEPH BATES.

follow that the day of the week has changed since God sanctified the Sabbath in Paradise. God first changed locations when the sun is up it is day or morning; when he is down it is night, or evening. God reckoned the first six days from evening to morning, but further on, in the history of the world, he says "from even to even shall you celebrate your Sabbath," or not. This proves that every day in the week begins at evening; so if some conscience within us be so day and night. Surely God has done all things well, but man has sought out many inventions. God help the little flock to follow the truth, and "Remember the Sabbath day and keep it holy," Amen.

THE LAST EXPERIMENT ON DEFINITE TIME;

THE PROLONGING OF THE DAYS ALL PAID.

In 1843, the Herald said: "Midnight Cry for many months stated that all the signs preparatory to the second coming of Christ, were in the past. Soon after the passing of the time in 1844, they changed their minds and told us that we had but "just entered upon the ground of disputed chronology and that we should be justified in looking with more and more confidence to the extreme boundary of 1847, the extreme point of time in dispute."—*The Advent Herald*, Sept. 26th, 1847. On the strength of this, A. H. also came out with his definite time—**LAST EXPERIMENT**.

"Well, we have now come to Jan. 1846, and all has failed. What is the matter? Answer—the disputed time was properly named; there is no truth in it. It is all a perfect failure; because all their boasting ends with it. We say the cry at midnight, was right, and the appeal of those that said in the fall of 1844, as shown in the *Way Marks*. We will now try some further proof, and will further that their confessions and repugnance have fully led them into the Taborian snare of the Church. They say that Christ may come any time; this is the meaning of all three of the Editions, and some of them talk hoarsely about the sealing of the 2300 days, at that point

of time. How vain to assert that the 2300 days will end here, the first of January. It is well known, that the spring or fall is the only place one fixed for their coming.

Those who believe that Christ was crucified say where but in the middle of the week are mistaken, as E. H. Green, that his advent will be in the spring. Those who still believe in the types, and that Christ was crucified in the middle or half of the week can see no place for the sealing of the 2300 days or the advent of Jesus, but in the seventh month. Neither can the 6000 years end any where but in the seventh month; the year is close in Gen. i: 11, 12, and 29, that the seed and fruit was due for the harvest when God finished his six days; just as Adam and Eve partook of it. It is also perfectly clear that God changed the beginning of the year from seasons to the first month, to commence the sowing of the seed and the types to which we have, and will say, *see*; no Exo. xii: 2; xiii: 3, 4; xxxiv: 18; Deut. xvi: 1. This was the beginning of months and the beginning of the year, the passover month.

Now we may have, according to the scriptures, Christ was crucified on the 14th day of Abn, or April, in the middle (or middle) of the week, meaning the last week of the seventh. This is just 4864 years; then the balance *eighteen hundred and thirteen and a half years more*, would just make the 2300 days, or years. Now carry the last year from the Passover to the fall of the seventh month, then you will have just 1813 full years to come. Then, of course, every full year unto the last, must end here; and it is not in the power of man to make them end any where else, but in the seventh month. Whether it is in the power of any individual, who says he believes in the speedy coming of Christ, to show any thing about their coming, since Oct. 1844, because you have here, and it is not likely we ever shall know of any other place or point, for their coming. If the beginning of the six, three years, has proved a failure, and made the subject grow dark, some, what can be expected from a further experiment. If any one disputes this point, he will consider a great error by showing where they do end.

There is one more point; that is, God's people are now in their trial favored by prophets and apostles; and in their every day experience. If they deny this, then they

cannot look for Jesus, because that first must take place *en masse* in *river*; and according to the type, it must be while Jesus our great high priest is cleansing the sanctuary—by turning to Lev. xviii: 27-29 versus, we see the type of affliction was always on the tenth day of the seventh month, in the day of atonement, and it continued all the time that the high priest was in the most holy place, cleansing the sanctuary. This means for this is obvious; if we turn to Lev. xvi: 16—"And he shall make an atonement for the holy place because of the uncleanness of the *edificium* of Israel, and because of their transgressions in all their sins." etc.; see also 29-34 versus, particularly the 30th verse. Thus the true meaning of the cleansing of the sanctuary is, *Christ* our high priest in the sanctuary which the Lord pitched and not man; Heb. xii: 2, that is, the new Jerusalem in the heavens, making atonement, or blotting out the sins of his true waiting people; and while he is doing this, they are in their trial. "Here is the palace of the Father," so it was in the type referred to, with this difference—that day and trial had atonement was "Jesus came to earth," just twenty-four hours, whereas ours is to be such the tenth "day of the seventh month," until God tears out of Zion and thence his voice from Jerusalem, then Jerusalem will be holy, the atonement will be finished—Joel iii: 16, 17—"God's people be cleansed, smelt, and the captivity of Zion turned. This will be the shaking of the heavens and the earth, the sea and all nations. Matt. xxiv: 29; Amos i: 2; Hag. ii: 6-7; Jer. xiv: 20, 21; Hab. xii: 26; Eze. xlii: 22, 28. According to the signs given by Jesus, the next after this will be the sign of the sun of man in heaven: "And thus the son of man." Matt. xxiv: 30. But as the world is to be taken by surprise, "saying peace and safety," they will not long be troubled with the shaking of the heavens and earth, it will pass from the mind, most likely, as has the cry of *antichrist*, so that after this, Christ will "come as a thief." But I do not design now to take up the argument, but merely refer to these points to show our position. For further reference, see *Why Maran*. I now propose to show the certain signs and conclusions of all these adventures who have dated the past, and the ending of the 2500 days. As I have already shown, they have prolonged, et, as in Prov. i: 27, "added to the

days." The 2500 days, all the time from when they ended, Oct. 1644, to the extreme end of 1847, which would be three and a half years. Hence on the morning the house; well, we see they have finally moved them 1800 days. But God calls to Daniel and says: "What is that portend that ye have in the hand of Jacob, saying this days are prolonged, and every vision Abiath, 7th then *every*, thus with the Lord God, I will make this portend to come, and they shall no more use it as a portend in Israel, but say unto them the days are at hand and the effect of every vision, for there shall be no more any vain visions, nor flattering deception with the houses of Israel: For I am the Lord, I will speak, and the word that I shall speak shall come to pass; it shall be so even if prolonged, for in your days, O rebellious house, I will say the word, and will perform it, with the Lord God" xii: 22-25. Thus change here we notice: etc., that the effect of every vision is to fail with the rebellious house of Israel. Thus, then, most certainly includes the gift of Daniel's vision on the second advent between, it is the gift of every vision. The effect of Jesus's vision fills with this *every vision*. The effect of Jesus's vision fills with this. Now we actually know that the gift of Daniel's vision since 1644, has caused the whole world to tremble. We have no account in history that any vision, or all the visions of the prophets together, ever began, as it were, to have such an effect as was produced here to Oct. 1644. From that time the effect began to come. Second, here at the end of the prolonging of the days then, of this vision, God is to speak. It is well known that he never has spoken to the world since those prophecies were seen; therefore this is in the future, and fulfil here at this point of time, and after this gift, and before the coming of Jesus. Third, then these days spoken of here are no other than the days of Daniel's vision, to measure them, as Ezekiel's vision nor any other vision given in the prophecies, have chronological times to mark their fulfilment, were Daniel's and John's. Regarding the rebellious house of Israel, the prophecies plainly and comparatively describe them to be in those last days, according to Ezekiel. The 27th and 28th verses of this xii chapter of Ezekiel in more emphatic still: "They of the house of Israel (and rebellious house), say the vision that he hath in his many days to come (yes, it is already advanced that

his patience. Where is it shown that they do this? Answer--in Rev. XIV: 12th verse, "Here is the patience of the Saints; here are they that keep the commandments of God and the faith of Jesus." Yes! here are they who are denounced as "door shutters" and "great sticklers for the seventh day Sabbath, in and out of almost every door but the right one, following anything but the Word of God and sound reason!" triumphed at last. How amazing these things appear; not more so perhaps than to the prophets when looking down into our history and beholding this first class composed of the leading messengers and about all of the shepherds, after leading the whole flock out into the most dangerous part of their journey, desert, denounce, and betray them; and then go and form themselves into a confederacy and positively disregard the message which God pressed upon them, viz. "Comfort ye, comfort ye my people, saith your God," &c. I rejoice in my soul and praise the living God, who is seated upon his Great White Throne in the height of his Sanctuary in the heaven of heavens, that I am still numbered in this third part. Call me what you please, my feet are planted on the Rock. I had rather suffer affliction with the Outcasts, than enjoy the pleasures of sin with all other people. Praise the Lord! if faithful, we shall soon enter the everlasting kingdom. Amen.

CHRIST'S SECOND COMING TO GATHER HIS PEOPLE

According to the Scriptures, God will deliver his people out of the time of trouble that is now flying from the coasts of the earth, and to all appearances forming a junction in this retributive land of blood and slavery; by his voice from heaven, when He has sealed them, and Christ has made the atonement and fitted the mansions in the New Jerusalem, then they will be his chosen ones to execute the "judgment written." After this, in the order of events, the Lord Jesus will "descend from heaven with a shout, with the voice of the archangel, and with the trump of God," &c. When God speaks from Jerusalem, then, I believe the "wise will understand" how long it will be before Jesus comes. "The times and seasons are with the Father." I believe that the Scriptures most clearly teach Christ's second coming at the feast of

Tabernacles, and no where else; and that our history, in the fulfillment of prophecy, has been imperceptibly tending us there. Here is the chain in the types: "THREE times a year shall all thy males appear before the Lord thy God." These three feasts are typical of three of the most important events since the birth of our Lord Jesus Christ, and every advent believer should have a clear understanding of them. 1st, the feast of the Passover; 2nd, Feast of Weeks; 3rd, Feast of Tabernacles.

First feast was the crucifixion of our Lord at the Passover, on the 14th day of the first month, at 3 o'clock P.M., the very day and hour the lamb was offered in the type for sixteen hundred and seventy years.

Second feast--the day of Pentecost, 1670 years from the time that the commandments were uttered by the voice of God, in the morning, Exo. XIX:16; see Acts II:15, undoubtedly at the same hour. Now as these two feasts are perfectly fulfilled, we have nothing farther to do with them here; only to say, that God never taught any other way to find the fulfillment of these two most important events, than by their typical observance.

Third feast--on the 15th of the seventh month; the feast of the Tabernacles. This undoubtedly represents the gathering of all Israel at the coming of Christ; the ingathering of the harvest; the end of the 6000 years; the end of the world. I see no other point of time for Christ to come than at the feast; see Deut. XVI:1-16; Lev. XXIII; Numb. XXVIII, and XXIX. It cannot be possible that God has been so exact in the fulfillment of the first two, to the very hour of the day, and then left the other without order or time! No, no! Here is the gathering of all Israel; see Lev. XXIII:39-44. Now, this being true, all of the other events which precede this in this chapter, must, to harmonize with the types, be fulfilled first. Now there are three types in this feast; their harmony and order are as follows; First--24th verse is the memorial of trumpets. This is the type of the sounding of the seventh trumpet; there is nothing else for an anti-type--(try and see). Then it is fulfilled by Rev. X:7--"In the days of the voice of the seventh angel, when he shall begin to sound, the Mystery of God should be finished." &c. This then, we have shown, sounded on the first day of the seventh month, 1844. Here the virgins were

were divided, and the wife came yet ready for the coming of the Bridegroom to the marriage. See *Wey March*, 36 to 37th pages.

Seventh type—57th verse—"Also on the 10th day of the seventh month, there shall be a day of atonement,—ye shall afflict your souls, for whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Thus, of course, was fulfilled; but it was a type to represent the third state which the virgin in the parable entered into on the tenth day of the seventh month, 1844, when they saw their Lord did not come. Here is where the atonement commenced with the affliction, and as they ended together in the type, so we believe they will in the anti-type, when God speaks from Zion—*Isai* iii: 16, 17; see *Wey March*, pp. 66, 69. Now it is certainly evident that God's people are in this very state. This, then, according to the type, proves the Bridegroom as *11th* First, offering in the sanctuary, fulfilling the atonement for the same people.

The third type in order, and the last in this kind, is the feast of Tabernacles, 34-35-41st verses. This is yet to come—the true feast of our deliverance. What a harmonious perfect chain is here. First we first day of seventh month, 1844; the seventh trumpet sounds, and the Mystery of God is finished; third we come; "raging divide; on the tenth day of the same month, Bridegroom comes to the wedding; marriage takes place; then that; 41st day trumpet sounds to prepare for the Jubilee and changes in the kingdom of heaven; cleansing of the sanctuary commenced; the rapture on the 1st; the appointed time, the 2300 days ended, and a cry at midnight, with all its accompaniments. If the seventh trumpet has begun to sound, then the rest have followed. If the saints are here in their trial, then the seventh trumpet must have sounded first, or confusion would follow in the type. The story came first, and the chain is broke. Take it in all its parts, it is perfect, harmonious, and complete. Here, too, I understand, ends all the days of Daniel. The church is perfect, and has answered its end. The world here also received their last warning. The Gospel age ends; the message is, "comfort ye, comfort ye my people." If this was not all done before Christ should come, the scriptures would be broken. It is perfect someone to talk of hav-

ing these things done at his coming, or after he comes. Tell me, if you can, how Christ can stand for his people in the midst of Babylon, at his coming? And then tell me where the saints are to be on their trial, if they will his coming first? Tell me, if you can, where you will place the third son, which brings in the time of trouble, at which the saints are to be delivered? Tell me, if you can, how, and for what purpose the seventh messenger will begin to sound his trumpet, while Jesus is awaiting the triumph of God, and abating for his saints to leave the earth in a moment? And as the seventh messenger is some of the living saints, tell me, if you can, how they will have time even to turn and say the Mystery of God is finished? Tell me, if you can, why God is going to have every thing in confusion at that day, when he has always had perfect order in heaven and earth, ever since the creation? Two things to be kept in remembrance: First—The 11th chapter of Revelations does not touch the coming of Christ in the spirit, nor at any other point. Second—The ingathering of all Israel after the power of God is most clearly taught to be at the feast of Tabernacles, the last type in the Pent, yet unfinished. All the others that have been, and are now fulfilling in these feasts of the Lord, have been tested to the day, and even to the hour of the day.

A CORRECTION.

I perceive that I have made a mis-statement, on page 86, 13th line; also page 69, sixth line from the top, in calling the 16th day of the first month, a holy convocation day, instead of the 14th, which always commenced at the beginning of the 14th day and ended when the 21st began.—*Exo* xii: 16. The week about this, was to be waved on Sunday morning, the morrow after the Lord's Supper.—*Lev* xxiii: 3, 11—all which makes the restriction on the third day as clear as light—two nights and three days.

AN
EXPLANATION
OF THE
TYPICAL AND ANTI-TYPICAL
SANCTUARY,
BY THE SCRIPTURES.
WITH A CHART.

BY JOSEPH DATES.

NEW BEDFORD:
PRESS OF BENJAMIN LINDSEY.

1850.

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EXPLANATION OF THE CHART:

It appears that God's instruction to Moses on Mount Sinai, was the most simple and yet the most impressive imaginable, viz: *Sun-ows*. When the sun shines, how clearly the shadows of things, animate and inanimate, appear. Even little children, without the aid of books, can understand them. How impossible to counterfeit the shadows of every day scenes around us.

Then, by giving a little attention to the instructions of God to Moses, in the Mount, we may clearly understand the ministrations of Jesus, our high priest in the holy place in heaven, since his ascension.

By following this instruction we may learn the manner, time and termination of the daily ministration of Jesus in the heavens, &c. &c.

Take one *example* of this teaching. The time in which God delivered his people from Egypt, about 3440 years ago, they were directed to kill a lamb at 3 o'clock in the afternoon, on the 14th day of the first month, viz: Abib or April. This was to be continued at its appointed season every year, and thus more than fifteen hundred years passed on to the 14th day of the 5th month, A. D. 31, even at three o'clock in the afternoon, and Jesus the Lamb of God yielded up the ghost. This certainly was exact. Can any other type fail? No, no. "And look that thou make them after the pattern which thou was caused to see in the mount." Exo. xxv: 40.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the

things that are made," &c. Rom. i: 20. What things? A part of what is drafted in the Chart, teaching us more clearly the "*Present Truth*," viz. The SABBATH AND SHUT DOOR.

Patterns of things, and instructions which Moses received from God on Mount Sinai.

No. 1. This is the Court, simply an enclosure for the Tabernacle. One hundred cubits long, fifty wide, and five high. See Exo. xxvii: 18.

No. 2. This is the Tabernacle in the court, and is thirty cubits long, ten wide, and divided in two apartments—first, the Holy—second, the Most Holy.

No. 3. BRAZEN ALTAR.—No. 4. BRAZEN LAVER.—The place for Burnt, Peace, Trespass and Meat offerings, of the Tabernacle door for the Priests to wash in. Exe. door. See Exo. xxvii: 18-21. 1-9; Lev. iv. v. vi.

FURNITURE OF THE TABERNACLE.

No. 5. GOLDEN CANDLE-STICK.—Southside, represents the seven churches. Rev. i: 20; ii: 1.

* Oil denotes faith. Math. xxv. 8.

Lamp denotes Word of God. Ps. cxix: 105.

Light denotes "Present Truth," 1 Peter i: 12.

No. 6. GOLDEN TABLE.—Northside, twelve leaves of the state of the church, replenished every Sabbath morning. Exo. xxv: 23-30. Lev. xxiv: 5-8.

No. 7. GOLDEN ALTAR.—Before the Vail, continual incense and the golden censer. Exo. xxx: 7-10.

No. 8. ARK OF THE TESTAMENT.—Covered every where with gold. Exo. xxv: 10, 11, 13.

No. 9. MERCY SEAT.—Covering of the Ark. Exo. xxv: 17.

No. 10. CHERUBIMS.—of beaten gold on each end of the Mercy Seat. Exo. xxv: 18-21.

No. 11. HIGH PRIEST.—Aaron. Exo. xxviii: 1-42.

No. 12. GOLDEN CENSER.—in the hand of the High Priest.

No. 13. TABLES OF THE COVENANT.—In No. 8, the Ark. Exo. xl: 20; xxxiv: 28, 29.

OUTSIDE OF THE COURT.

A. & B. Moses and Aaron on the East with their households.

MEN ARMED FOR WAR.

C. On the East towards the Sun's rising, Juda, Issachar and Zebulun: numbering 186,400 under the standard of the Lion.

D. On the South, Reuben, Simeon, and Gad, with 151,650, under the standard of the Cherub.

E. On the West side, Ephraim, Manasseh and Benjamin, with 168,160, under the standard of the Man.

F. On the North, Dan, Asher and Naphtali, with 157,600 under the standard of the Flying Eagle.

All the armed men number 603,550. Num. ii: 32.

Levi and Joseph are not with the men of war.

The tribe of Levi are separated for the Priesthood and burden bearers of all the holy and most holy things.

The three sons of Levi with their tribes are stationed as near the Ark of the Testimony as possible, that no evil come upon the congregation of Israel while they keep the charge of the Covenant (ten Commandments.) Num. i: 53.

G. Merari on the North with 5,200 burden bearers.

H. Gershon on the West with 2,650 burden bearers.

I. Kohath on the South with 2,750 burden bearers.

All of these 8,550 keep in charge the Court, Tabernacle, and all its furniture, and bear it which ever way the cloud moves.

The cloud by day and fire by night, rests on the Tabernacle.

The 603,550 armed men, 8,550 burden bearers of the tribe of Levi, with their families, probably numbering two and a half millions.

Manasseh and Ephraim are substituted for Joseph and Levi, to complete the twelve tribes. Gen. xlviii: 5.

THE PRIESTHOOD IN THEIR DAILY MINISTRATION.

Aaron, the brother of Moses, is the first High Priest for the Holy Sanctuary. His sons are his successors and with him in the Ministry. Exo. xxix: 1-38.

In this daily ministration the individual brings his sac-

tifice for his sin of knowledge to the Brazen Altar, slays it and prepares the fat for the Priest, who burns it upon the Altar, and thus atonement is made for the individual sin until the Crucifixion of our Lord, Jesus Christ. The body or carcase of the beast is then burnt without the camp.

Thus the daily atonement for individual sins goes on throughout the year, until the 10th day of the 7th month, then the trumpets sound to call the people to their

NATIONAL ATONEMENT, CLEANSING THE HOLY SANCTUARY.

"An Holy Convocation: an Ecclesiastical Assembly."

[J. E. Wessely.]

The 10th day of the 7th month every year, the holy sanctuary is cleansed. This is the day the sweet incense from the Golden Censer ascends up between the wings of the Cherubims to the Father. This is the day of the sprinkling of blood on the mercy seat and seven times before it, and seven times on the Golden Altar. This is the day of affliction for all Israel, and is to be a Sabbath or rest, from even to even, [24 hours.] you shall rest your Sabbath. The sum of all this whole day's work is in eighteen words, viz. "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. xvi: 16.

The following will explain the Convocation day: Lev. xvi: 17, 33; Num. xxix: 7; Lev. xxiii: 1, 27; day of affliction 22 v., rest day or Sabbath, and when to begin it, 32. Day of blood, Lev. xvi: 14, 15, 18, 19, in the Holy Sanctuary, 33. Day to use the Golden Censer 12, 13. See where the multitude was when Zac. performed the service: Luke i: 10. Paul's exposition of this day's work: blood offered for the errors of the people. Heb. ix: 7, the mercy seat, and seven times before the mercy seat, 11, 14. Then kill the goat whose lot falls to the Lord, 9 v. and with his blood enters the holy again and sprinkles his blood upon the mercy seat and seven times before it, 15 v. He also sprinkles the blood of the bullock, and the goat seven times upon the Golden Altar and upon the horns thereof, to cleanse it because of their transgressions, 18, 19.

The scape goat shall then bear away all their sins, 20-

22. And the Priest shall make an atonement for the *Holy Sanctuary*, and for the Tabernacle of the congregation and the Altar, and for the Priests, and for the people, 33 v.

In this manner the national atonement was to be made every 10th day of the 7th month, until a Priest should come who had no beginning or end of days.

Paul calls them shadows of good things to come. In his epistle to the Hebrews, he shows that Christ came to take these first away that he may establish the second: x: 9, 10.

He also shows that we, under the gospel, have just such an high priest, who is minister of the Sanctuary and of the true Tabernacle which the Lord pitched and not man, viii: 1, 2. He also comments on the Tabernacle and Holy Sanctuary, (See ix: 1-5,) and shows for what the High Priest entered the holiest of all (6, 7.) to blot out the errors of the people.

To understand the good things, (Heb. x: 1,) we must follow the pattern which means types, shadows or figures. Paul shows, first, that Aaron or the High Priest was not a perfect shadow of Christ, but Melchisedec was in all other respects that which Aaron could not be, for he was both King and Priest, without descent, having neither beginning of days nor end of life, but made like unto the Son of God. Heb. vii: 1-3.

Second, that he needed not to offer daily for his and the people's sins, for this he did once when he offered up himself, 27th verse.

Third, nor yet that he should enter into the holy places every year, with the blood of others. He does it but once, (ix: 25, 26,) but he does not enter but one holy place at a time. In other respects Christ will follow Aaron and his successors.

K. ANTI-TYPE OR SUBSTANCE.

Now consider the Tabernacle and furniture in the buildings on the Chart, as a pattern of things in the heavens, and the High Priest to represent the Lord Jesus, as in Heb. viii: 1; ix: 1-5.

When did Jesus ascend there? Ans.—A. D. 31.

Where did he commence his *daily* Ministration? as Mediator for all the world? Ans.—In the Holy Place.

Proof—Paul, Heb. ix: 12; John, Rev. i: 12, 14; Jesus, Rev. ii: 1. The proof is clear that he was in the Holy Place, where the Golden Candlesticks were, sixty-five years after his ascension, from A. D. 31 to 96, and that his daily ministration could not cease until the end of the appointed time, 2,300, "Evening, Morning," or "daily Sacrifice."

The Ancient of Days, (God,) sits between the Cherubims, in the Most Holy Place. This is where he is sought unto when the National Atonement is made. Where then is His THRONE during the daily ministration? *Ans.*—In the type. See Exo. xxix: 42-44, and xxx: 6, 36. In the anti-type, Jesus says he sits on his Father's Throne, Rev. iii: 21. John in vision sees the throne in the Holy Place where the seven lamps of fire are. See Rev. iv: 1, 2 and 5; v: 1, 7. God was thereon.

How long will Jesus our High Priest Minister in the Holy Place? *Answer*—Until the appointed time ends.

TWENTY-THREE HUNDRED DAYS.

Where shall we begin? *Ans.*—In the 7th year of Artaxerxes, 457 years B. C. Add to this 1811 full years and we come to the end of the appointed time.

If it be asked why the twenty-three hundred days ended on the 10th of the 7th month, 1811, we answer because the commandment did not go forth until the middle of B. C. 457, therefore the first six months of that year must be added to B. C. 1811, which brings us to the 10th of the 7th month, 1811, which two numbers add together, and the result is 2300 years, full and complete.

The typical High Priests appointed time was unto 365 days [one year.] Our High Priest's appointed time to cleanse the Sanctuary was unto 2,300 days, [years,] the 10th day of the 7th month was the time in the year: never to be altered. "Every thing upon his day," Lev. xxiii: 4, 37.

The work of the High Priest continued on in the type until Jesus was crucified and nailed, the sacrifice and oblation, to his cross, (Dan. ix: 27; Col. ii: 14,) in the midst of the seventieth week. Here the work of the schoolmaster ceased, (Gal. iii: 23-26,) when Christ ascended and entered the Holy, (Heb. ix: 12,) then *faith* came. This was in the Spring of A. D. 31.

To this add the last half of the seventieth week, viz.: three and a half years, and we have the 7th month, A. D. 51. Here ends the 420 years of the seventy weeks. To this add 1810 years, and the 2300 years are complete, ending in the fall of 1614.

Now to the 1810 years add the three and a half years the last of the seventy, and we have the whole time, viz. 1813 1-2 years, (save forty days,) for the time of the daily ministration of our High Priest in the Holy Place in Heaven.

Here his work ceased; Ministering and Mediating for the *whole* world forever; and he like his pattern in the type, entered the Most Holy Place, bearing upon his breast plate of Judgment the twelve tribes of the House of Israel. See Exo. xxviii. 29, and Rev. vii. 4. Here the

DOOR IS SHUT.

For further proof, see the parable of the ten virgins: (Math. xxv. 1-12,) most strikingly and peculiarly fulfilled from the Spring to the Fall of 1844. "Great was the company of those that published it." Ancient nor modern history has never recorded the like of God's people. Why? Because there never was to be but one going out to meet the bridegroom, and that must accord with the one in the type, and it did most strikingly! Just look back to 1837, when the glorious doctrine of the second Advent began its rise and move through this land of messengers, with their first and second message.

What was all of this mighty move for? *Ans.*—To rally all the host of God on earth to get ready for the APPOINTED TIME. The proof was moving and continued to move more and more rapidly until it was clearly seen that the 2300 days of Daniel's vision was the appointed time for the bridegroom to come and his people to go out to meet him. We explained, and at that time believed that the Lord Jesus was personally coming to redeem his people. We were disappointed in our, then explained, expectation. Jesus did not come to this earth then, but the Bridegroom did come, thus fulfilling the parable, and they that were ready went in with him to the Marriage and the door was shut.

Here is where the master of the house, [walking amidst

the seven golden candlesticks.] rose up and shut to the door.

DANIEL VII: 9, 10, 13, shows how the Bridegroom came, viz: I beheld till the thrones were cast down and the Ancient of Days, [God the Father,] did sit. Where? In Judgment; between the Cherubims' wings, over the Mercy Seat, where he always set to judge his people, on the 10th day of the 7th month.

The flying Angel in Heaven and swift Messengers on earth, had just finished their message, crying with a loud voice, "the hour of His judgment is come." Where Daniel saw this, 9, 10.

Then one like the Son of Man, (Bridegroom) is brought near before Him, (the Father,) where he sets in Judgment.

This is how the Bridegroom comes, not to earth, but to the Father, just as it was in the type: Jesus is represented *like* the son of man. When he descends to earth it is the Lord himself.

I have already adduced the proof that Jesus was sitting with his Father on his throne in the Holy, where the seven lamps of fire were. Then at the appointed time, 2300 days, the Ancient of Days moves in something that has wheels burning like fire, with thousands of angels in attendance. Then one like the son of man is brought near before him, 13th verse, [see Chart.] How evident that both Father and Son here left the throne in the Holy and moved into the Most Holy, in accordance also with, and close of, the message of the flying angel in Rev. xiv. 6, 7, to set in judgment; first to decide who is, and who is not worthy to enter the gates of the holy city; while the Bridegroom, High Priest, Mediator and crowned King of Israel stands before him advocating the cause of all presented on his breast plate of judgment. As Daniel sees it, the judgment is now set and the books open.

After this work is accomplished, then comes the Day of Judgment, [year day,] and perdition of ungodly men.

The seven spots of blood on the Golden Altar and before the Mercy Seat, I fully believe represents the duration of the judicial proceedings on the living saints in the Most Holy, all of which time they will be in their affliction, even seven years, God by his voice will deliver them, "For it is the blood that maketh atonement for the soul."

Lev. xvii. 11. Then the number seven will finish the day of atonement, (not redemption.) Six last months of this time, I understand, Jesus will be gathering in the harvest with his sickle, on the white cloud.

After all, many contend that Jesus entered the Most Holy Place at his ascension. We have given sufficient proof to the contrary. Yet because of a few texts in Hebrews they object. Let us place two translations in juxtaposition.

KING JAMES'S TRANSLATION.

The Holy Ghost thus signifying, that the way into the *holiest* of all was not yet made manifest, while as the first tabernacle was yet standing. Heb. ix. 8.

Neither by the blood of goats and calves, but by *his own blood* he entered in once into the holy place, &c. ix. 12.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 23d verse.

For Christ is not entered into the *holiest* places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. 24th verse.

Having therefore, brethren, boldness, or liberty to enter into the *holiest*, by the blood of Jesus,

by a new and living way which he hath consecrated for us through his death, that is to say his flesh. v. 19, 20.

MACKNIGHT'S TRANSLATION.

The Holy Ghost signifying this: that the way of the *holiest place* was not yet laid open, while the first tabernacle still standeth. Heb. ix. 8.

He hath entered once into the *holiest place*, not indeed by the blood of goats and of calves, but by *his own blood*, &c. ix. 12.

There was a necessity therefore that the representations indeed of the *holiest place* in the heavens, should be cleansed by these sacrifices; but the heavenly *holiest place* themselves, by sacrifices better than these. 23d verse.

Therefore Christ hath not entered into the *holiest place* made with hands, the images of the true *holiest place*, but into heaven itself, now to appear before the face of God on our account. 24th verse.

Well then brethren having boldness in the entrance of *holiest places*, by the blood of Jesus; which entrance he hath dedicated for us, a way new and living through the veil, that is his flesh. ix. 19, 20.

Now read Paul's description of these two holy places in other translation (Heb. ix. 1-5,) and see how clear and lucid Macknight makes these texts appear by comparing them with the pattern given to Moses. (See chart.) One thing remember, that the two veils or doors open from the east, therefore it was morally impossible for any one to enter the second veil without passing the first, and then read carefully ix. 6, 7, and it must be seen that neither high priest in the type or anti-type, could enter

the Holiest of all first, or even have any service to perform there, until they had first ministered in the holy place. Every argument of Moses and Paul is right opposite to it. Why? It makes the shadow bottom upwards even to pass through the holy and go into the holiest first. The high priest could not go there until he had ministered in the holy one year; Jesus our high priest could not enter into the holiest in Heaven until he had finished his daily ministration and filled his Mediatorial office for all the world from A. D. 31 to A. D. 1844, 1843-44 years.

But, say you, there is one more text in Heb. vi. 19, 20, "which entereth into that which is within the veil," whether the forerunner is for us entered, even Jesus made an high priest forever, after the order of Melchisedec." Some think here is proof that *our High Priest* entered in to the holiest or most holy place first. I ask, where? We see there is a second veil, ix. 3. We have already adduced proofs of his entering within the first veil and of his being there sixty-five years after his ascension. See page 8.

REVELATION X : 7.

"The message of the Second Advent descending from heaven to earth 'one foot on the sea and the other on the land,' with hands uplifted to heaven, crying with a loud voice that time should be no longer. " But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants, the prophets. 7th verse. In the type, (Lev. xxiii. 24,) the trumpet sounds the 1st day, the day of atonement and affliction, ten days after; so in the anti-type, the seventh trumpet must sound before the day of atonement and affliction comes. When it BEGINS TO SOUND, the mystery shall be finished. Paul shows this mystery to be the gospel to the Gentiles. Eph. iii. 4-9. He speaks of its ending and mercy being extended to a remnant of literal Israel before the second advent. Rom. xi. This also is where the door is shut at the end of the 2500 days. The times of the Gentiles are over.

HOSEA V : 6, 7.

"They shall go with their flocks and their herds to

seek the Lord, but they shall not find him, he hath withdrawn himself from them. Now shall a month devour them with their portions." How evident that this is after the door is shut and Jesus had gone, or withdrawn himself into the holiest.

REVELATION III.

And to the Angel of the church in Philadelphia, write: He that openeth and no man shutteth and shutteth and no man openeth. 7th verse.

I know thy works, behold I have set before thee an open door, and no man can shut it. 8th verse.

This open and shut door spoken of here by our great High Priest in Heaven, (Heb. ix. 14; viii. 1) is the same of which was shown Moses in the pattern. Exo. xxxvi. 33, 36. [See Chart.] Paul says, second veil, meaning of course two; first and second. Heb. ix. 2, 3.

The door in 20th verse, is the door of the heart. The meaning is this: After the door is shut and the one in the holiest open which no man can shut; Jesus rebukes, chastens and counsels the Laodiceans to repent and turn back to the open door set for the Philadelphia Church, from which they separated in the Spring of 1845.

In the second and third chapter of Revelation, the Church is divided into seven parts or states, during the Gospel dispensation. The *charge* of Jesus is very emphatic and peculiar to them all, and can only apply to them in their organized state. The fifth state of the Church is Sardis: iii. 1-6; out of which the great body of the second Advent believers came in 1813 and '44.—4th and 5th verses.

The sixth state of the Church is Philadelphia. It was made up or organized by second Advent believers principally from the churches, in the fifth or Sardis state.

The seventh state is the Laodicean, organized by those who left the Philadelphia after the 2,300 days, the appointed time, had ended. Hosea describes all their converts, v. 7. This is the state which the great head of the church is laboring to disband and dissolve: iii. 14-21; see particularly 19th verse. Repent (and turn to the Philadelphia) for there is no other state of the Church since 1844, where the new commandment can be kept:

John xiii. 34, 35. Bible definition shows it to be the state or church of brotherly love.

Bring to remembrance things in 1844. Comparisons for that time are beyond our reach—past, present and future. The rushing from the sectional, sectarian branches of the nominal church (or Sardis state,) at that time, has no parallel. All, all was tending to a state of brotherly love. It was the noblest, and most mighty and glorious work ever performed by the church on earth. "The vision spoke," Hab. ii. 3. Here then, at the close of this cry at midnight, this going out to meet the Bridegroom, was the point of time when the Philadelphia church was organized. This, I believe, is beyond dispute. Here, then, is where the language of Jesus *applies*, viz: opens one door and shuts another. Are not these the two doors in heaven, of which Moses received the pattern? [See Chart.]

Again. Is it not plain that the Laodicean, the seventh state, is organized after the sixth state? Yes. Then after the door is shut the Laodiceans organize, and not before.

The seventh state of the church has been organized about five years. It is in vain to say this is not so, and yet look for the second advent of Jesus. These three last states of the church will be here when Jesus comes. They all exist now. The scripture is not to be found, nor an argument from it framed, to prove that the shutting and opening a door in the text is not to be until the second Advent. Then is it not plain and conclusive, that the door was shut when this Philadelphia church was organized in the fall of 1844.

"And the temple of God was opened in heaven and there was seen the Ark of his Testament, or Covenant;" Rev. xi. 19. John, in his vision, speaks of this temple of God several times and as familiarly as of the temple which was in old Jerusalem, where he formerly worshipped, before it was destroyed. The Ark of the Covenant seen here is the same as in Paul's holiest of all: Heb. ix. 3. "The temple in heaven was opened." None but Jesus the master of the house, did this. How clearly this accords with his testimony to the Philadelphia church: iii. 7. The great object for opening this temple was to cleanse the sanctuary at the end of the 2,300 days, the appointed

time, and in its season corresponding with the type, viz: 10th day of the 7th month. This door was shut during the 1813-12 years that the other was open. Now this is open and the other shut. While Jesus is pleading for the house of Israel in the holiest no third person is there! See the type, Lev. xvi. 17. As soon as the day of atonement is ended, seven angels come out of the temple with the seven last plagues, xv. 6, 6. This is the duration of the third angel's message in Rev. xiv. 9-13. *

A great voice from the temple directs them to go and pour out the vials of wrath, and when the seventh is poured out, a great voice from the temple, from the throne, saying, it is done! xvi. 1, 17. This is the voice of God.

The third angel in Rev. xiv. 9-13, continues his message and cry, until Jesus leaves the temple and is seated on the great white cloud. He begins as soon as the 2,300 days' end, and the door in the temple opens, for here is where he gets his message. Hear him—"Here is the patience of the saints, here are they who keep the commandments of God, and the faith of Jesus." Why cry this? Because he sees inside of the door of the temple, [see Chart,] the Ark of the Covenant containing the ten original commandments, of which Moses received a copy, pattern or type, and placed it in the typical sanctuary here on earth.

This is God's Covenant with man. See with what sacred strictness and attention he required it to be guarded, viz. 22,000 sanctified Levites to pitch around about, and guard it "that no wrath come on the people." Num. i. 53; iii. 38; Besides the 600,000 armed men on each quarter, on the outside. Is there any less attention in guarding the original Covenant in heaven? No. There it is deposited in the Ark, covered with the Mercy Seat. A Cherubim on each end covering it with their wings; the water of life flowing out from under it. Since the door was opened in 1844, our great High Priest stands before it, and God between the Cherub Wings above, with his all-seeing eye upon it. Ten thousand times ten thousand angels for an outside guard.

God gave the pattern in charge to Moses and forbids him to add or diminish from it.

God says, "*My* Covenant will I not break, nor alter the word that is gone out of my mouth," at Mount Sinai.

Now we are told by one class of people that the fourth commandment in this Covenant was changed or altered at the resurrection of Jesus, while another in all their zeal declare they were all abolished at the crucifixion of Jesus. Neither of these two classes of people can produce one single text from Genesis to Revelation to prove their assertion.

He has said he will not break nor alter! God can not lie! •Why continue to charge him with folly! His commandments are as holy, pure and binding to-day, as ever they were, and it is not in the power of man to prove them otherwise.

Why this third angel's loud cry about the commandments of God, because the fourth one, which had been trodden down for many generations, is to be restored and kept as the commandment requires. The second angel's message and voice from heaven required God's people to leave the churches. The seventh-day Sabbath could not, nor can not now be restored there. It is to be done in the Philadelphia state of the church, and no where else. This is the present truth in the commandments in the Ark of his Testimony. The present truth in this is: That the master of the house has risen up and shut the door, and now stands beside the Ark containing the commandments. The "Present Truth," then, of this third angel's message, is, **THE SABBATH AND SHUT DOOR.** See the picture on the Chart.

To prove this I have adduced the following Scriptures in order:

1. The appointed time for it, unto 2,799 days. Dan. viii, 13, 14.
2. Daniel's night visions in the night. vii. 9, 10, 13.
3. Parable of the Virgins and their history. Matt. xxv. 1-12.
4. Paul's commentary to the Hebrews. viii., ix. and x.
5. Second Advent Message and Mystery doubled. Rev. x.
6. Begotten strange children since 1844. Heb. v. 7.
7. Philadelphia state of the church. Rev. iii. 7, 8, and xii. 17.

The Ark of the Testimony from which comes the Sabbath commandment, could not be seen until Jesus shut the first door and opened the second. Hence the door is shut before the Sabbath is given in the Message.

JOSEPH BATES,

Fairhaven, Mass.

Dear Brethren and Sisters—

The Lord has shown me that it is my duty to relate to you, what he has revealed to me relating to the present truth, our present tried, scattered and tempted state, and our duty in view of the coming judgments of God.

Sabbath, March 24th, 1849, we had a sweet, and very interesting meeting with the Brethren at Topsham, Me. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the City of the living God. There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the ten commandments. This door was not opened, until the mediation of Jesus was finished in the Holy Place of the Sanctuary in 1844.

Then, Jesus rose up, and shut the door in the Holy Place, and opened the door in the Most Holy, and passed within the second veil, where he now stands by the Ark; and where the faith of Israel now reaches.

I saw that Jesus had shut the door in the Holy Place, and no man can open it; and that he had opened the door in the Most Holy, and no man can shut it: (See Rev. iii: 7, 8;) and that since Jesus has opened the door in the Most Holy Place, which contains the Ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question.

I saw that the present test on the Sabbath could not come, until the mediation of Jesus in the Holy Place was finished; and he had passed within the second veil; therefore, Christians, who fell asleep before the door was opened in the Most Holy, when the midnight cry was finished, at the seventh month 1844; and had not kept the true Sabbath, now rest in hope; for they had not the light, and the test on the Sabbath, which we now have, since that door was opened. I saw that Satan was tempting some of God's people on this point. Because so many good Christians have fallen asleep in the triumphs of faith, and have not kept the true Sabbath, they were doubting about it being a test for us now.

I saw that the enemies of the present truth have been trying to open the door of the Holy Place, that Jesus has shut; and to close the door of the Most Holy Place, which he opened in 1844, where the Ark is containing the two tables of stone, on which are written the ten commandments, by the finger of Jehovah.

Satan is now using every device in this sealing time, to keep the minds of God's people from the present, sealing truth; and to cause them to waver. I saw a covering that God was drawing over his people, to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of Almighty God.

Satan knew this, and was at work in mighty power, to keep the minds of as many as he possibly could unsettled, and wavering on the truth. I saw that the mysterious knocking in N. Y. and other places, was the power of Satan; and that such things would be more and more common, clothed in a religious garb, to lull the deceived to more security; and to draw the minds of God's people, if possible, to those things and cause them to doubt the teachings, and power of the Holy Ghost.

I saw that Satan was working through agents, in a number of ways. He was at work through ministers, who have rejected the truth, and are given over to strong delusions to believe a lie that they might be damned. While they were preaching, or praying some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed upon these agents and through them to the people. Some professed Adventists who had rejected the present truth, while preaching praying or in conversation used Mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some that used it, were so far in the darkness and deception of the Devil, that they thought it was the power of God, given them to exercise. They had made God altogether such an one as themselves; and had valued his power as a thing of naught.

Some of these agents of Satan were affecting the bodies of some of the saints; those that they could not deceive and draw away from the truth by a satanic influence. Oh! that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan, and be on their guard. I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet were sliding; because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, and the covering drawn over God's people, and they left out, without a shelter from the burning wrath of God, in the seven last plagues.

God has begun to draw this covering over his people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for his people; and Satan will be permitted to work also.

I saw that the mysterious signs and wonders, and false reformatations would increase, and spread. The reformatations that were shown me, were not reformatations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapt about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted; so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

My accompanying angel bade me look for the travel of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past.

At the commencement of the Holy Sabbath, (Jan. 6,) we engaged in prayer with Bro. Balden's family at Rocky Hill, Ct., and the Holy Ghost fell upon us. I was taken off in vision to the Most Holy Place, where I saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction; and that the wrath of God could not come until Jesus had finished his work in the Most Holy Place—laid off his priestly attire and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silent no longer; but pour out his wrath on those who have rejected his truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other. I saw that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the Sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous, and they thought that we had brought them down upon them, and if they could rid the earth of us, then the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with angelical of spirit, and were delivered by the Voice of God. Then the 144,000 triumphed.

Their faces were lighted up with the glory of God. Then I was shown a company who were bowling in agony. On their garments was written in large characters, "thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "these are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice—"we

have believed in thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wall aloud. I saw they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot, and that is why they were weighed in the balance and found wanting. Then my attending angel directed me to the City again, where I saw four angels winging their way to the gate of the City, and were just presenting the golden card to the angel at the gate. Then I saw another angel swiftly flying from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in vision. I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with Priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried—"MY BLOOD, FATHER, MY BLOOD, MY BLOOD, MY BLOOD." Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was abed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice—"HOLD! HOLD! HOLD! HOLD! until the servants of God are sealed in their foreheads." I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He shewed me that it was God that restrained the powers, and that he gave his angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had start-

ed on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then he raised his hands to the Father and pleaded with him that he had spilled his blood for them.— Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.

I have seen the tender love that God has for his people, and that it is very great. I saw an angel over every saint, with their wings spread about them: and if the saints wept through discouragement, or were in danger, the angel that ever attended them would fly quickly upward to carry the tidings, and the angels in the City would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over and try to keep them from going out of the narrow path: but, if they did not take heed to the watchful care of these angels, and would not be comforted by them, and continued to go astray, the angels would look sad and weep. Then they would bear the tidings upward, and all the angels in the City would weep, and then with a loud voice say, Amen. But if the saints fixed their eyes on the prize before them, and glorified God by praising him, then the angels would bear the glad tidings to the City, and the angels in the city would touch their golden harps and sing with a loud voice—Alleluia! and the heavenly arches would ring with lovely songs. I will here state, that there is perfect order and harmony in the holy City.

All the angels that are commissioned to visit the earth, hold a golden card which they present to the angels at the gates of the City, as they pass in and out. Heaven is a good place. I long to be there, and behold my lovely Jesus, who gave his life for me, and be changed into his glorious image. Oh! for language to express the glory of the bright world to come. I thirst for the living streams that make glad the City of our God.

The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the City to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes, they were noble, majestic and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was—"we have lived in strict obedience to the commandments of God and have not fallen by disobedience, like those on the earth. Then I saw two trees, one looked much like the tree of life in the City. The fruit of both looked beautiful; but of one they could not eat. They had power to

eat of both, but were forbidden to eat of one. Then my attending angel said to me—"none in this place have tasted of the forbidden tree; but if they should eat they would fall." Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written Victory. Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written Purity; and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters, and magnified them. On the back part of his head was a bow that circled the wreath, and upon the bow was written Holiness. Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said "it is not; but the City is my home, and I have come to visit this place." He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said—"you must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handy work of God."

Dec. 18, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said "heaven" (in giving the signs recorded by Matt., Mark and Luke,) he meant heaven, and when he said "earth" he meant earth. The powers of heaven, are the Sun, Moon and Stars: they rule in the heavens. The powers of earth are those who bear rule on the earth. The powers of heaven will be shaken at the voice of God. Then the Sun, Moon, and Stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back, then we could look up through the open space in Orion, from whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken, and that events come in order. War, and rumors of war,—sword, famine and pestilence, are first to shake the powers of earth, then the voice of God will shake the Sun, Moon and Stars, and this earth also. I saw that the shaking of the powers in Europe is not (as some teach) the shaking of the powers of heaven, but it is the shaking of the angry nations.

E. G. WHITE.

My Dear Brothers and Sisters—This is a very important hour with us. Satan has come down with great power, and we must strive hard, and press our way in the kingdom. We have a mighty foe to contend with; but an Almighty Friend to protect and strengthen us in the conflict. If we are firmly fixed upon the present truth, and have our hope, like an anchor of the soul, cast within the second veil, the various winds of false doctrine and error cannot move us. The excitement and false reformatations of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will "go with their flocks," "to seek the Lord; but they shall not find him; he hath withdrawn himself (within the second veil) from them." The Lord has shown me that the power which is with them is a mere human influence, and not the power of God.

Those who have published the "Watchman" have removed the land-marks. I saw, two months ago, that their time would pass by; and then some honest souls, who have been deceived by this time, will have a chance to receive the truth. I saw that most of those who preach this new time do not believe it themselves. I saw that our message was not to the shepherds who have led the flock astray, but to the poor hungry, scattered sheep.

In hope,

E. G. WHITE.

THE SHUT DOOR EXPLAINED.

"And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut."—Matt. xxv., 10.

This text is the concluding part of one of the most important parables ever given by the Messiah, while acting in the capacity of a prophet. Its importance will be evident, when we consider the circumstances under which it was given, and the time of the fulfilment of those events it is designed to represent. The time of their fulfilment may be clearly known by the events which precede, and those that immediately follow.

This parable is a part of that memorable and last conversation that Christ had with his disciples, before the night of his betrayal, in which he portrayed to them the destruction of Jerusalem, and the signs and events which should immediately precede his coming, and the end of the world. Let us, therefore, waive every other consideration of minor importance, and candidly, and thoroughly investigate this all-important subject.

The text, according to its natural division, contains five parts:—

1. The buying of oil.
2. Coming of the bridegroom.
3. The going in with him.
4. The marriage.
5. The shut door.

1. The buying of oil is designed to represent a fruitless effort, on the part of the foolish virgins, to obtain that which would produce light upon the subject of the coming of the bridegroom. It also appears that they had previously a stinted share of oil, which for a short time produced a little light, barely enough to lead them to go forth at the first cry to meet the bridegroom. But while they were in the tarrying time, their light became darkness; and when the second cry was made at midnight, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM," they (excited more by fear than love) made an effort to obtain light; but not being ready, could not go in, and "THE DOOR WAS SHUT."

2. Coming of the bridegroom.

The definition of bridegroom is one newly married, or about to be united in marriage to a bride. Now if the term bridegroom, in this parable, applies to Christ, (which all will admit,) then all the scenes represented by this parable are to have their fulfilment in close connection with the marriage, or the giving of the bride to Christ. Here, two questions arise; first, what is represented by the bride, and second, where is she to be given to Christ, or where is the marriage to be solemnized?

First, what does the bride represent? The angel said to St. John, while in holy vision, "Come hither, I will show thee

THE BRIDE, THE LAND'S WIFE."

Here John was shown "that Great City, the Holy Jerusalem." See Rev. xxi., 9, 10. St. Paul, in his letter to the Galatians, says, "But Jerusalem which is above is free, which is the mother of us all." Gal. iv., 26. From these quotations we learn that the Holy City, the New Jerusalem, which John saw "coming down from God out of heaven, prepared as a BRIDE ADORNED FOR HER HUSBAND," is what is represented as the bride; and its being given to Christ is compared to a marriage. Second, where is the marriage to take place? Said Jesus, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall RETURN FROM THE WEDDING."—Luke xii., 35, 36.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke xix., 12. Daniel also, in the night visions, saw one like unto the Son of man come to the Ancient of days, and he was brought "NEAR BEFORE HIM; and there was given him dominion, and glory, and a kingdom." See Dan. vii., 13, 14. From these passages, it is plain that the receiving of the kingdom (which includes capital, territory and subjects) is what is compared to a marriage, or receiving a bride; and that it takes place near before him, (the Ancient of days,) a little previous to his "RETURN FROM THE WEDDING," in the "far country."

If the above is the correct position in reference to the bridegroom, the bride, and the marriage, then it follows of necessity that the coming of the bridegroom is not to the earth; but "near before" the Ancient of days, to receive the bride, or New Jerusalem, the capital of the kingdom, in connection with the territory and subjects, previous to his second advent; and also, that the coming of the bridegroom, and Christ's second appearing, are two distinct and separate events.

3. The going in with him.

There is, evidently at this point in the parable, a change in the position of the bridegroom, and also in the relation he sustains to the church and world. Now, in order that we may arrive at a correct understanding of this important change, let us examine what inspiration has taught us of the priesthood of Christ in the heavenly sanctuary, which plainly shows this change. St. Paul, in his letter to the Hebrews, written A. D. 64, says, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."—Heb. viii., 1, 2. By reading the eighth and ninth chapters of Hebrews, you will readily discover that Paul, in order to lead us to a correct understanding

of all things pertaining to Christ, while occupying the position and relation of priest, points us back to the Aaronic priesthood, the worldly sanctuary, with its apartments, furniture and services as figures, or true representations of the heavenly priesthood, sanctuary, furniture and services. O! how little is known of Christ and his work in the heavenly sanctuary, through a neglect to compare type with antitype, and shadow with substance; and how ready are such neglectors to brand any one with fanaticism, who presumes to follow inspiration in this matter.

I would here state, that we have the best authority for referring to Moses and the prophets. Christ, after his resurrection, said to his disciples—"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets,

and in the psalms, concerning me."—Luke xxiv, 44. Also, Paul, while a prisoner at Rome, when they had appointed him a day, and many came to him, into his lodging, expounded and testified to them "the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."—See Acts xxviii, 23. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."—Acts xxi, 22.

The prophet Malachi, while describing the burning day, and addressing those to whom the prophet Elijah should be sent, before the coming of the great and dreadful day of the Lord, says, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel," &c.—See Mal. iv, 1-4. From these Scriptures we see that we are not only directed to the law of Moses, but a positive injunction is laid upon us to remember it. Not to keep it; for its ordinances were nailed to the cross; but its types and shadows, as St. Paul has taught, were figures of the true. They were a true representation of the "good things to come" connected with the ministration of Christ in the heavenly sanctuary. Therefore, they are our positive, and only sure guide, contained in the oracles of truth, to lead us to a correct understanding of the work of Christ in "THE TRUE TABERNACLE, WHICH THE LORD FITTED, AND NOT MAN."

The Apostle Paul clearly shows that Christ, while fulfilling his priesthood, occupies a sanctuary containing two apartments; the Holy, or first tabernacle, and the Holiest of all, or second tabernacle, within the second veil. In the Holy is the candlestick, the table of shew bread, and the golden altar.—See Heb. ix, 2; Ex. xl, 14-26. In the Holiest of all, is the

ark of the covenant, the mercy-seat, and the two cherubims overshadowing the mercy-seat, above which is seen the most excellent glory, or Ancient of days.—See Heb. ix, 2-5; Ex. xxvi, 32, 34.

I am now prepared to explain the third division of the text, viz. "they that were ready went in with him to the marriage." In order to make the matter perfectly plain to your understanding, let us go back, and see in what way they went in, under the typical services.

Under the Moesian economy, a cycle of one year embraced all the ordinances, and services of the tabernacle, and typified all the services of Christ, while acting in the capacity of a priest. Under the type there was a daily ministration for the sins of the people, for three hundred and sixty-four days, then that ministration ceased. Then on the last day of this cycle of three hundred and sixty-five days, or the tenth day of the seventh month, the high priest, having washed himself in pure water, puts on the holy garments, made expressly for the services of this day. Thus prepared, he passes from the Holy, into the Holiest of all, bearing on the breast-plate of judgement the names of all the tribes of Israel. In this manner, all the true Israel went in with him.

Thus Christ, in the antitype, in the true tabernacle in heaven, closes the antitypical daily ministration in the Holy Place, clothes himself in the holy garments, having on the breast-plate of judgement, on which is inscribed the names of the true Israel of God, who are described by the following words in the text, "they that were ready." Thus arrayed, he is prepared to perform all the services of the antitypical tenth day, and passes into the Holiest of all before the Ancient of days. Thus, they that were ready went in with him to the marriage as he went in to receive his bride, "and the door was shut."

The cleansing of the sanctuary, blotting out the sins of all Israel, and sending them away upon the head of the scape-goat, &c. in the type, were performed by the high priest on the memorable tenth day of the seventh month, all of which were shadows of the services of Christ in the heavenly tabernacle, after his ministration in the Holy Place closes; some of which I may notice hereafter.

4. The marriage.

I think there are but three portions of Scripture in the New Testament that speak of marriage, which refer to Christ. The parable of the king's son, Matt. xxii, 2-14; the parable of the ten virgins, Matt. xxv, 1-12, and Rev. xix, 7-9; in all these it is used as a figure, to represent something that is not real marriage; but that which bears a close resemblance to it. Therefore, the only reasonable conclusion

that I can arrive at is, that marriage, when used in reference to Christ, represents the receiving into close connection, and perpetual union, the Kingdom, or some component part of the Kingdom.

When the prophet says, "thy land shall be married,"—see Isa. lxii, 4—he means that the territory or locality of the Kingdom is to be brought into close connection with the King or Kings and Loins or Loins. When the New Jerusalem is adorned as a bride for her husband, and is given to Christ, and the saints or virgins go in with him, as guests to the marriage, then it is that he receives the capital of his promised and long looked for Kingdom.

And when, as described to John in vision—see Rev. xix, 1-9—God shall have judged her that did corrupt the earth with her fornication, and "shall have avenged the blood of his servants at her hand;" and when the voice as "of a great multitude," and "as the voice of mighty thunders" shall proclaim "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready;" and when to her is "granted that she should be arrayed in fine linen, clean and white," which "is the righteousness of saints," then the subjects of the Kingdom become the bride; and in joint-heirship with the bridegroom possess "the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven."

5. THE SHUT DOOR.

A door supposes a change of scenery, or a change from one apartment to another. There are several things to which the term door is applied, such as "door of utterance," and "door of faith." "I am the door," said Jesus. But the door mentioned in the text represents not only a change in the position of the bridegroom, (Christ,) but it also shows a change in his relation to the world, from that which he previously held. Here, again, let us examine the services of the typical priesthood, that we may understand the services of Christ in the antitype. After the priests had performed the daily services, ordained especially for the Holy Place, or first apartment, and the memorable tenth day of the seventh month had arrived, then there was an entire change in the services of the sanctuary to be performed on that day.

By reading the sixteenth chapter of Leviticus, you will find that the high priest here washes his flesh in water, puts on the holy garments, and enters upon an entire new work. The offering up of the daily sin-offerings has ceased, and the high priest, on this day, stones for or blots out the sins of Israel, and removes them from the altar, where they have been imputed or laid during the year, through the blood of the victims daily offered. On

this day of atonement, or of cleansing the sanctuary, the high priest (as above stated) passes into the Most Holy Place, bearing on the breast-plate of judgement the names of all such as, through obedience to the typical ordinances, have applied for a remission of sins, through the blood of their victims there offered; and THE DOOR of the first apartment is SHUT. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.—Lev. xvi, 17. On this day of atonement, he is a high priest for those only whose names are inscribed on the breast-plate of judgement. Now just as sure as the Aaronic priesthood was a type of the priesthood of Christ, then the sanctuary, with its apartments and appendages, were figures of the true sanctuary in heaven; and the services and ordinances of the earthly tabernacle were shadows of Christ's ministration, which is the substance. With this view of the subject, it is plain that a time in Christ's ministration must come, (before he puts on the kingly robes, and girds his sword upon his thigh, and comes to execute judgement,) that he will cease to be a priest in the first apartment of the true tabernacle for the sins of the whole world, and put on the holy garments, and, with the true Israel of God inscribed on his breast-plate of judgement, go in with them before the mercy-seat, where John saw one having a golden censor offering the prayers of all saints (wise virgins) before the throne; and be a merciful high priest over the household of faith, cleanse the sanctuary and place all the sins of the true Israel upon the scape-goat, which is the devil. Then, he will lay off the priestly garments, and clothe himself with the garments of wrath, and come to gather his elect from the four winds, under heaven, and destroy the wicked, and burn up their city.

Having thus explained the text, I will now examine some ideas suggested in the foregoing exposition. And first, the time of the fulfillment of the events, contained in

the text, may be known by those which precede, and those that follow. Christ, after giving the signs of his coming, and a description of what should take place at his coming, proceeds to give a history of some of the scenes which should be transacted previous to that event. It appears that just before his coming, his wise and faithful servants, seeing the signs fulfilling, and some of the events which were to precede his coming actually transpiring, would raise the soul-thrilling cry—"THE LORD IS COMING," and thus wake up others to an examination of this all-important subject by this "meat in due season." Then this cry would excite those professed servants, who were unfaithful in

their Master's cause, and who loved the things of this present world, to raise an opposite cry—"My Lord delayeth his coming." While these opposite cries are being given, **THEY** commence the fulfilment of the parable of the ten virgins. Here some, by examining the arguments of the faithful servants, and seeing good evidence that the signs were fulfilling, were led thereby to go forth to meet the bridegroom. We here plainly see that the cry of the faithful servants is the cause of their going forth, and that their going forth is the effect produced by this cause; therefore, the fulfilment of the parable could never commence without the cry, "The Lord is coming," being first raised by the faithful servants.

Having shown how this important parable must commence, let us examine the different steps of its progression. First, the virgins go forth to meet the bridegroom; second, they meet with a disappointment; third, they wait or tarry, still believing that his coming is near, yet, by waiting, they become drowsy, and slumber and sleep; fourth, a cry is heard, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM;" fifth, a trimming of lamps, and an effort, on the part of the foolish virgins, to procure oil; and sixth, the scenes described in the text take place. Now has there been a succession of events, within our second advent experience, which bears an exact resemblance to the above named events in the parable? If there has, then we have, at least, some good reasons for believing that the door is shut.

When Bro. Miller, and those who became acquainted with him, and adhered to his expositions of the prophecies, went forth faithfully showing to the world that according to the best light they could obtain from the prophecies, the prophetic periods and the signs, that Christ would come by the end of the Jewish year 1843, then the faithful servants gave "meat in due season." And while giving this cry, the hireling priest, the infidel, and the drunkard, united in raising the cry, "My Lord delayeth his coming."—"These are fanatics who say he is coming;" and thus they smote their fellow-servants. Here were two events, perfectly fulfilling in all their features, the acts of the faithful and wise servants, giving "meat in due season," and the evil servants, uniting with the drunkard, in opposing the truth, who will reap their reward with hypocrites in bitter weeping, and gnashing of teeth.

While these two cries were going throughout the width and breadth of the land, the specified time came, and the virgins, with the word of God, (their lamps,) went forth fully expecting to meet the bridegroom at that point of time. Now for a disappointment, and tarrying time. Were these the next events that actually

transpired in our experience after we went forth in the spring of 1844 to meet the bridegroom? Thousands, thousands can answer this question in the affirmative; and the evil servants have not yet forgotten to reproach and taunt us with this disappointment. Next in this series of events is a cry at midnight, or about the middle of the slumbering and sleeping time, "Behold the bridegroom cometh, go ye out to meet him." This also, was fulfilled in exact order as to time and event. It was calculated that the Jewish year, 1843, would end the twenty-first of March, 1844; and this was the time of the first going forth. The second going forth was on the tenth day of the seventh month, 1844. The tarrying time, or time of slumbering and sleeping, was the space between these two points; and at the centre point, or midnight, the second cry began to be heard, which increased in power and effect as it went throughout the land, waxing louder and louder, until the virgins were fully awake.

Thus we had in our experience, previous to the tenth day of the seventh month, 1844, a perfect fulfilment of all the events in the parable, as stepping stones to the next door; and since that time, the event, (knocking at the shut door,) that was to take place after the shutting of the door, has not failed to fill up the concluding scene in the drama. We are thus brought

to a clear and perfect fulfilment of every feature of this important parable, and also to a clear fulfilment of those Scriptures connected with, and relating to the shut door; such as the parable of the great supper, Luke xiv, 16-24; the proclamation of the "mighty angel," "that there should be **TIME NO LONGER**," Rev. x, 1-8; the flying angel, proclaiming the hour of judgement come, Rev. xiv, 6, 7; and the cleansing of the sanctuary, &c. Therefore, we are brought, by the force of circumstances, and the fulfilment of events, to the irresistible conclusion that, on the tenth day of the seventh month, (Jewish time,) in the autumn of 1844, Christ did close his daily, or continual ministration or mediation in the first apartment of the heavenly sanctuary, and **SHUT THE DOOR**, which no man can open; and opened a door, in the second apartment, or Holiest of all, which no man can shut, (see Rev. iii, 7, 8,) and passed within the second veil, bearing before the Father, on the breast-plate of judgement, all for whom he is now acting as intercessor. If this is the position that Christ now occupies, then there is no intercessor in the first apartment; and in vain do misguided souls knock at that door, saying "Lord, Lord, open unto us." The words of the prophet apply to the fulfilment of this point in the parable.

"They shall go with their flocks and

with their herds to seek the Lord; but
THEY SHALL NOT FIND HIM—HE HATH
WITHDRAWN HIMSELF FROM THEM.

"They have dealt treacherously against
the Lord, for they have begotten STRANGE
CHILDREN; now shall a moth devour
them with their portion."—Hosea v, 6, 7.

But, says the objector, does not this
leave the present generation, who have
passed the line of accountability, since that
time without an intercessor or mediator,
and leave them destitute of the means of
salvation? In reply to this objection, I
would remark, that as they were then in a
state of INNOCENCY, they were entitled to
a record upon the breast-plate of judgment
as much as those who had sinned and re-
ceived pardon; and are therefore subjects
of the present intercession of our great
high priest.

The professed conversions, through the
instrumentality of the different sects, are
also urged as positive proof that the door
is not shut. I cannot give up the clear
fulfilment of prophecy, in our experience,
which shows the shut door in the past,

for the opinions, fancies and feelings of
men, based upon human sympathy and a
superstitious reverence for early imbibed
views. God's word is true, though it
prove all men liars. As a stream is of
the same character as the fountain that
seeds it forth, (see James iii, 11,) and
does not rise higher than the fountain, so
these professed converts will not rise to a
better state than the low standard of the
fallen sects; therefore, they are converted
to the religion of the various sects, but not
to God, and the high and holy standard of
the Bible. The Prophet Hosea saw this
time; and for "our learning" and guide
has written—"They have dealt treacher-
ously against the Lord; for they have be-
gotten strange children."

DAVID ARNOLD.

Fulton, N. Y. Dec. 18, 1849.

DANIEL'S VISIONS, THE 2300 DAYS, AND THE
FIRST BOOK.

The three visions of Daniel recorded in the second, seventh and eighth chapters, were given expressly for those who live in the *last days*.

"There is a God in heaven that revealeth secrets, and hath made known [margin] to the king Nebuchadnezzar what shall be in the *latter days*." Dan. ii, 28. Said Gabriel, "At the time of the end shall be the vision." Dan. viii, 17.

In the first vision given to Daniel, previously given to the king in a dream, an image is shown as a representation of four universal monarchies, comprising the Babylonian kingdom over which Nebuchadnezzar then reigned, the Medo-Persian, the Grecian, and the Roman in its eastern and western divisions, represented by the legs of iron. Its subsequent division into ten kingdoms, is represented by the ten toes of the image, in which state the kingdoms of this world are to be broken in pieces together, and become like the chaff of the summer threshing-floors, and blown away that no place shall be found for them.

Then is shown to Daniel, that the God of heaven will set up a kingdom which shall stand for ever. The evident design of this dream, and vision was first, to show the proud, ostentatious monarch of Babylon, that his kingdom would soon be wrested from him, and given to others; and second, to point out to those who should live in the divided state of the Roman kingdom, that they were living in the last form of government that could be occupied by earthly rulers, and that he, who should rule in righteousness, is about to put down all rule and authority, and reign supreme and eternal on the throne of his father David.

Daniel's second vision, recorded in the seventh chapter, is but a counterpart to the first, representing the same kingdoms by different symbols, which in addition to pointing out their existence, also gives a brief outline of their character;—blood thirsty, ferocious and destructive. The division into ten parts is also clearly delineated. Daniel also saw the thrones cast down, the Ancient of days sitting in judgement, the opening of the books, and the judgement executed upon the beast, because of the great words spoken by the horn.

In the same vision, he also saw one like the Son of man coming, [not to the earth] TO THE ANCHOR OF DAYS, where there is given him a

kingdom, glory and everlasting dominion, which shall not pass away.

His third vision, which appeared to him in the palace at Shushan, in the third year of Belshazzar's reign, was also a view of the Medo-Persian, Grecian and the Roman kingdoms, showing the existence of the Medo-Persian and its downfall; the rise of the Grecian on its ruins; the fall of the first Grecian king, and the consequent division of the kingdom into four lesser powers, represented by four horns.

He is also shown a power arising out of one of those horns, small in its beginning, but increasing until it becomes exceeding great. That this is the Roman kingdom, is established by the fact of its standing up against the Prince of princes. This power also, is seen by Daniel to extend its dominion over the land of Judea, or "pleasant land," and to exercise its power in casting down many

of the Jews and their teachers, and in crucifying the Saviour, or "Prince of princes;" thus putting an end to all the Jewish ceremonies and sacrifices—the daily and yearly, and also destroying the city and sanctuary.

Then Daniel's attention is called to another scene. Two personages appear, which he calls "saints." A question is asked by one involving the time of treading down the Jews, and their city and sanctuary. The other gives an answer, containing a measurement of time reaching to the end of the treading down, and to where the sanctuary shall be cleansed. Having given the outlines of this vision, I now propose to examine it more closely by the light of scripture and reason, (the two gifts of our Creator on which is based our accountability) and point out where those who still hold on to the old theory, that the sanctuary to be cleansed is the earth, and that the 2300 days reach to the appearing of Christ, are laboring under a serious error.

As the Medo-Persian and Grecian kingdoms are not brought to view in connection with the treading down, I shall pass to notice the doings of the little horn, or the civil power of Rome; recorded in verses 9, 10, 11 and 12.

A horn, when used as a prophetic symbol, represents power; therefore, out of one of the four powers into which the Grecian kingdom had been divided, there arose a little power which waxed, or increased until it "became exceeding great," extending its dominion not only south and east, but also over the pleasant land, where the Jews then dwell.

The term "little horn" is here used only to denote the small beginning of the civil power of the Roman kingdom, and has no allusion to the "little horn" spoken of in Dan. vii, 8, for that is used expressly to designate the small beginning of the ecclesiastical power which arose several centuries after the civil power of Rome had become "exceeding great," and after its division into ten horns, or powers. Consequently in the verses above quoted we have nothing to do with any power save the civil power of Rome.

One of the many curses which the Lord told the Jews he would bring upon them if they "displeased his statutes, and did not keep all his commandments" was—"They that hate them should reign over them;" and that he "would deliver them into the hand of their enemies."

Rome, while extending its conquests, and increasing its power, is permitted by Providence to bring under its iron rule "the host" to whom God had given "statutes and commandments," also a sanctuary, where he required a "daily sacrifice," and a YEARLY CLEANSE. But they transgressed. Therefore, Daniel is taken off in vision by the Holy Spirit, in the third year of Belshazzar's reign over Babylon, and is shown the rise and fall of the Gentile powers, down to the rise and extension of Rome, and its subjugation and treading down of the once "mighty and holy people;" because of their transgression against the daily sacrifice. (See marginal reading of verse 12.)

He also sees the same oppressive power "standing up against the Prince of princes;" thus putting an end to the legality of all the daily sacrifices instituted at Sinai to be daily observed until the Seed should come. Here Christ, the substance, or great antitypical sacrifice was slain by

the Roman soldiers. Thus by Rome "the daily sacrifice was taken away," and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained "the sanctuary." Here commenced the fulfilment of Christ's prophetic declaration. "And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED." Luke xxi, 24.

Daniel having seen how the Romans would tread down the Jews, their sanctuary and city, is by this view prepared to understand the full meaning of the question—How long shall the sanctuary and the host be made desolate, and trodden under foot because of their transgression against the daily sacrifice?

The answer (as I understand it) is—The Jews, their city and sanctuary shall be trodden under foot of the Romans, or Gentiles, unto 2300 days, then shall the sanctuary be cleansed. Now how many events can we reasonably suppose, from this question and answer, will take place at the termination of the 2300 days? Can we with any degree of reason infer that Christ will appear to the astonished gaze of a doomed world? I see nothing to justify such an inference here, or elsewhere. Can we suppose from anything shown in this vision that this sin-cursed earth will then be cleansed? Such a supposition is baseless; and every system based on such a supposition, or inference, is like castles built on air. The inspired word nowhere recognizes the earth as a sanctuary, and common reason, if nothing else, would lead us to conclude that as the sanctuary that was "trodden down" was a type of a better sanctuary, and was yearly cleansed, that the one spoken of in the answer must be the antitypical sanctuary.

Then the only reasonable and scriptural conclusion is, that at the end of the 2300 days [years] the Jews who have been trodden down by the Gentile nations will begin to go free, the time of the Gentiles be fulfilled, and the antitypical sanctuary will be cleansed.

But what shall we understand by cleansing the antitypical sanctuary?

The Mosaic priesthood, sanctuary and services were all types or shadows, here on earth, of a heavenly priesthood, sanctuary and services; yet there is this difference between them. By reason of death the earthly had many priests, the heavenly but one: the earthly had many victims, the heavenly but one; the earthly sanctuary was cleansed at the end of every 864 days, the heavenly at the end of 2300 years.

I will also show a few of the many points of agreement between them. The earthly sanctuary, its apartments, furniture, altar, ark of testimony, mercy-seat, cherubims, &c. &c. were made from patterns of the heavenly, [see Ex. xxv. 9-25,] consequently the heavenly must bear a close resemblance to the earthly. In the earthly, sins were daily imputed, or laid upon the altar through the blood of the victims during the 864 days, and then the daily ministration ceased, and the cleansing commenced. In the heavenly sanctuary sins were daily imputed, or laid upon the altar through the blood of Christ, our victim, during the Gospel dispensation, or time of the Gentiles, which ended with the 2300 days, and then the cleansing commenced. In the earthly, when the daily ministration ceased, and the day of atonement came,

the high priest prepared for the atonement, or cleansing, by shutting the door of the outer apartment, [see Lev. xvi. 17,] and by putting on the holy garments, with the breast-plate of judgement, and opening the door into the inner apartment or most holy place, then proceeded to cleanse the sanctuary as recorded in the sixteenth chapter of Leviticus. So in the heavenly; when the daily ministration for the world ceased, and the 2300 days, and time of the Gentiles ended, and the time to cleanse the heavenly sanctuary came, Christ our High Priest prepared for the atonement, or blotting out the sins of all Israel, and cleansing the sanctuary, by shutting the door of the first apartment, (which "no man can open," see Rev. iii. 8,) putting on the holy garments with the breast-plate of judgement, containing all the names of the true Israel, and by opening the door of the most holy place (which "no man can shut," see Rev. iii. 8,) and then he proceeded to cleanse the antitypical sanctuary. For a further elucidation, and description of the work of Christ in the heavenly sanctuary, I refer the reader to

the law of Moses, of which Christ said—"All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me." Luke xxiv. 44.

An objection is frequently raised that there can be nothing in heaven that needs cleansing. But let us hear Paul on this point. Speaking of the same sanctuary, he says, "It was therefore necessary that the patterns of things in the heavens should be purified with these: but THE HEAVENLY THINGS THEMSELVES with better sacrifices than these." Heb. ix. 23. Here Paul gives us clearly to understand that it was necessary that the earthly sanctuary, made from patterns of the heavenly, should be cleansed with the blood of beasts; (for so the law required,) therefore it was also necessary that the heavenly sanctuary, from which the patterns were taken, should be cleansed with better sacrifices. Then there is a sanctuary in heaven to be cleansed "with better sacrifices," and the "Wonderful Numberer" places the cleansing of this sanctuary at the end of the 2300 days. Then what reason have we for holding on to the theory that the 2300 days reach to the appearing of Christ, and the cleansing of the earth by fire? Verily none.

Think not, because Father Miller once preached, and published to the world in the honesty of his heart, as did also the rest of us, that the sanctuary to be cleansed at the end of 2300 days, was the earth, that this must be, for all coming time, your stereotyped faith; and by stretching chronology, and changing a positive command for a mere permit, (that is not early enough by six years,) from which to start the 2300 days, that you will bring their termination down to the coming of Christ, and thus evade the shut door, and climb up some other way into the kingdom.—Neither please yourselves with the idea that you can make sixty-nine weeks answer the purpose, and thus save one week to put down this side of the cross in order to support a groundless theory, when Gabriel has said, seventy weeks are determined or cut off, and marks their end by events which could transpire only at the cross.

Truly said the prophet—"The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." Yes, in spite of all their efforts their nakedness will appear. But says the objector,

does not Gabriel, after being told to make Daniel understand the vision, say, "At the time appointed the end shall be!" True, but does he even once intimate that it is the end of time? No; read the whole verse. And he said "Behold I will make thee know what shall be in the last end or the indignation, for at the time appointed, the end shall be;" that is, the end of his special indignation against the Jews as a nation. For further proof of this, see Isa. x. 2, 3, 4. "O Assyria, the rod of mine anger, and the staff in their hand is their indignation. I will send him against an hypocritical nation, and against the people of my wrath [on indignation] will I give him a charge to take the spoil, and to take the prey, and to tread down like the mire of the streets." Daniel in this vision was given a view of this trampling down, and this indignation against the "host" that transgressed against the daily sacrifices; he was also informed that at the time appointed the end of this trampling down and indignation should be. From a careful, prayerful and critical reading of the vision, I can discover nothing to justify the conclusion that it reaches to the coming of Christ, or any of the circumstances in immediate connection with his coming. But it is clear as the light of noonday that it comprises a space of time, commencing about the year 487 before Christ, where the kingdoms of Media and Persia (the two horns of the ram) were high, that is, in the height of their power, and extending along down the stream of time to the breaking and destroying these powers by the Grecian, the subjugation of the Grecian by the Roman, the rise and increase of the Roman, until the once mighty nation of the Jews are brought under its sway, their nationality lost, the great antitypical sacrifice [Christ] slain, as the terminus of all that marked the typical dispensation; the city, temple and sanctuary, once sacred, abandoned to the rapacity of Roman soldiers, and the "host" city and sanctuary devoted to be despoiled until the Gentile dispensation is fulfilled.

The great crowning event which establishes the whole, and puts upon it the "seal" of eternal truth is the cross. The angel Gabriel says to Daniel, "I am now come forth to make thee skilful of understanding, therefore understand the matter, and consider the vision." The vision was given in days, therefore, seven of those days make a week, and the days being prophetic, that is, a year for a day, a week is seven years. Gabriel then measures off seventy weeks of the "vision" and places the cross, and other events connected with it, right at this point, and then declares that this "seals" the "vision." Yet with this plain and positive declaration of Gabriel, many, in order to avoid the inevitable result of Gabriel's explanation, (viz. the end of 2300 days and that door is 1844.) will write, preach and publish in contradiction of Gabriel's plain explanation of the vision. There is now lying before me a paper of eight quarto pages, lately issued from the press, called, "The Watchman," by two professed watchmen on the walls of Zion, in which they labor hard, by ingenious diagrams and calculations, to make their readers believe that the 2300 days and this spring. And in order the more successfully to accomplish their designs, they, finding the cross, by astronomical calculation, could not be moved from A. D. 33, have left it standing there, where it should. Then in order to make a fair show, that the 2300 days would end this spring, they have taken up the

last week of the seventy, which Gabriel counted off to Daniel, to reach to the cross, and have placed it around on this side of the cross. This, according to Gabriel's measurement, would leave a space of seven years between the end of the sixty nine weeks, and the cross. Now, what shall these "watchmen" do! This vacuum before the cross must be filled. Well examine closely their diagram, and you will see what they have done. They have slipped the end of the sixty-nine weeks down to A. D. 33; thus covering the space once occupied by the seventieth week. But this leaves a space of seven years at the other end, to be disposed of; and instead of 400 years from the cross, back to the going forth of the commandment, as Gabriel placed it, the "Watchman" gives us but 493. Now how shall this be disposed of! To make it fair, there must be something in the shape of the going forth of a commandment B. C. 430. As nothing of this description can be found within seven years of that time, except a permit to Nehemiah to go up which was thirteen years after the command of Ezra, to which Gabriel refers us; this permit is taken to supply the place of the true command, although it lacks six years of taking place soon enough to properly answer their purpose. But as it is the best they can possibly obtain to answer their demand, in this pressing state of things, and although it lacks six years of being at the right point in chronology, yet they date their starting point at B. C. 431, and then, as it were, compass sea and land to make proselytes to this theory. "O my soul, come not thou into their secret, unto their assembly, be not thou united." From such "watchmen," O Lord, deliver thy people. There are other points in the "Watchman" directly calculated to lead the mind from the truth, as stated by Gabriel; but I have not time nor space to examine them now.

I will now show the true Bible chronology of the 2300 days, as it stands connected with the events pointed out in the vision. First, Gabriel has fixed its commencement at the going forth of a commandment to restore and build again Jerusalem. Having previously put on the seal of the vision by measuring off 490 years, and placing the cross, and its connected events down at that point, he then gives the event which would take place just 490 years before the cross, which was an important command or decree touching the restoration of Jerusalem from the desolation of the seventy years of Babylonian captivity. Gabriel then divides the 490 years or seventy weeks into three unequal parts. The first division, 49 years, he assigns to rebuilding, in troublous times, the street and wall of Jerusalem. To the second division, 434 years, he assigns no particular event. The third division, seven years, or one week, he devotes to the confirmation of the covenant by the Messiah. This brings us to the end of the seventy weeks, or 490 years, and also to the cross, thus confirming his first statement that the seventy weeks reach to reconciliation for iniquity. The statement that after three score and two weeks, shall Messiah be cut off, and have nothing, and the Jews shall be no more a people [margin] does not in the least invalidate Gabriel's previous assertion; (that seventy weeks reached to the making reconciliation;) for it is obvious that seventy is after sixty-nine. Now, let us measure back from the cross 490 years, or seventy weeks, and from

this take A. D. 33, the time of the crucifixion, and we have B. C. 457 left. This is the point to which Gabriel has directed us to look for the going forth of the commandment. Recollect, you will find it where Daniel saw a ram, having two horns, "kings of Media and Persia."

In the seventh chapter of Ezra, you will find under the chronology B. C. 457, a decree issued by Artaxerxes, king of Persia, in the seventh year of his reign, touching the restoration of Jerusalem. Here you find all the peculiar marks by which Gabriel describes the commencement of the 2300 days. The chronology is right, the king is a Persian king, and the commandment is truly a commandment, and not a mere permit or consent, as the one referred to by the Watchman is. It is also given touching the restoration of Jerusalem. Not a point fails; all, all is right. Then why cavil, and try to alter what God in his infinite wisdom has made plain? Having found the true starting point so well defined, let us proceed carefully along down, marking minutely each event as we find them placed as way-marks, until we come to the events which mark the final and definite end of the 2300 years.

From the command given B. C. 457, pass down 49 years,

and the streets and walls were finished. Then pass down 434 years further, and we come to the last week,

which is 7 years,

in which the covenant was to be confirmed, which makes 490 years to the cross, where all the events marking the end of the typical dispensation transpired, and the time of the Gentiles commences. No other events are sketched in this vision, as way-marks from this point, until we come to where the Jews cease to be trodden down by the Gentiles, and the work of cleansing the sanctuary commences. These mark definitely the termination of the time given.

Then as we have clearly found our way down to A. D. 33, let us see how many years from 33 it will take to fill out the time. From the 2300 years, take 480 or seventy weeks,

and we have 1810 years left. Then add 33

the time of the crucifixion and we have 1843 for the termination of the 2300 days, and treading down the Jews. But as we have included all of the year B. C. 457, and as the decree went forth, or took effect in the fall of that year, we must, to make full years, add on as much of A. D. 1844, as we throw off from the year B. C. 457. That will bring us to the fall of 1844, where all the events given to mark the end of the 2300 days had a clear and perfect fulfillment. One of those events, as I have shown was, the Jews, were to be delivered from being trodden down of all nations. Are they delivered? This is so well authenticated, and so generally believed, that I will not detain you long on this point.

I will however refer you to an address of M. M. Noah, published in the N. Y. Tribune, vol. 8, No. 13, Dec. 2, 1848, and give a few extracts from the same.

"THE CHAINS OF THE JEWS ARE UNLOOSED, and they ARE ELEVATED TO THE RANK OF MEN." "The Sultan of Turkey, following the march of civilized nations, says to the Jews in his domin-

ions, YOU ARE FREE. You have my permission to build a synagogue at Jerusalem. "To the Jews, this great revelation has been a wonderful manifestation of God's providence, and watchfulness. It has made them MEN, CITIZENS, A PEOPLE, A NATION. It has given them RANK, position, power. It has elevated them to the highest offices." "We have passed through the promised punishments." From these brief extracts and other testimony, I am led to conclude that the Jews are no longer trodden down. Then the time of the Gentiles is fulfilled, the 2300 days ended, and Christ our great high priest has finished his daily ministration in the first apartment of the heavenly sanctuary, for the Gentile world, clothed himself in the holy garments, and shut the door of the holy place, opened the door of the most holy place, and has passed in before the "Ancient of days," bearing on the breast-plate of judgement, all the true Israel, and is now a merciful high priest over the household of faith.

When He, who sees the end from the beginning, has in his condescension given such evidence of his foreknowledge and goodness, as is manifested in this vision, and when I see such a perfect adaptation of all parts of its fulfillment to the prophecy, I cannot doubt but that the closing scenes will be fulfilled with equal precision.

Neither can I believe, that after guarding it with such care down to the cross, He would then suffer human chronology to be so changed as to render a knowledge of its termination wholly uncertain. No, no. He knows his work better than that. O that men knew better than thus to reproach him.

But we are not wholly dependent on chronology. The prophets, Christ and the apostles, have told of events, which have their fulfillment in close connection with the point of change from the Gentile dispensation, to "the dispensation of the fullness of times;" such as the condition of the professed church, the parable of the ten virgins, the cry sent out at supper time, the cry of the mighty Angel, Rev. x, the cry of the angel who proclaimed the hour of his judgement come, and the angel who followed with the Babylon cry, all of which have had a perfect fulfillment in their appropriate places in close connection with the termination of the 2300 days, and the shut door.

May He who has done so much to make the closing scenes of the last days plain to our understanding, inspire us with living faith, and true wisdom, that we may understand the truth, and be sanctified through it.

DAVID ARNOLD.

Putnam, N. Y. March 6, 1850.

THE SANCTUARY. 2300 DAYS, AND THE SHUT DOOR.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii, 13, 14.

I. THE SANCTUARY.

The definition of the word Sanctuary is "a sacred place," "a dwelling place of the Most High." It cannot be applied to the earth, or any part of it, for it cannot be shown that the earth, or any part of the earth, is "a sacred place," therefore the Sanctuary is not the earth, neither is it the land of Canaan. The word Sanctuary occurs more than one hundred times in the Bible, and in most cases it applies to the tabernacle and temple of the Jews, or first covenant, sometimes to a part, and sometimes to the whole. It is mentioned four times in the New Testament, all in the epistle to the Hebrews. In chapter ix.

1, 2; xiii, 11, it refers to the Sanctuary of the first covenant, and in chapter viii, 2, it applies to the Sanctuary of the second covenant which the "Lord pitched" in heaven. In two texts [Ex. xv, 17, Ps. lxxviii, 54] it is supposed by some that the word Sanctuary applies to the land of Canaan; but by a close examination of these texts we may see that they alone, condemn such a supposition.

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established." Ex. xv, 17. This is a part of the prophetic song of Moses, sung upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfilment is declared in Ps. lxxviii, 54. "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." Cruden says—"By Sanctuary here [Ex. xv, 17.] may be understood the temple on Mount Moriah, which God would certainly cause to be built and established." This view is shown to be correct from the context of Ps. lxxviii, 54. After declaring in verse 54 that God brought his people to the border of his Sanctuary, the Psalmist in verses 58, 60, tells us what his Sanctuary was which his hands established. "But chose the tribe of Judah, the mount Zion which he loved. And he BUILT HIS SANCTUARY LIKE HIGH PLACES." The "border" or "place" of the Sanctuary where God planted his people was one thing, and the Sanctuary itself was entirely another thing. The people were planted, and dwelt in the former, but God dwelt in the latter, among his people. Then as these two texts do not prove that the earth, or the land of Canaan is the Sanctuary, but to the contrary, certainly such a view is unscriptural, and should be abandoned at once.

"The Lord spake unto Moses, saying, Speak unto the children of Israel." "Let them make me a sanctuary; that I may dwell among them." That Sanctuary was "a sacred place." There

the Lord placed his name, and manifested his glory during the typical dispensation of the law of Moses. But when Christ came and was crucified, that dispensation closed, and all the services of the worldly sanctuary were nailed to the cross, and the Sanctuary was no longer "a sacred place." Since that time the Sanctuary has been in heaven.

"Now of the things which we have spoken this is the sum; we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the SANCTUARY, and of the TRUE TABERNACLE, which the Lord pitched, and not man." Heb. viii, 1, 2.

This one text is sufficient to show, that when Christ ascended to heaven he entered the "true Tabernacle" or "Sanctuary," and this Sanctuary which the "Lord pitched" in heaven is the Sanctuary that was to be cleansed at the end of the 2300 days.

The Divine comment upon the law of Moses, contained in the epistle to the Hebrews clearly shows that the worldly Sanctuary, its furniture and services, were a "shadow," "patterns," "figures" of the Heavenly Sanctuary, &c. &c.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

"For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread: which is called the sanctuary."

"And after the second veil, the tabernacle which is called the holiest of all;

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

"And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God:

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. ix, 1-7.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix, 23, 24.

A shadow must resemble its body, and a figure or pattern must be in fashion at least, like the thing itself, therefore the Heavenly Sanctuary must be a literal Temple containing two Holies, the Holy Place, represented by the tabernacle of the congregation, and the Most Holy Place represented by the "tabernacle of the testimony." Macknight's translation makes this point still clearer.

"There was a necessity, therefore, that the representations indeed of the HOLY PLACES IN THE HEAVENS, should be CLEANSSED by these sacrifices; but the HEAVENLY HOLY PLACES THEMSELVES, by sacrifices better than these. Therefore Christ hath not entered into the holy places made with hands, the IMAGES of the TRUE HOLY PLACES, but into heaven itself, now to appear before the face of God, on our account." Heb. ix, 23, 24.

"The Holy Ghost signifying this, that the way of the HOLY PLACES was not yet laid open while the first tabernacle still standeth." Verse 8.

"Hath entered once into the HOLY PLACES, not indeed by the blood of goats and of calves, but BY HIS OWN BLOOD." Verse 12.

No point of Bible truth is more clearly revealed than that there is a literal Temple in heaven, containing two Holies, as distinct as the two Holies of the worldly Sanctuary.

In the worldly Sanctuary the priests ministered 264 days of the year in the Holy Place, and then that door was shut, [see Lev. xvi, 17,] and the high priest alone, on the tenth day of the seventh month, entered the Most Holy Place, and on that day cleansed the Sanctuary. This was "a shadow," "pattern," "figure" of the heav-

only, therefore Christ ministered in the Holy Place of the Heavenly Sanctuary until the end of the 2300 days, then he rose up and shut that door, and entered the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary. I will here notice a few objections to this view.

1. The question is sometimes sneeringly asked—"Can there be anything in heaven unclean, and that needs cleansing?" We will let the Divine testimony settle this question. "It was therefore necessary that the patterns of THINGS IN HEAVEN should be purified [cleansed, Macnigh] with these; [blood of beasts;] but the HEAVENLY THINGS THEMSELVES, [Heavenly Sanctuary] with better sacrifices [blood of Christ] than these." Heb. ix, 23. No one will contend that the worldly Sanctuary was of itself impure, yet it was cleansed once a year, "because of the uncleanness of the children of Israel." On the day of atonement the sins of Israel were borne away from the Sanctuary on the head of the scape-goat, then it was cleansed. This will give us the correct view of the cleansing of the Heavenly Sanctuary, at the end of the 2300 days.

While conversing with an advent preacher on this subject not long since, he stated that the Sanctuary to be cleansed at the end of the 2300 days could not be in heaven, for this reason, that there was nothing in heaven that was unclean. I then read to him Heb. ix, 23, 24, and he replied—"I admit that there are things in heaven to be cleansed; but it is not the Sanctuary!" A very poor get off indeed, for a professed teacher in Israel.

2. It is thought by some that there is no literal Temple or Sanctuary in heaven, because St. John says—"And I saw no temple therein, &c." Rev. xxi, 22. Read the whole chapter and you will see that John saw the New Jerusalem, not as it is now, but as it will be when it comes down from God out of heaven, at the close of the 1000 years. Then there will be no Temple in the Holy City. The Sanctuary of Old Jerusalem was made purposely for the old covenant worship, and when that typical system of religion closed, God had no more use for that Temple. The New Jerusalem Temple, "the Lord pitched" in heaven, purposely for the new covenant worship, and when the ministry of Christ is finished, and the saints are all redeemed, there will be no more use for the Heavenly Sanctuary than there was for the earthly after the crucifixion.

"And the temple of God was opened in heaven and there was seen in his temple the ark of his testament." Rev. xi, 19. See also Rev. xv, 5, 6.

Here is a positive declaration from the beloved John that he saw a Temple in heaven, and that the ark of the ten commandments was seen in it. This testimony should for ever settle it, that there is a literal Temple containing two Holies in the City of the living God.

Now let me ask the candid reader—Does this testimony of John in chap. xxi, 22, contradict his testimony in chap. xi, 19; xv, 5, 7? This you will not contend. Then the only way you can harmonize these texts is to credit the testimony of Paul and John where they testify that the "Sanctuary," the true Tabernacle, which the Lord pitched and not man, [Heb. viii, 1, 2,] the Temple of God, Rev. xi, 19, the "greater and more perfect Tabernacle," [Heb. ix, 11,] is in the Holy City. But when the whole Israel of God are redeemed by the blood of Christ the Sanctuary will be removed from the City, and it will be as John saw it coming down from heaven. "And I saw no temple therein." Why did John say that he saw no Temple in the City then if there never had been a Temple there? This is certainly strong evidence that he had previously seen the Temple in the Holy City.

3. Some take the ground that Jesus entered the Most Holy Place when he ascended to heaven, because he is represented to be at God's right hand. Now I think that no one will contend that Jesus has been perfectly stationary, at the Father's right hand literally, for more than 1800 years. In fact many who urge this objection, do not themselves believe that the Father has hands; but deny his personality.

In the typical Sanctuary, God manifested his glory in the Holy, as well as in the Most Holy. So in the Heavenly Sanctuary, Jesus can "appear in the presence of God for us" in the Holy Place, as well as in the Most Holy. God's throne is above the cherubim, and his glory can be seen from either side of the second veil.

The candid Bible reader will see that such expressions of Scripture, as "right hand of the throne," "right hand of God," "right hand of power," mean that Christ, who was humbled to the cross, rose from the dead in triumph, and ascended in glory, and is the next in power to the Eternal God.

II. THE 2300 DAYS.

"Unto two thousand and three hundred days; [years] then shall the sanctuary be cleansed." Not a word is said about the "host" [God's true worshippers] being delivered at the end of the 2300 days; only that the Sanctuary should then be cleansed. To Daniel is given two measuring rods, one 2300 years long, the other, a short rod, which is "the time of cleansing the Sanctuary." The short rod is the waiting time, since the termination of the 2300 days, in which time the saints must patiently wait the return of their "Lord from the wedding." Paul calls this short rod "a little while," during which we "have need of patience."

Advent believers agree that the seventy weeks [490 years] were cut off from the 2300, therefore, if we can find out where the seventy weeks begin, we can show where the 2300 days terminate,

Here I will give a very important extract from a "Lecture on Chronology," "Advent Herald" for March 2, 1850.

The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Christ, a clearly ascertained date. From this period downwards we have the undoubted Canon of Prophecy and the undoubted era of NABONASSAR, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Prophecy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of ALEXANDER in the year A. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twelfth year of ALEXANDER. Four hundred and ninety years, beginning with the 7th, most commencing in A. C. 457, and ending in A. D. 34. Commencing in the 90th, they must commence in A. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the 90th; we must, therefore, look to the 7th of ALEXANDER. This date we cannot change from A. C. 457 without first demonstrating the inaccuracy of PROPHET'S Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unseat every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. — As the seventy weeks must terminate in A. D. 34, unless the 7th of ALEXANDER is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated. ❧

I am glad that the "Herald" has given this testimony on time. A school boy, that can add and subtract, can see that if the seventy weeks commenced B. C. 457, as shown by the "Herald," the 2300 days certainly terminated in 1844. It was oft repeated in 1843, "FIREBURN WON'T LIE." This is as true in 1850, as it was in 1843.

Jesus caused the "sacrifice and oblation to cease" in the "midst" [middle] of the seventieth week by "nailing it to his cross" in the spring of A. D. 31. To this add three years and a half, the last half of the seventieth week, and it brings us to the autumn of A. D. 34 for the termination of the seventy weeks, [490 years.] Then add 1810 years, the last part of the 2300, which reach to the cleansing of the Sanctuary, and it brings us to the Autumn of 1844. Amen.

At that point of time the Midnight Cry was given, the work for the world was closed up, and Jesus passed into the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary.

With these facts before us, it seems strange that any one should contend that the 2300 days are not ended. A singular period indeed that has extended already five and a half years beyond its real length, and has not ended yet!

The "Watchman," (a paper which advocated the termination of the 2300 days in the Spring of 1850,) says—"There is manifestly a great lack of faith on time." It seems perfectly unreasonable to expect much faith on any time that might be set for the ending of the 2300 days, as

we are more than five years this side of where the true calculation that aroused the world, ran out. Since 1844, so many times have been published, with little or no evidence to sustain them, and have had so little effect upon the people, and have passed by, that we may naturally expect the people to be disgusted with any set time for the 2300 days to end in the future, and we may reasonably expect that those who have published these false times will be ashamed of their past course in removing the "landmarks."

III. THE SHUT DOOR.

That there is to be a shut door prior to the second advent, many will admit; yet but few seem willing to have it where it actually took place. Let us take a brief view of our past history, as marked out by the parable of the ten virgins [Matt. xxv. 1-11] and I think we shall clearly see that there can be no other place for the shut door but at the Autumn of 1844.

Here Jesus gives us the history of an eastern marriage, and declares that the kingdom of heaven [the history of the living subjects of the looked for kingdom, for nothing else could go forth to meet the bridegroom &c. &c.] should be likened [compared] unto it. Now in order to compare second advent history with that of an eastern marriage given by Jesus, every event in our history, corresponding with each point in the history of an eastern marriage, must be complete, and we must stand down this side of the shut door, then we can look back and compare both histories. This we will now do.

ADVENT HISTORY.

The doctrine of the second advent of Christ called out a devoted people who took their Bibles [lamps] for their light, and who confidently expected to meet Christ [the Bridegroom] in 1843.

We were disappointed, and the best light we could see, for a few months after that disappointment, was that we were in the *terrifying time*. In that carrying time we "all slumbered and slept" on time.

But soon we saw that the 2300 days extended to 1844; We saw that it would take all of 457, and all of 1843, to make 2300; therefore it would take as much of 1844, to complete 2300 full years, as had passed from the 457; when the decree went forth. From the best light we could then obtain from the autumnal types we were very confident that the days would end at the seventh month, and the cry—"Behold the Bridegroom cometh" was actually raised, and swelled louder and louder throughout the land, until the advent people were fully awake, anxiously expecting to see Jesus on the tenth day of the seventh month.

MARRIAGE.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." &c.

"While the bridegroom tarried they all slumbered and slept."

"And at midnight there was a cry made, Behold the bridegroom cometh; so ye ought to watch."

"Then all these virgins arose and trimmed their lamps."

"And the foolish said unto the wise,

When we came up to that point of time, all our sympathy, burden and prayers for sinners ceased, and the unanimous feeling and testimony was, that our work for the world was finished for ever.

"As he [Christ] is, so are we in this world." 1 John iv, 17. The living branches on earth, will sympathize with, and move in concert with the "true vine" in heaven. The reason why the living branches felt that their work was done for the world, was, because the 2300 days were ended, and the time had come for Jesus to shut the door of the Holy, and pass into the Most Holy, to receive the kingdom, and cleanse the Sanctuary. This change, so wonderfully described in Dan. vii, 13, 14, answers to the coming of the bridegroom and shut door, in the parable.

"Then shall the kingdom of heaven be likened [compared] unto ten virgins," &c. When? At this very time, when the faithful servant is giving meat to the "mouaakoz," (not to the unbelieving world,) and is opposed by the evil servant, and when the advent history, marked out by the parable, is fulfilled, and the shut door in the past. Now we may see that the only place for the shut door was in 1844. Amen.

But says the objector—"The door of mercy will not be closed until Jesus comes." We do not read of such a door as "the door of mercy" in the Bible; neither do we teach that such a door was shut in 1844. God's "mercy endureth for ever." See Ps. cxxvi: cvi, 1; cxviii, 1. He is still merciful to his saints, and ever will be; and Jesus is still their advocate and priest. But the sinner, to whom Jesus had stretched out his arms all the day long, and who had rejected the offers of salvation, was left without an advocate, when Jesus passed from the Holy Place, and shut that door in 1844. The professed church, who rejected the truth, was also rejected, and smitten with blindness, and now, "with their flocks and with their herds" they go "to seek the Lord" as still an advocate for sinners; but, says the prophet, [Hosea v, 6, 7,] "they shall not find him; he hath WITHDRAWN HIMSELF from them. They have dealt treacherously against the Lord; for they have begotten strange children."

The reason why they do not find the Lord is simply this, they seek him where he is not; "he hath withdrawn himself" to the Most Holy Place. The prophet of God calls their man-made concerns, "STRANGE CHILDREN;" "now shall a month devour them, and their portions."

Says the objector—"I believe that Jesus is still on the mercy-seat." In answer to this oft repeated assertion, let me say; Jesus never was on the mercy-seat, and never will be. The

Give us of your oil for our lamps are gone out.

"But the wise answered, Not so: lest there be not enough for us and you: but rather go to them that sell and buy for yourselves."

"And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage and the door was shut."

mercy seat is in the Most Holy Place, where Jesus entered at the end of the 2300 days. It's position is upon the ark of the ten commandments; and over it are the cherubims of glory. Before the mercy-seat stands our Great High Priest pleading his blood for Israel.

If the door (represented by the door in the parable) is not to be shut until Jesus descends from heaven in flames of fire, then where will be the knocking, and saying "Lord, Lord, open unto us"? It is evident that the door is shut prior to the second advent, and that unbelievers are ignorant of the fact of its being shut; therefore they knock at the shut door, and say, Lord, Lord, open unto us." When the great day of God's wrath is come, and unbelievers are apprised of their lost situation, they will not knock, with a hope of being admitted, no, no; but they will flee to rocks and mountains for shelter. See Isa. ii, 10-21; Rev. vi, 15-17. Now their prayer is, "Lord, Lord, OPEN UNTO US;" but then their prayer will be to "rocks and mountains," "FALL ON US, and HIDE us FROM the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is impossible to harmonize such portions of the Word as Isa. ii, 10-21; Rev. vi, 15-17, with the idea of the shut-door, and knocking being at, and after the advent. The 2300 days and cleansing the Sanctuary of Dan. viii, 13, 14, the parable of the ten virgins, and other parallel portions of Scripture clearly fix the shut door in 1844. This view establishes our holy advent experience in the past, gives certainty to the "blessed hope" of very soon seeing Jesus, and causes our path to shine "more and more unto the perfect day." Amen.

Quoted from the Advent Herald (a First-day Adventist paper)
Editors of the Advent Review put a footnote of agreement
on the point made on page 7.

We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not on that very day, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID.*†

-- Advent Herald, Nov 13, 1844

† So do we. The type (see Lev. chap. xvi.) in connection with the 2,300 days of Dan. viii, 13, 14, "justified us to expect" that on the tenth day of the seventh month, 1844, Jesus our High Priest, would enter the Holiest of all, to cleanse the sanctuary.

Editors:

Hiram Edson
David Arnold
George Holt
Samuel Rhodes
James White

THE DAY OF JUDGMENT.

"Because he hath appointed a day in the which he will judge the world in righteousness." Acts xvii, 31.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats; And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, &c.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, &c." Matt. xix, 31-46.

We have never been able to harmonize all the scripture testimony relating to the judgment, with any other view than that the great day of judgment will be one thousand years long. Our Saviour has given a description of the scenes of the judgment, [Matt. xix, 31-46,] and if there was no other scripture testimony to explain the words of Jesus, and show the length of the day of judgment; then we might suppose that the righteous and wicked would be raised together at the second advent, and that the scenes of the judgment would all be acted in a literal day of twenty four hours. But there is other testimony that cannot be harmonized with this view. All the testimony will perfectly harmonize with the correct view. We will now notice some of the events of the day of judgment.

1. It will be introduced by the second advent of the "Son of man, in his glory," and "all the holy angels with him," to gather the elect only—the righteous—both the living and those who sleep. They will be "caught up together" in "the clouds to meet the Lord in the air," and "ever be with the Lord."

2. Then shall He sit upon the throne of His glory. When? Answer. It is the next event immediately following His advent, "in his glory, and all the holy angels with him."

"Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the THRONE OF HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix, 28. This text proves that the followers of Jesus must first be raised to sit on the thrones of judgment, before Christ sits upon the throne of his glory. We will here give Campbell's translation of Matt. xix, 28, which makes this point much clearer.

"Verily I say unto you, that at the renovation, when the Son of man shall be seated on his glorious throne, ye my followers, SITTING also upon twelve thrones, shall judge the twelve tribes of Israel."

Question.—How long will the Son of man and his followers sit on thrones of judgment? Answer.—One thousand years. Proof.—"And I saw THRONES, and they SAT UPON THEM, and JUDGMENT was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and REIGNED WITH CHRIST A THOUSAND YEARS." Rev. xi, 4.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the DAY OF JUDGMENT and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a THOUSAND YEARS, and a thousand years as one day." ii Pet. iii, 7, 8. If this testimony from the apostle does not go to prove that the Lord's day of judgment is one thousand years—the seventh millennium—then it is unmeaning language to us. Many minds have been confused by the conflicting views that have been published on this subject. Some have contended that the day of judgment was prior to the second advent. This view is certainly without foundation in the word of God.

It is true, as Paul says, that "the saints shall judge the world," but not while in their mortal state. The Apostle adds, "Know ye not that we shall judge angels?"

"And the ANGELS which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the JUDGMENT OF THE GREAT DAY." Jude, verse 6.

When the immortal Saints sit on thrones with Christ, in the great day of judgment, then they will not only judge the world, but fallen angels—the Devil and all his angels. Daniel, "in the night visions," saw that "judgment was given to the Saints of the Most High," but not to mortal saints—not "until the ancient of days came," and the "little horn" ceased prevailing, which will not be until he is destroyed by the brightness of Christ's coming.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at [not before] his appearing and his kingdom."—ii Tim. iv, 1.

The advent angel [Rev. xiv, 6, 7,] "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come," does not prove that the day of judgment came in 1840, or 1844, nor that it will come prior to the second advent. The testimony of that angel would only signify, that the period had come for this generation to be tested by second advent truth. It is true that mortal saints act a part in the trial in probationary time. They bear the cutting truths of God's word, which separate the wheat

and tares, the "precious from the vile," but the work of judging to be done in the great day of judgment, and executing the "judgment written" is the work of immortal saints. "This honor have ALL the saints, [dead and living, after their resurrection and change] Praise ye the Lord." Ps. cxlix, 9. God will execute his judgments on this generation, by pouring out the vials of his wrath on all who have the mark of the beast. This must be before the second advent. But the pouring out of his wrath on this generation, will no more be "the day of judgment and perdition of ungodly men," than his wrath in drowning the world in the days of Noah, raining fire and brimstone from heaven on Sodom, or his wrath on the Jewish nation for rejecting the first advent. Mark this: "The day of vengeance," or year in which the seven last plagues are to be poured out, is not "THE day of judgment." Those who are cut off by the plagues will have to be judged in the great day of judgment, as well as those who were drowned by the flood, or the men of Sodom, on whom God rained fire and brimstone.

"Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in THE DAY OF JUDGMENT, than for that city." Matt. x, 15.

3. "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

We have shown that Jesus and the saints reign on thrones in judgment one thousand years, therefore the third great event in the judgment, which is gathering ALL NATIONS before him, will take place at the close of the one thousand years, when "the rest of the dead" at the resurrection of "the unjust" will live "again." All nations cannot be gathered before the king until they are raised, which will be when the "rest of the dead" live again. Then all nations will be indeed gathered before him. And as a shepherd divideth his sheep from the goats, so will the righteous be separated from the wicked. The saints will all be gathered into the Beloved City, and then the rest of the dead will be raised outside of it, and come up on the breadth of the earth, and compass the camp of the saints. All nations are then gathered, not to be judged, no, for the judging day, one thousand years, will then be passed, but to hear their sentence, and receive their reward.

To those on his left hand the King will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This "everlasting fire"

is that which comes "down from God out of heaven" and DEVOURS them. It will "BURN THEM UP, with the Lord of hosts, that it shall leave neither root nor branch." This everlasting fire which will not be quenched until the whole host of Gog and Magog are devoured, which was prepared for the devil and his angels, will burn up, not only the "root," the devil, but the branch, or branches, his children, not a scrap left, thank Heaven! Then God will have a clean universe, and there will be no more tempting devil to annoy the saints or holy beings of other worlds. Then the whole universe of God can join in one grand jubilee, or as John in prophetic vision heard and has written:

"And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v. 13. The melody of that universal song, ascribing glory, honor, blessing and power to God and the Lamb forever and ever, will not be marred by the wails of the damned. "For yet a little while and the wicked shall NOT BE, yea, thou shalt diligently consider his place, and it shall NOT BE."

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then the saints of the Most High will inherit the kingdom under the whole heavens.

Said Jesus to the Jews, "For I say unto you, ye shall not see me henceforth, (ill ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii, 39. Those wicked Jews who rejected and crucified God's only Son, have never yet acknowledged him blessed, neither can they, until they are raised at the second resurrection. Then, when all nations are assembled before him, those Jews who rejected him will be present, and overwhelmed with anguish, as they behold the marks of the crucifixion on his Kingly form, they will acknowledge him "blessed,"—that he was the true Messiah. Then, and not until then, will EVERY EYE see him.

"Behold he cometh with clouds, and EVERY EYE shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. i. 7. This text covers at least one thousand years.—His coming with clouds will be when he comes with all the holy angels to raise the righteous dead, and to change the righteous living. Then the eyes of the righteous will see him, but the wicked certainly will not see him, until they are raised. Then they that pierced him will see him again.

The presence of one angel at the resurrection of Christ, caused the keepers of the sepulchre to "shake," and become "as dead men," therefore, when "the Son of man shall come in his glory, and ALL the holy angels with him," the eyes of the living wicked, who remain after the plagues, cannot and will not then see him. Mark this; the man of sin is to be destroyed "with the BRIGHTNESS OF HIS COMING." See ii Thess. ii, 8. When the whole heavens shall blaze with glory, reflected by the Son of man, and "all the holy angels with him," then the wicked will flee to rocks and mountains to hide from the burning glory of that holy throng as it draws near the earth. Their prayer will then be—"Mountains and rocks fall on us, and HIDE US FROM the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. vi, 16.

These facts are sufficient to show that "every eye will not see Jesus, until all nations are gathered before the King, at the close of the one thousand years. Then, and not until then, will "EVERY KNEE" bow and "EVERY TONGUE" confess. For we must all stand before the judgment seat of Christ. For it is written, [Isa. xiv, 23, 24.] "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. xiv, 10, 11. "It is written" in Isa. xlv, 23, 24, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall one say in the Lord, have I righteousness and strength; even to him shall men come;

and all that are INCENSED against him shall be ASHAMED." Every knee will bow, and every tongue will confess, and all who have been incensed against God, since the days of Cain, will be "ashamed," when gathered up around the Beloved City to receive their just reward, from a righteous God at the close of the seventh millennium.

"For we must all appear before the judgment-seat of Christ, that every one may RECEIVE the things done in his body, according to that he hath done, whether it be good or bad." ii Cor. v. 10.

It is not to be judged that "all appear before the judgment-seat of Christ," no, for that is the work of the one thousand years, while Christ and the saints sit on thrones; but "that every one may RECEIVE the things done in the body," which cannot be until "every one" are raised and gathered before the King, at the close of "the day of judgment and perdition of ungodly men."

THE AGE TO COME will be the great jubilee, the seventh millennium, in which the LAND, the whole earth will rest. There are many things that look very inconsistent in the view that the earth is to be made new at the coming of Christ, and that the saints are to reign with Christ on the earth, during the seventh thousand years. Some of them we will notice.

1. Prophecies which speak of the earth remaining "waste," "utterly emptied," and "none" to "pass through it." This is after the plagues, and second advent. See Isa. xxxiv, 8-15; xlii, 6-22; xxiv, 3. This seems to be shadowed forth by the seventh year rest unto the land, and the jubilee. See Lev. xxv, 1-12.

2. If the earth is made new at the first resurrection, then the wicked must of necessity be raised out of the purified new earth. And what seems still worse, the devil is let loose in that new world, and gathers his numerous army, and they come tramping up over the fields of living green. Then God sends fire from heaven on Gog and Magog, and burns them up on the new earth!!

3. After the saints are 'redeemed' by the blood of Christ, 'out of every kindred, and tongue, and people, and nation' and are made 'kings and priests' unto God, they sing 'a new song,' a part of which is, 'AND WE SHALL REIGN ON THE EARTH.' See Rev. v, 8-10. They are not yet on the earth, the final inheritance of the saints, though 'redeemed,' 'kings and priests,' and singing the 'new song.' Where are they? Answer. In the City of the Living God, which has not yet descended from God out of heaven, reigning with Christ kings and priests, one thousand years, while the earth remains desolate, waste, without inhabitant.

When Christ comes to raise the righteous, he comes not with the saints, no, no; they are sleeping and his coming is to awake them, but with 'all the holy angels with him.' And at the close of the one thousand years, when his feet shall stand upon the mount of Olives, and the mount parts, and there is a very great valley. (just large enough for the New Jerusalem.) then the Lord will come with ALL the saints. 'And the Lord my God shall come, and all the saints with thee.' Zech. xiv, 5. Then the wicked will be raised, Satan loosed for 'a little season.' Fire from 'God out of heaven' will DEVOUR Gog and Magog, and purify the earth. Then the saints will 'REIGN ON THE EARTH.' Amen.

THE LAODICEAN CHURCH.

We believe that this state of the church exists, and that it is composed of second advent ministers and people, who have backslidden and serve "lukewarm."

When and where did this state of the church commence? We believe it commenced in 1845, at the conference in the city of Albany, N. Y., with the two leading teachers in the advent cause, as chairmen and secretary pro tem, viz: William Miller and J. V. Himes, and sixty-two acting ministers and delegates. See *Advent Herald*, May 14, 1848, page 108.

This organization proceeded by a series of conferences in the cities of Philadelphia, Baltimore and Boston. Page 113, Col. 3. The result

was most cheering to their hearts, particularly to J. V. Himes and S. Himes. See Col. 2 of the same page; also the *Herald* for May 21. We think that this organization was completed April 5, 1848, in the city of Rochester, N. Y. See *VOICE OF TRUTH*, April 28, page 33; also page 99, Col. 1. "Conference Address." "Our brethren, east, west, north and south, are harmoniously, (with a few exceptions,) united in the faith and hope of the gospel, and well engaged in extending their benign influence and blessings to others. They are making preparations for going to work the present season understandingly, and *effortfully*, for the SALVATION OF PERISHING THOUSANDS around them."

The editor of the *Voice of Truth* was not ready to unite at the first conference; for he, with some others, adhered strenuously to the Cry at Midnight. See his article on this point, in the *Voice of Truth* for June 11, 1848, and then his decided change in Nov. 11, 1848. Here we see the perfect union with the advent editors and their adherents. See the view of the Laodicean church by the editor of V. T. Aug. 13, 1848, published since in the *Advent Review Extra*. This shows the decided change and departure from the Philadelphia state of the church, where they all professed to be, at the tenth day of the seventh month, 1844. See the "*Advent Review*," of 48 pages, published at Auburn, N. Y., containing their thrilling testimonies.

Undoubtedly they were then in the right state of the Church, and holding fast to that which they had attained, viz: the change from Babylon, or the Sardis state of the church, to the Philadelphia state.

When they changed from the Philadelphia to the Laodicean state, we believe they influenced hundreds of honest souls to go with them. These are the ones we are trying to seek out, by this article, and every other possible way, and show them their perilous and helpless condition, and utter destruction, if they do not forsake them and turn back immediately to the open door in the Philadelphia church; for there is no promise, or hope for them where they are. See Rev. iii: 10, 18.

Let us just take a general retrospect of the downward progress of the Laodiceans. For six successive years, viz: from the fall of 1844 to the spring and fall of 1850, the most of these leading members have been siding and assisting each other in changing the chronology, i. e. the world's history; to prove that they were on the true position. What have they gained? Answer, nothing but disappointment and confusion. This, too, in direct opposition to their standard work. (*Advent Shield*.) It has not proved to be their shield, that is clear. Six times, did we say I, yes, more. Some have moved the time for the termination of the 1800 days, from fall to spring, for six years in succession, and thus they have almost finished a circle, (if seven years would make one,) instead of gaining one inch the right way.

The *Advent Herald* for March 2, 1850, at last came out and proved to be a demonstration that the position of the tenth day of the seventh month, relative to the end of the 1800 days was right. But, said one of them to me; nothing was accomplished. Daniel was told that the sanctuary should be cleansed; but nobody knew anything about it, nor, nor even HIMSELF! In 1844, it moved the whole church to change their position into the open door, in the Philadelphia state of the church, and to sacrifice their houses, lands, and personal characters to the God of Israel, because they believed it, and that the Lord Jesus also was coming. In the Laodicean state now, the opposite is the case. If proof is wanted, read the *Advent Herald*, the most professed standard published in the world, to enlighten and prepare the church of God for the great and dreadful day of the Lord, right upon them.

What is the matter? Answer—personal character is at stake. Who is in the wrong? The greatest difficulty is to ascertain who among them is right. Just call at the city of Boston, where, in 1844, the citizens trembled under their thrilling appeals, to be ready for the coming of Jesus. What now? The reverse. Slandering and devouring one another with their *Extras*, *Vindications*, &c. &c. Is this the true church? God forbid! Why, methinks the very angels in heaven would shudder to see them appear there in their present state. Will they grow any better? If the past is a criterion by which to judge, we answer, never, no, never. Then you that hope for salvation, flee quickly, flee, I say, for your lives! You have not one moment to spare. Utter destruction awaits every soul that is found in this Laodicean state.

*We admit that about 25 churches of Advent brethren helped in this work upon the 23d of 1844.

To get a right understanding of the Laodicean state of the church, let us examine a few things concerning the seven states of the churches. The first, second and third chapters of Revelation present to our view seven distinct and differ at states of the church under the gospel. Some have supposed that these churches described in the second and third chapters of Revelation were literal, because there were seven literal churches in Asia Minor, bearing the same names.—But we think the bible definitions of these names describe the spirit and qualities of the seven states of the churches. They cannot be literal, for several reasons. First, this is a revelation, or prophecy of the future. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants, things that must shortly come to pass. Rev. i. 1. John had his vision, A. D. 96, but the literal churches existed A. D. 66, 35 years before. Second: "I Jesus have sent mine angel to testify unto you these things in the churches." &c. Ch. xiii, 18. This brings us down to the close of time. Nothing has been known of these literal churches for hundreds of years. More may be said on this point, if necessary; but this suffices now.

As the first four states of the church were in the past, (about A. D. 1294,) let us confine our exposition relative to the last three, which are all in an organized state, at the present time.

Fifth state, Sardis, signifies "that which remains, that are ready to die." Rev. iii, 2. "Her works are not perfect before God."—v. 2. Jesus writes them to get ready before he comes upon them. v. 3. "Thus have a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father." &c. verses 4, 5.

Thus, we understand to be the present nominal church, the Babylon, which God's people came out from under the second angel's message, which closed up at the tenth day of the seventh month, 1844. They were then "about to die," and are now spiritually dead.

Those that came out of Babylon under the cry, in obedience to the call from heaven, Rev. xviii: 4; and overcome, i. e. continue in the third and other angel messages, Jesus will acknowledge before his Father, and their names will not be blotted from the book of life. Six years ago, there were thousands that did witness to the above state of things, of whom the greater part are alive upon this day, and the greatest portion are now in the seventh, or Laodicean state of the church. How did they get there? Answer—they passed into the sixth, or Philadelphia state of the church, in the fall of 1844; and staid there long enough, to prove to their genuine satisfaction that they had changed their position, to one which was true and clear. For proof, please read their own statements and letters, in the "*Advent Review*" of 1850.

Symptoms of untruthfulness were soon discovered in our leader. It was evident that his sphere of action was too limited to remain with those who had entered the open door in the "*Morning Watch*," for January 16, 1845, headed, "Is THE FIELD AGAIN?" and so on; we have put the press in full operation again, our work—is to the saints, and re-arouse the slumbering churches.

We should exhort, AGITATE! until they see the falsity of their position. On he goes with conferences in Waterbury and other places in Vermont, and Western New York. See pages 21, 22. "His strengthened him and others, so that the call for the Albany conference was made, to convene April 29, 1845. Hence we see the sudden change from a true position, to another. But, says the reader, what of that? Answer, he is the leader, and when he moves the others follow. You may ask again why confine this work for the whole church right here, in this country? Because the great hunter for the advent labor has moved out from this continent; something, no doubt, is doing in other countries; but this is the great field for the three Advent Messengers. It is in vain, however, to attempt to prove that J. V. Himes has been the leader and leading color in the Advent cause, for ten years past. This does not prove that he has taken one right step since January, 1845. He has led on others to fulfill prophecy, to their utter destruction. I pity him, and really wish that his many, and deep trials had ever driven him to God.

Sixth state, Philadelphia signifies brotherly love. This is the state that all advent believers were moving into, when that united thrilling cry was "aching through the land, like many waters." "Behold the cry was 'aching through the land, like many waters.'" Babylon's Scattered Bridge-room cohorts, go ye out to meet him." Babylon's Scattered organizations (in the Sardis state) were shaken in every direction, and their most precious and efficient members were led and moved directly to the state of brotherly love. Not an advent believer went any where else, until the dispersion, after the cry ended. Chap. iii, 7, shows the shut door, and the open door, that no man can shut.

The Master of the house, our Great High Priest, in the Sanctuary in heaven, (Heb. viii, 1, 2; ix: 1—5.) rose up and shut the outer door of his daily ministration with the world, and no man can open it, and open the door into the holiest of all; where the ten commandments are seen.

[Rev. vi, 19.] and "no man can shut it." This was done when the 2300 days ended, on the tenth day of the seventh month, 1844, and no where else. Here was the perfect harmony of shadow and substance. Aaron once a year in the shadow; Jesus, in the substance at the end of 2300 years. This proves the day and year that the door was shut; and that the last, and only safe one was then opened for the overcomers in the Philadelphia church. The Philadelphia church kept the *Servant's* word and have not *denied his name*. Those that left this state, and became Laodiceans, took the opposite, i. e. they did not hold fast his word, but because they denied his name. See Rev. iii, 8.

Jesus, in verse 10, promises to keep all from the hour of temptation, or trial that have kept the word of his patience. That is, all that are patient waiters, in this state of the church, he will keep, when the decree goes forth from the Dragon [Rev. xiii, 15] to kill them.

Then Jesus is to come quickly, and the true church is exhorted to hold fast their experience in the past, verse 11. If they do not some one will take their crown. See what befalls those that give up their experience. Verse 9. In verse 12, is the precious overcoming promise to all in this church. They are to be pillars in the temple of God, and have the name of God, the Holy City, and Jesus' own new name written upon them. Here we see that all the precious promises are made to this church that believe in the shut door, and keep in the open door. They cannot be claimed by those remaining in the Sardis, or Laodicean state of the church.

Verily state, Laodicean signifies, the judging of the people. "Those things which the Amen, the faithful and true Witness." "I know thy work" that thou art neither cold nor hot. I would thou wast cold or hot

or then, I would thou wast neither cold nor hot, I will spue thee out of my mouth." Verses 16, 17. This state neither cold nor hot, represents their unsettled state for six years past while they have been continually changing the chronology to prove the end of the 2300 days in the future, which they had acknowledged did end in the fall of 1844.

Jesus would have them either believe their true position or stop, and let the chronology alone; for as often as their calculations failed it caused their own and others faith to wane; and thus they have been continually sinking into a *Laodicean state*, neither one thing nor yet another. In this state it is impossible for them to be saved; for Jesus says that he will spue them out of his mouth, or destroy them.

"Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" verse 17. If you want the truth on any point of doctrine, especially, any thing relative to the second coming of the Lord, the Advent Herald and Harbinger are the profound standards. They are profoundly rich in Biblical knowledge. Their continued reading and writing on the subject of the advent, and all subjects connected with it, in the Bible, make them rich. And yet they know not that they are "wretched and miserable, and poor, and blind, and naked."

How? Answer, spiritually; because they would certainly know it, if they were literally in this state. Then with all their Bible knowledge, they have not got the meet in due season. At their general conference, last May, a question arose about their declaration of principles for the future. It was finally settled that the Address that they sent forth from the *Normal Conference of Adventists at Albany, N. Y., April 29, 1845*, should be their principles of faith for this present 1850. It is true they have given the right view in the general, that was to guide them to the end of the 2300 days; but as they are to proceed on in their course of action, in their proclamation of an open door for Babylon, and all the world, just as they came from the Albany Conference in 1845, they prove clearly that they have gained nothing; made no progress. They have only run almost round a circle, in a five years race, beating the air, and now they declare their starting point from April 29, 1845, to be the best they can give for May, 1850. It looks clear that they have acknowledged their Laodicean state of neither cold nor hot. They have neither one position nor yet another. How unlike the path of the just, that shineth more and more unto the perfect day.

It is in vain for them to apply the Laodicean state of the church, now existing, (and must exist before Jesus comes,) to any other class of believers on earth. The shut door believers are in the Philadelphia church. The nominal church, ere back of 1814, in the Sardis state, spiritually dead. "I counsel of thee to buy of me gold tried in the fire, [present truth, that has stood the trial of six years opposition, and now is shining brighter and brighter,] that thou mayest be rich; and white raiment that thou mayest be clothed, [righteousness, or righteous acts of the saints,] and eye-salve that thou mayest see." [See the present truth.] Verse 18. Jesus counsels no one to buy of him earthly riches, &c., no; it is the present truth that the Laodiceans must have to be saved. "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Verse 19. Jesus still loves those that are in the Laodicean church, and calls on them to repent. If they were deceived by false teachers, they must leave them as soon as possible, and be "zealous" and "repent;" for every one that is found in that state when Jesus leaves the Sanctuary, and passes to plead for the honest ones among them, will be destroyed. They must get back into the

open door in the Philadelphia church that no man can shut, where they came from; for that is the only true church, or place of safety. Read, in verse 20, the last, loving message of Jesus to you,—"Behold I stand at the door, and knock. If any man hear my voice, and open the door, [the door of the heart,] I will come in to him, and will sup with him, and lie with him." Jesus will commune with you if you will open your heart and receive the truth. "To him that overcometh will I grant to sit with me in my throne." Thus the promise is extended from verse 18th to the 20th. Now is the time to repent and turn to the truth. Be quick! Hasten for your life!!

Jesus is cleansing the Sanctuary, or is blotting out the errors of the houses of Israel. When this work is finished, he will take his place on the great white cloud. Then, the seven Angels will pour out the seven last plagues. This will begin the "great day of his wrath," Rev. vi, 17. This is the day of Babylon's plagues. Her plagues will come in one prophetic "day, death, and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. xviii, 8.

"In all the land with the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD." First part, Sardis, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Rev. xiii, 12; Heb. xii, 22-24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death? DEATH!! eternal DEATH!!! is on their track. Remember Lot's wife.

JOSEPH BATES.

Fairhaven, Mass., Nov. 10, 1850.

MIDNIGHT CRY IN THE PAST.

In the fall of 1844, almost every Advent believer taught and believed that a cry of midnight, as taught by Jesus our Saviour in the parable of the ten virgins, [Matt. xiv, 6.] was the true cry, then sounding throughout the land; and that cry would come by the personal appearing of the Lord Jesus, on the tenth day of the seventh month, 1844.

The basis of the whole argument rested on the termination of the 2300 days, [years], which were to begin at the going forth of a certain decree to restore and build Jerusalem, after the Babylonish captivity. See Dan. ix, 23. It was clearly established that this decree was given to Ezra, by the Persian king Artaxerxes, in the seventh year of his reign, the chronological date of which, is a. c. 457. See Ezra vii, 7, 12, 13. See also the date in the margin. It was admitted on all hands, that if this date was right, the whole argument was conclusive; for by subtracting a. c. 457, from 2300, it would inevitably bring the time to a. d. 1843 or 4. Our opponents would not admit this date, because it was the work of uninspired men.

This date, a. c. 457, was the *starting point*, and had been from about the commencement of the proclamation of the Advent doctrine. Learned men, both in and out of the college; ministers and historians throughout the land, raised all their most weighty objections. Chronology was examined, and re-examined, discussion after discussion was had between them, and the leading men in the Advent doctrine. It was finally settled, as far as it then could be, that Advent believers had the clear light, that a. c. 457, was the only, and true point from which to begin to count the 2300 days. And thus, with all confidence it was placed upon the old chart, and in the Advent standard works. And it was the starting point to settle the whole subject of the Advent doctrine; and with it the true Midnight Cry was shown by all the lecturers. Indeed, without this date to start from, it was utterly impossible for any Advent lecturer to prove where, or when, the 2300 days would end. Hence with this decree, or permission to Ezra, to restore and build Jerusalem, began Daniel's seventy weeks of 490 years, which were to be cut off from the first part of the 2300 years leaving 1810 years more to carry on to the end.

A simple figure will illustrate this point. Suppose for instance, that all of the Advent lecturers referred to above, should have understood the science of navigation, equally as well as the science of chronology. And they, by some invisible power, had been placed on board a ship on the ocean, nothing visible but sky and water; and were then told, that the ship had sailed from Boston, some indefinite number of miles, and was bound for Liverpool. That the precise distance between B. and L. was 2300 miles. Could they have ever understood how many miles they would have to run, to reach Liverpool? No, it would have been impossible, except it had been revealed to them how many miles the ship had run from Boston, up to the time they found themselves on board of her.

A starting point is equally as necessary in chronology, as in navigation, to understand our whereabouts, and how much farther to go to reach the end of a point given. But with the true starting point, as settled in chronology, all the Advent lecturers and believers moved on with unswerving confidence, that they should come to the end of the appointed time [2300 days] in 1844. And what makes it very clear, that they were then right, is that there is not one of them now that knows how to fix another date. No, search the world over, and the man is not to be found that can point, with any greater degree of certainty than a mere guess, that the days will end somewhere in the future.

Now with this clear starting point, a. c. 457, (not so clear however, as it will be seen in the sequel,) we will try to learn from the Bible the great and glorious object of the 2300 days; and what was to be accomplished at the end of them, so that those who were faithfully engaged in accomplishing the revealed purposes of God in proclaiming the Advent, may know for a certainty when, and where these days would end. We come then to the

OBJECT OF THE 2300 DAYS.

"And he said unto me, *Unea 2300 days; THEN SHALL THE SANCTUARY BE CLEANSED.*"—Dan. viii, 14. Daniel saw in his vision that this was an "APPOINTED TIME." See, chap. viii, 19 and x, 1. Habakkuk saw the same, and says further, "But at the end it shall speak and shall lie." Now there is no other marked appointed time in the Bible. Then when we come to the end of this bible marked, appointed time, it will speak. Now! Answer, by the voice of the very people that under-

stand the prophecy, and in no other way. It was to be by a Cry of midnight. In two very prominent ways we learn from the scriptures the event to transpire at the end of the 2300 days.

1. By God's instruction to Moses, on Mount Sinai, viz: And let them make me a Sanctuary; that I may dwell among them." Ex. xxv, 8. According to this, and some of the following chapters, God directed Moses, to build him an house after the pattern which he showed him to see; and it was called a Sanctuary. It was the only place for the public worship of God, for his Israel, then in the wilderness. It was to have two rooms, first, the Holy, and second, the Most Holy. Aaron and all the priests that succeeded him in his office, officiated in the Holy Place 364 days in the year. This was the daily ministration for all the people, or daily statement for individual known sins. The high priest had, as an "appointed time" to visit the Most Holy Place—once a year. God directed that day to be on the tenth of the seventh month. This may be called the national statement; and besides the work of the whole year; for on this day, the Sanctuary must be cleansed. This work was done by first assembling all Israel around the Tabernacle.

They remained there in a state of affliction from evening to evening, twenty-four hours. At the same time the high priest was active in his royal robes, with the breast-plate of judgments over his breast, and the names of the twelve tribes of Israel represented thereon by twelve precious stones. He appears before God, in the Most Holy Place, with the blood of a goat, emblematical of the blood of the Lord Jesus, and sprinkles it on the mercy-seat, and seven times before the mercy-seat, to atone for the whole people. See Lev. xvi, 14, 15. "And he shall make an atonement for the holy, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Verse 16. Will the reader please read these eighteen words again, and see if he cannot tell the meaning of the *cleansing of the Sanctuary*. Oh yes! You say, it was to cleanse the people, all of them, from their sins. Very well, do not forget it, when it comes down to you in the antitype.

For further instruction read this whole chapter; and see how the whole work is accomplished in the type, figure, or shadow, once a year upon all Israel. Now Paul calls them, shadows of good things to come, and goes on to show how Jesus is the substance of the typical priesthood thus:—"Then said he, [Jesus,] Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once.—Heb. x, 9, 10. The high priest offered the same sacrifice daily. Jesus makes but one. The high priest appears in the Most Holy Place once a year. Jesus but once. Chap. ix, 23, 26. Paul says again, We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A MINISTER OF THE SANCTUARY, and of the vesture tabernacle, which the Lord pitched, and not man." Chap. viii, 1, 2. The same Sanctuary which John saw.—Rev. xi, 19, 20, 21. Here it is perfectly plain that the Tabernacle in heaven, is the one which Moses saw while on the Mount. He made the Sanctuary in the wilderness just like it. This is the house that our Great High Priest officiates in, since the day of Pentecost, when his first work in his daily ministration commenced by the conversion of 3000 souls. And when his daily ministration ends, he will, like the shadow, rise up and shut to the door, and still following the shadow, or type, he will pass into the Most Holy Place, and present the whole house of Israel before God. This he must do, on the tenth day of the seventh month, at the end of his "APPOINTED TIME," which is the last day of the 2300 years. This is one clear part of the scripture testimony, which brings us to the Midnight Cry. We come then to the second prominent portion of scripture which shows the event to transpire at the end of the 2300 days, viz, the teachings of our divine Lord, in the parable of the ten virgins.

On this point we design to be brief; hence our view, and the history of this glorious work which we wrote about four years since, is now published in part in the "Advent Review," No. 3, page 98. "At Midnight there was a Cry made, Behold, the Bridegroom cometh: go ye out to meet him. Then all these virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil: for our lamps are going out. [See margin.] But the wise answered, saying, not so;—lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the others

virgins, saying, Lord, Lord, open to us."—Matt. xiv, 9-12. When the parable was fulfilled, it brought us to the true sanctuary of the shadow of which we have been speaking in the first prominent portion of scripture, with this difference, the true Israel are in every nation, indeed, and tongues, and people; hence the evangelists, and their names are flying in every direction, to every nation, proclaiming the hour of his judgment has come. Seven years is about the period of this proclamation. See "Advent Herald" No. 1, Page 33. "It was not however until the winter of 1837-8 that the work attracted much attention," &c. Here we see it requires a series of years to get the true Israel ready; whereas in the type they could be, and undoubtedly were brought around the tabernacle in a few moments, by the sound of the silver trumpet. They remained around the tabernacle, outside of the court, one day in a state of affliction, with their minds and sympathies within the sacred veil, in the Most Holy Place; listening to hear the sound of the bells on the robe of their high priest.—The first sound would be knowledge to them that their sins were all blotted out; and then the cry-post would carry them away into a land not inhabited. During all this time the door was shut.

Now in the antitype, all of the true Israel of God, must be in a similar position, by faith, in every place where they are. For when the Midnight Cry is made as it was, in the fall of 1844, at the end of the 2300 days, then at that time the door is shut. Do read the parable again, Matt. xxv, 10. See how clear it is when compared with the type. The door must be shut, for our High Priest to open the outer door, (Rev. iii, 7, 8; xi, 19,) and enter into the Most Holy Place to cleanse the Sanctuary, to fulfill the prophecy; because Daniel was shown in vision, that it WOULD BE.

This work of cleansing the Sanctuary in this; Jesus our Great High Priest, crowned and robed, in his royal court dress, (just like the high priest in the shadow,) rises up, and shuts the door (Luke xiii, 35,) where he had been the Mediator for all the world, and opens the door of the Most Holy Place, (for as John calls it, the Temple of God,) and there appears before God, as Daniel saw him (chap. vii, 13,) with the whole Israel of God represented on his breast-plate of judgment, (like the high priest,) in plaid with God, to shut out the sin of Israel. This is the coming of the Bridegroom to cleanse the Sanctuary, at the end of 2300 days; and the fulfillment of Matt. xxv, 10. From this time to the coming of God, the whole Israel of God are in the fifth week, Heb. x, 26, 27, their soul affecting time, as in the type, Lev. xvi, 20, patiently waiting establishing their hearts, for the Judge stands before the door: the coming of the Lord draweth nigh. James v, 7-9. "Here in the privacy of the saints; here are they that keep the commandments of God, and the faith of Jesus. Rev. xiv, 12. They are doing the work of the third angel's message, and are waiting their Lord's return from the wedding. Luke xxi, 28. The previous promise of the Bridegroom to all: such is, "Because thou hast kept the word of my patience, I ALSO WILL KEEP THEE." &c. Amen. This is the state of the Israel of God, and must be until the house of God is judged, 1 Peter iv, 17, and fired for deliverance. See how it resembles the type. Now this must all take place after the Midnight Cry, and the door is shut. And to have any agreement with the type, Jesus our High Priest must have a calling out, and gatherings of the true Israel, in their places of worship on earth, at his "appointed time," (2300 days,) just as much as the high priest did at his appointed time, once a year. Both in the type and anti-type, must be on the tenth day of the seventh month.

When the high priest went in before God, to plead for the forgiveness of the sins of ancient Israel, on the day of atonement, in other words, to cleanse the Sanctuary, the people did not see him until the whole work was finished, and the cry-post had gone away with all their sins.—When the whole day's work was finished they were delivered from their state of affliction, and returned to their tents, rejoicing in God for deliverance. So Jesus our Great High Priest is invisible to the true house of Israel, when he shuts the outer, and opens the inner door, and appears before the Ancient of days, in the Most Holy Place, in the New Jerusalem, to cleanse the sanctuary, on the day in which the Midnight Cry is made. That is not his coming to this earth after his people. No matter if we did explain it so, that will never make it true. Our more explanation of the thing did not, neither will it, alter the prophecy. The prophetic and clear cry was: "Behold the Bridegroom cometh, go ye out to meet him." This was the proper, the right, and only true time for it. The Cry was in its fullest sense given, and the Bridegroom did

come, according to the "manner" in the type, and they that went to meet him did it by faith. Therefore, when the Bridegroom is cleansed, and the great day of atonement ended; which work will be the blotting out of all the sins of the true Israel of God; then we twinge the Devil, [the scape-goat,] will be chained, or led away into a land uninhabited, bearing on him all the sins which are now being confessed by the whole Israel of God, in this day of atonement.

Then, "the Lord who shall rent out of Zion, and utter his voice from Jerusalem, and the heaven and the earth shall obey," &c. Joel iii, 10. Then he will deliver every one that shall be found written in the book." Dan. xii, 1. This event is the signal for "the battle of that great day of God Almighty." After this work is finished, then Jesus will descend from heaven with a shout, &c., and reform his waiting people. This is scripture testimony.

Jesus plainly taught us that there would be a Cry at Midnight, and that the door would be shut, and the Bridegroom would come, (Matt. xxv, 8, 10,) and that this would not be the "coming of the Son of Man." For he had already said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. xxiv, 36. Then again in the parable he admonishes us thus: "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Chap. xxv, 13. But we did know the very day the Bridegroom came, viz: on the last day of the 2300 years, the tenth day of the seventh month, 1844. This was also the last day of a Cry at Midnight, and that day the door was shut. If we are not, then the whole Advent doctrine which has been proclaimed throughout the land, is as mere to us than "sounding brass or a tinkling cymbal." It is even worse than "hay, wood or stubble." For the 2300 days was the rallying point during the two angel messages, clear down to the tenth day of the seventh month. Take these figures from the true chart, the old one, and every advent believer would lose their reckoning. Before 1844, the 2300 days, speaking after the manner of men, was EVERY THING. Since Oct. 1844, by the greater portion of Adventists, it is NOTHING, only as a point which they have moved from year to year, to suit their purposes. We say that it was the sure guide that led us to the end of a Cry at Midnight; and the only sure guide in the vision, to run from, to the day of deliverance and redemption. We see, also, that it is impossible for the Sanctuary to be cleansed, or for the shadow given by God to Moses to find its substance, unless, (as we have stated,) the anti-type of the national atonement is accomplished after the door is shut.

We say that Jesus came to us as the Bridegroom; but does go no more, to the Father. Therefore he does not come here at the end of the 2300 days; neither does the world with these days. Now in the clear light of this subject, let us just look at the course taken by the conductors of the two leading Advent papers in our midst, viz: the "Advent Herald," and "Voice of Truth;" also, Bro. Miller, and almost all the Advent lecturers in this work. Please read their Confessions, Indications, Promises, and their then present duty, respecting this very work, in the "Advent Review," for 1850.

We will here give a few extracts:

"Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time."

"So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much have sided against God, had we refrained from giving that message, as Jacob did when he rose up to see unto Tophel from the presence of the Lord."—Page 8.

"In the meantime we kept two power presses in continual operation, as long as was needed, in multiplying the copies of our paper of Oct. 10, of which we issued about 100,000 copies." Page 6. [Copied from the Advent Herald.]

The motto for the above paper was, "BEHOLD THE BRIDGROOM COMETH, GO YE OUT TO MEET HIM!"

Again—"But we cannot yet admit that our Great High Priest did not on that very day, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID."

"We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, and a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed." Page 7. [Copied from the "Voice of Truth,"]

Further—"We have done our work in warning others, and in trying to awake a formal solemn. God in his providence has SHUT THE DOOR." Page 8.

"I presume, brother Marsh, you have seen Bro. Hale and Turner's *Advent Mirror*," printed in Boston, Jan. 1843, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ. "His Christ came in the same spoken of, Matt. xxv, 10! I think he has." Page 10.

"That God has been in this cause, I have not a shadow of a doubt; and that time has been the main spring, is equally so clear; and that if we leave out time, no mortal could prove that Christ is near, even at the door. Yours as ever, looking for, &c. WILLIAM MILLER." Page 11. Their more:

"They found the spirit and the Providence of God concurring most significantly to give the Midnight Cry. Amid the signs of these last days nothing like this occurred till after the varying. Nothing like it has occurred since. The Cry was given at the right time, so far as could be ascertained by a prayerful, critical, study of the word. It came in the right place, in the series of prophetic fulfillment. J. H. Cook." Page 24.

And thus we might go on, adding testimonies from scores of writers, from the *Review*, and their papers; but let what we have quoted suffice. The question of the *Midnight Cry*, was settled in the time that we have stated, by about all that believed in the *Advent doctrine*. With all this array of argument before them, many of them would say, at times, why I believe it to be true; because it looked too glorious to deny it. We say that God never had this work done in power. It was all accomplished then, and we have just shown how it was affirmed to by the church of God. When they say they believe it, they prove themselves liars; for after the formation of the *Landmark* state of the church at Albany, N. Y., April 29, 1845, the greater portion of the *Landmarks* went out through the land, advertising an open door, in direct and immediate opposition to the work of the *Midnight Cry*. For that work shut the door without the shadow of a doubt.

Shall we not now repeat what they said? bear it. "SO WE BELIEVE THAT THIS LAST CRY [*Midnight Cry*] HAS BEEN A TEST; and that with our views of duty, we should as much have sided against God, had we refrained from giving that message, as Jonah did when he rose up to the unto Turkish from the presence of the Lord."

We say then, that here is positive proof that they have been SINNING AGAINST GOD EVER SINCE, in writing, preaching, and in various other ways, by opposing and setting at naught the very and essential point in their *Advent* experience, which was the "MAIN-SPRING" of the whole vision. Yes, after the Albany Conference in 1845, when they organized the *Landmark* Church, they went out openly and boldly declaring to their hearers, that the door was wide open. They said it was not shut, neither would it be, until Jesus came, and then the 2300 days would end. This of course began to destroy, and has eventually ruined the whole work and design of the *Midnight Cry*, and left them not on the *flat rock* which they boasted of, but on sliding sand, which in a little moment will leave them that continue to stand there in the gulf of perdition.

To make their case appear consistent, these leaders claimed the three and a half years of dispute time about the *Seventy*'s birth, before A. D. which would run out until the spring of A. D. 1847. During this time, or at that point, the 2300 days would end, and the Lord Jesus would come. It was obvious and clear still, that secret enviousness were on the minds of some of the leading ones, that the 2300 days were in the past; but this must be swept up and kept behind the curtain, and out of the papers; for such a view again made public, would destroy the very foundation of their *advent* *salvific*. But in the minds in their history. Around this confusion, about all that believed in the Lord's coming were looking to the fall of 1843. That passed; and some after came A. Hale's work, "Time of the Advent to be known." The prophetic periods were now moved two years forward (1845) and of course the starting point, plan, to make the 2300 days and there. Next came the rallying point for 1847. We were told that there were no chronological data beyond this, that would prove any thing about the close of the 2300 days. If they did not end there, then our reckoning was up. The prophetic periods must all be moved again. Thus also proved a perfect failure, and ran their ship ashore, high and dry out of all disputed time. This did not quell the rebellious house of Israel. They still continued sliding down, and pouring out their mouthpieces and contempt on those who were insisting that the work was done, where they had affirmed that it was, in the fall of 1844. They were still determined to have their own way; so away goes all the "chronological data" down to the spring of 1844. It seemed to be just as easy to stretch and move the date in history, as to prove that *Sebastians* and the Pope of Rome were

living in 1809. "One built up a wall, and so, others dashed it with untempered mortar." But the vision did not speak. Well the days would end in 1844; so the time must be altered again, and there was nothing but disappointment there. Not satisfied with this continued stretching, and prolonging the vision, the spring of 1850 was fixed upon as the true termination of the appointed time for the Lord to come. The great argument to prove it, was, that Jesus was crucified in the end of the 69th week; a clear perversion of the Angel Gabriel's message to Daniel. Nevertheless, they were right now! No matter if the appointed time did come on the fourth day of the seventh month, the 2300 days would end this spring, and the Lord would come. Months, seasons and times, which God had fixed, could be altered easy enough, when they desired it.

The tenth day of the seventh month is now past, and with it, all their hopes and "doomings." Now we ask, how much is gained by these six or more successive failures, every time moving further off from the true point, and causing disappointment and confusion in their ranks, every passing time? NOTHING. Much like this makes the starting point look clear. See, first, seven years examining chronological dates, to get the true starting point, viz. A. C. 457, to prove that the 2300 days of Daniel's vision would end in the fall of 1844. This they scolded beyond all controversy, and affirmed to it, before God, and the world; and then came up in rebellion against it, and for about six successive years, wrote, preached, and argued against it, with all their power; without giving one single particle of light, or moving the point they started from. But have filled themselves and their hearers with pride, worldly-mindedness, and a distrust for every thing that God would have them honor and love, under the sounding of the third angel's message.

Bay, is the *Midnight Cry* in the past? Are the foolish virgins manifest? Is the starting point settled? We suppose the Editors of the *Advent Herald* claim some merit for settling this starting point in their paper for March 2, 1850. See also, the extract in "Present Truth," No. 10, page 78. God will give them credit, for they settled it right in 1844. If, after their five years rebellion against it, they had acknowledged the truth connected with it, I think they might have been rewarded. Instead of this, the writer of the article told us that the 2300 days were ended; but nothing was accomplished. He well knew that that was a "lying divination." He knows it now. It is plain, therefore, that those articles were not given, to bring back the honest erring ones, to the plain simple truth, that the *Midnight Cry* was given in 1844, and that the door was shut. For they knew that was the clear fulfillment of the *Cry*, both in the parable and type. We said that they settled it in 1844. The following letter is still further proof.

"Boston, Oct. 30, 1844. My dear Bro. Bates—This will be handed to you by Bro. Davis. He will tell you of our affairs, and of our faith in this time, this 'trying time.' I repeat to God, I never felt more happy and reconciled to his will; the late work has saved me—it has been a blessing to us all. Now let us hold on. Let us remember, that though we have not realized our hope, yet we have endeavored to walk by our faith and stand justified before God. Abraham did not offer Isaac, God provided a lamb; so he has provided something else for us. And now to suffer and live for his name a little while longer.

Yours,

J. V. Himes."

If the reader is still curious enough to know how the leader of the rebellious house of Israel gets round this, we reply—He very kindly and frankly acknowledges that he did believe it but he saw his error, and confessed it. Very true; but what did he confess? Please turn to the first page of the *Advent Review*, and read on and there you will see not only his confession of all the past being true, but he vindicates it, and declares the whole word to be right, the *LAST CRY* (*Midnight Cry*) A TEST, both in the type and parable, as we have already quoted. He says, "We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's Advent." The two disappointments were the spring and fall of 1844. Those few words comprise his confession. After this, hundreds of others followed in confessions, in the two leading papers; and to their confessions, except some few that afterwards, acknowledged they were mistaken about the shut door view.

Here was a general acknowledgment of all the past; and yet after the organization of the *Landmark* Church, April, 1845, they came out in open rebellion against the very vital point, that gave them any title to the name of *Adventists*. Consistency would have required them to have adopted their proper Scripture name; [*Rebels*]; then all the honest believers, searching for truth, would have endeavored them, and avoided

their treacherous dealings against the Lord; and the "strange children" they have begotten in connection with fallen Babylon. If by any means whatever, they could prove from all their past six years' unaided labor, throughout this land, England, or the West Indies, that they had gained one single convert to God, then would they appear to a hundred fold more benighted light than they now do. For, by their own published, standing confessions, (as before stated,) the Lord Jesus, as Master of the house, (he is described,) had shut the door, and no man could open it. See Rev. iii, 7; Luke xiii, 25; Matt. xiv, 10. This was the last day's work of the Midnight Cry, when the falcon of the Gentile came in, (Rev. xi, 25). Now if they have opened the door, then they have gained the victory over the Son of God, and proved him to have uttered a falsehood. In no other way could they get one true Gentile convert. But there need be no fear on this score. Jesus has done this work, and he is now advocating the cause of all true believers in the house of Israel. We know that these people are saying, and will still say, that they have reclaimed hundreds of backsliders, and that scores have been converted to God, under their teaching, since the Albany Conference, April, 1815.

We say, that as long as they continue rebellious against their lawful Prince, it is morally impossible for them to begot for him one peaceful subject. God has a true test, by which to try every individual since the Midnight Cry. It is "the commandments of God and the faith of Jesus," Rev. xiv, 12. We have yet to learn, that one single one of their professed converts, or reclaimed backsliders, have reached this standard. But we fully believe they have some honest souls that they have drawn away with them, into their delusive snare, by their treacherous dealing with the Lord, and false teaching. Our hearts yearn after these. We would use every right way to get them from this Land of sinners. This then is one strong reason why we send forth this article, to open the eyes of those who were, and still are honest, and may possibly be saved, if they will at once flee from this rebellious house of Israel. For he is about to open the rebellious ones out of his mouth; while he tenderly invites the honest ones. Do be persuaded to read his invitation. Here it is:—"As many as I love, I rebuke and chasten; be zealous, therefore, and repent."—Rev. iii, 19. Yes, after all your backsliding, if you have not done it willfully, Jesus says to you, "repent." If you overcome, you will sit with him on his throne. Perhaps you will say, that we have written hard things, and that you cannot bear them. Our answer is, we have no unkind feelings towards the most rebellious person in the house of Israel. We would plead for them as long as we see any Bible ground for it. We have spoken the simple unvarnished truth. God requires this, that the precious may be separated from the vile. For he is now about to destroy them. We therefore beseech you, in the name of Jesus, who stands before the Father, speaking but a few moments more on your doubtful case, to have you sealed for him, or your precious name forever blotted from the book of life, to flee from all such delusive, treacherous, soul-destroying teaching. We repeat it, if there is any hope in your case, you have but a little moment more. The seven last plagues, with the four sore judgments of Almighty God, are just upon all those who have denied the great truths of God, which we have been passing through. And every one that does not repent speedily, and confess every known sin, in this treacherous work, will in a little moment, as it were, be ushered into the great and dreadful day of the Lord, and be destroyed by the wrath of God and the Lamb. O, do, do! I entreat you, arise the glimmering light of salvation, that is about to be forever extinguished from this guilty world. Grasp it with all your soul, and might, and mind. Plead with the blessed Jesus, for immortality and eternal life. Talk about searching out sinners, that the work of the Midnight Cry left in outer darkness six years ago! He will not save you, if you do not quickly flee from the dreadful snare you are now in. Hear the warning of God. "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and has not; they have ears to hear, and hear not: for they are a rebellious house."—Eze. xii, 2. This is the 21st verse inclusive, refers to literal Israel, when they were carried to literal Babylon, and held there for 70 years, while the land enjoyed her sabbaths.—2 Chr. xxxvi, 20, 21. It is evident that they were continually rebelling against them. From verse 21, and onward to the end of chap. xiii, God shows Ezekiel the perverse, rebellious spirit of both men and women, in the anti-typical rebellious house of Israel, since the speaking of Daniel's vision of the 2300 days, at the end of the Midnight Cry, in the fall of 1844. Let us read.

"Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, the days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged, for in your days, O rebellious house, I will say the word and, will perform it, saith the Lord God."—Verses 22-25.

Throughout the Scriptures there is but two literal *prolongings* of God to the people, first, from Mount Sinai, and second from heaven. See Heb. xii, 22, 26. This second time, then, is from heaven, in the midst of the great and dreadful day of God, that is now dawning upon this doomed world. Dear reader, do you not clearly see that there was no vision when God spoke from Sinai; but there is one here which perfectly agrees with the one mentioned by Ezekiel. Six long years this rebellious house have been stretching out, moving and prolonging the days of the 2300 days vision. Time will be spent in vain searching the Bible for any other. Will you admit that the history which we have given you is true? God says, "It is a *settling* divination within the house of Israel." Only see how souls have been flattered to believe, by these treacherous dealers with God's word, that the end of the days was always in the future. They have been prolonged to suit the pleasure of any one of their teachers, like this. They will end weeping! Well, they will next fall! Very soon! Any time! I do not know but today. We should be expecting it all the time, &c., &c. Says God, "I will SPEAK, and the word that I shall speak shall come to pass, it (the vision of days) shall be no more prolonged; for in YOUR DAYS, O rebellious house, will I say the word." How plain that here, right before us, this prophecy is to be fulfilled. This settled, then what follows is unavoidable, and conclusive.

"Thus saith the Lord God: Ye unto the foolish prophets, that follow their own spirit, and have seen nothing. O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle of the day or your sons. They have seen vanity and lying divinations, saying the Lord saith: and the Lord has not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say the Lord saith it, albeit I HAVE NOT SPOKEN?"—Eze. xiii, 2-7.

This rebellious house made others to hope that they would confirm the word, and said the Lord said it. God says he did not say it. It was their ruin and lying divinations. They prolonged the days. He did not tell them to. Hear what God says to them for their rebellion against him.

"Therefore thus saith the Lord God: Because ye have spoken vanity, and seen lies, therefore, behold I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that *divine lies*; they shall not be in the assembly of my people, (secret or council, see margin,) neither shall they be written in the writing of the house of Israel; neither shall they enter into the land of Israel: and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying peace and there was no peace; and one built up a wall, and lo, others dashed it with untempered mortar. Say unto them which dash it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. [See Rev. xvi, 21.] Thus will I accomplish my wrath upon the wall, and upon THEM THAT HAVE DASHED IT WITH UNTEMPERED MORTAR, and will say unto you, the wall is no more, neither THEY THAT DASHEN IT."—Chap. xiii, 8-11, 13.

This is the end and dreadful state, and fearful doom, which God has pronounced upon those who were once among our dearest friends, with whom we took sweet counsel together in the house of God; and listened with delight to their soul-stirring teaching. Alas, alas, they have turned "diviners," and "speak lies;" and have continued their rebellious course (without repentance, when Jesus urged, counseled, and entreated them to repent.—Rev. iii, 18-21.) for six long years, stretching out and "prolonging" the fulfillment of the 2300 days of the prophecy of Daniel; which prophecy they so faithfully labored to proclaim, and then affirmed to it, before God and the world, that the MIDNIGHT CRY WAS IN THE PAST.

JOSEPH BATES.

Fairhaven, Dec. 12th, 1850.

THE SIXTY-NINE WEEKS AND 2300 DAYS.

We are now more than two years past the disputed ground in chronology for the ending of the 2300 days, and some, from the consideration of this fact, admit that they terminated in 1841, but are unwilling to admit the solemn and glorious truths which of necessity follow. Others, to avoid the truths consequent upon the termination of the days in '44, deny the fact of their being reached in the past, and endeavor to remove the landmark of the crucifixion, from the midst, (middle,) of the week of confirmation, back to the end of the sixty-nine weeks.

The false fabric built on this basis was exploded in the spring of 1850. And now some are ready to give up the connection between the eighth and ninth chapters of Daniel, rather than admit the days ended, and the truths which of necessity follow. Others, unwilling to give up the connection of Dan. viii, and ix, yet, to avoid the fact of the days being ended, think it can be clearly proved that the 8000 days and the 6000 years end together. But no proof is even attempted; but another calculation is made from these wrong premises for the ending of the 2300 days in the spring of 1851. Then the calculation based upon the crucifixion being at the end of the sixty-nine weeks, somehow or other, is made to stretch forward one year from the spring of 1850, to the spring of 1851. But this calculation is certain to fail. The pretended argument for removing the crucifixion from the middle of the week of confirmation, back to the end of the sixty-nine weeks, is Heb. ix, 16, 17. "For," say they, "a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." To this pretended argument, we reply, that the *manifestation* of the Messiah, his death as a testator, and his testament to come in force are separate events, one following the other in order. Paul, in Heb. ix, 16, 17, uses a common business transaction, familiar to us all, to illustrate the confirmation and bringing into force the new covenant. The figure is as follows. A man executes and confirms his will before witnesses chosen by himself to testify to the same after his death. Then after the testator dies, the witnesses are called upon to testify concerning the will, and the will is annulled, made void, or confirmed and established according to the testimony in the case. Then after this it takes effect and becomes of force.

Now let us look at the reality illustrated in this figure. And first Jesus is *anointed and manifested* as the Messiah, at the end of the sixty-nine weeks, as we shall hereafter show. He then confirms the covenant before witnesses, (chosen before of God, see Acts x, 38—41,) three and a half years, then comes the "sacrifice and the oblation to come," in the middle of the week of confirmation, by dying as the testator. Then after his resurrection he appears to his chosen witnesses, tells them to "wait for the promise of the Father, which saith he, ye have heard of me." "Tarry ye in Jerusalem until ye be endowed with power from on high." "John, indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." This was to qualify them to be suitable witnesses in confirming and establishing his will and testament. Mark this: The new covenant was to be made and confirmed with the house of Israel. On one occasion a Gentile woman petitioned Jesus to have mercy on her, but he would not answer her. His disciples requested him to send her away. He answered them, "I am not sent but to the lost sheep of the house of Israel." He said to the woman, "It is not meet to take the children's

bread and cast it to dogs." And when he sent forth his disciples to preach, he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." This they strictly adhered to, "preaching the word to none but unto the Jews only," until they had confirmed the covenant three and a half years, which brought them to the end of the week of confirmation. Thus the word "amen" to be spoken (three and a half years) by the Lord, and was confirmed unto him (three and a half years) by them that heard him." Heb. ii, 3. At the end of the week, Cornelius and Peter have visions, and while Peter thought on his vision, "the Spirit said unto him: Behold three men seek thee: Arise therefore, and get thee down, and go with them doubting nothing, for I have sent them." Thus God made choice of Peter that the Gentiles should first hear the word of the gospel, by his mouth and before. See Acts x, 7. And Peter was not disobedient unto the heavenly vision, but went; and when he had come to the house of Cornelius, "he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean."

Here then, for the first time, he preached the gospel to the Gentiles, and the result was glorious. But some of Peter's brethren were tried with him for going to the Gentiles. Peter rehearsed the matter from the beginning, and when they had heard him through, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. And Paul and Barnabas also waxing bold, said to the Jews, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. Under the new covenant dispensation all the families of the world were to be blessed; but the Gentiles were held as strangers and foreigners, until the week of confirming the covenant had expired; then the word was sent to them, and they were permitted to become fellow citizens with the saints, and of the household of God.—Here then, at the END of the seventh week, the new testament comes into full force, and not at the end of the sixty-nine weeks. Seventy weeks were determined upon the Jews and their city to finish their transgression, &c., at the end of which the kingdom of God was taken from them, and given to a nation bringing forth the fruits thereof. See Matt. xxi, 43. The sixty-nine weeks were to reach unto the Messiah the Prince.

"Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and three-score and two weeks." MESSIAH signifies ANOINTED: To anoint then, constitutes the Messiah the Christ. This is the only definition of the term MESSIAH. The time when God ANOINTED Jesus of Nazareth with the Holy Ghost and with POWER, will mark the termination of the sixty-nine weeks. We will notice a few texts on this point. Acts x, 36—42. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, he is Lord of all. That word I say ye know, which was published throughout all Judea, and SAMARIA from GALILEE, after the Baptism which John preached; how God ANOINTED Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him, and we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. John's testimony is, "And I knew him not: but that he should

he made MANIFEST to ISRAEL, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.— And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is HE which baptizeth with the Holy Ghost. And I saw and have record," &c. It is clear that previous to this time Jesus was not known, or manifest to John, nor Israel, as the MESSIAH. Neither do the Scriptures recognize him as the Messiah previous to this point of time. But from this point they begin to recognize him as such. See John 1, 41. Andrew said to Simon, We have found the MESSIAH; which is, being interpreted, the Christ. [margin, the ANOINTED.] Again, when Jesus talked with the woman of Samaria at Jacob's well, "The woman saith unto him, I know that Messiah cometh, which is called Christ;" "Jesus saith unto her, I that speak unto thee AM HE." John, iv, 25, 26. On another occasion He said to his disciples, "But whom say ye that I am?" "Peter answered, Thou art the CHRIST." He answered Peter, "Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi, 15—17. And when he was demanded of the high priest whether he was the Christ, "Jesus said I am." Mark xiv, 61, 62. After Jesus was anointed, he was led by the Spirit into the wilderness, being tempted forty days; he then returns in the power of the Spirit (into which he had been anointed) into Galilee, and there was delivered to him the Book of the prophet Esaias, and he opened it and read, "The Spirit of the Lord is upon me, BECAUSE HE HATH ANOINTED me to preach the gospel, &c." Luke iv, 1—18. Here in Galilee is where Jesus BEGAN to preach the gospel of the kingdom of God, saying, THE TIME IS FULFILLED. Mark 1, 9—15. Here "the fullness of the time was come, when God sent forth his Son." Gal. iv, 4, "Hearing ye him," and from this point Jesus began to preach, &c. The sixty-nine weeks was the fullness of the time here fulfilled. For no other time is given to reveal the point of time for the manifestation of the Messiah. From the above considerations it is perfectly clear that the sixty-nine weeks ended when Jesus was anointed with the Holy Ghost and with power, and began to preach the Gospel of the kingdom which was A. D. 27. And he caused "the sacrifice and oblation to cease," in the middle of the seventieth week, by the sacrifice of himself, A. D. 31. And the seventy week ended when the gospel was sent to the Gentiles, A. D. 31.

The seventy weeks, 480 years, terminate then in A. D. 31, 1810 years added fill up the 2300 years, which terminated in 1844. Amen.

HIRAM EDSON.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

PARIS, MONDAY, MAY 8, 1881.

THE SANCTUARY.—There is much importance attached to a correct and thorough understanding of the subject of the Sanctuary to be cleansed at the end of the 2300 days. The correct view of this subject shows clearly that the days have terminated, harmonizes our past Advent experience, and shows that the proclamation of the Angel, which produced such happy and sanctifying effects up to 1844, was the work of God. Those who apply the word Sanctuary to the earth, or Palestine, and the cleansing of it to the burning of the world, cannot explain their own position. It is hoped that some, at least, of those who have advocated the end of the days this spring, and have again been disappointed, will now look at our views of this subject, before seeking a new date for their termination.

But it is a fact that many who profess to stand on the present truth, have neglected a prayerful and persevering study of the Scriptures, and are, therefore, unprepared to give the reasons of their faith. Such are now only unprepared to instruct, and lead others into the truth, but they are in danger of being overthrown by the reasonings of those who oppose it. We wish to urge upon all the importance of taking heed to the injunction of Christ, to "Search the Scriptures." To aid the brethren and sisters in studying the subject of the Sanctuary, we give the following from the pen of O. R. L. Crozier.

"The definition of the word Sanctuary is, 'a sacred place,' (Webster.)—'a holy or sanctified place, a dwelling place of the Most High,' (Cruden.) It seems to us that the word Sanctuary cannot be applied to the earth upon any principle whatever. The primary meaning of the word forbids such a use of it, and it cannot be so applied in a figurative sense, because the thing to which it is figuratively applied must possess a quality agreeable to the meaning of the word—it must be holy. This cannot be said of the earth. Therefore the Sanctuary is not the earth.

We now notice the Scriptural usage of the term. The word Sanctuary occurs 104 times in the Bible—100 in the Old Testament, 4 in Daniel, and 4 times in the New Testament, all in the epistle to the Hebrews. It occurs 5 times in its plural form, Sanctuaries. It is applied 60 times to the tabernacle and temple, sometimes to a part and sometimes to the whole. It is so applied twice in Daniel, chap. ix, 17, 26, and three times in Hebrews, chap. ix, 1, 9; xiii, 11. In two texts it is by some supposed to be applied to the land of Canaan, Ex. xv, 17, and Ps. lxxviii, 54; in two to the Lord, Is. viii, 44 and Ezek. xl, 10; in one to Judah, Ps. cxxiv, 9; in three to Heaven, Ps. cii, 10, Jer. xvii, 19; and Heb. viii, 9; in one to Moses' place of prayer, Is. xvi, 10; and in one to Jeroboam's chapel at Bethel, Am. vii, 13, (margin.) We have not counted Dan. viii, 11, 12, 13, 21, 22, because its meaning in those texts is disputed by some. We believe that any who will take the pains to examine will find the above to be a full and faithful statement of the different senses in which the word Sanctuary is used in the Bible. From these we can learn its primary meaning and legitimate usage. If the vast majority of evidence can determine our judgment in favor of any one among the several, as the proper application of the term, we should decide at once that its appropriate application was to the tabernacle and temple while they stood; and after their day, to that of course which they, while standing, represented, while its application to other objects is unnatural and figurative. This we hope, if the Lord will, to make appear to the satisfaction of the sincere.

Let us, in the first place, examine the texts in which the term Sanctuary seems to be applied to other objects than the tabernacle and the temple; and we shall find that we shall find "the testimony of Jesus" uniform. 1st. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established." Ex. xv, 17. This is a part of the prophetic song of Moses, sung upon the banks of the Red Sea, in praise to God for deliverance from Egypt, and in prospect of their inheritance in Canaan.

It is quoted in Isaiah, lxxviii, 54, and its fulfillment declared, "And he brought them to the border of his Sanctuary, even to this mountain, which his right hand hath purchased." Some have understood the word Sanctuary in these texts to mean the land of Canaan; and then, from the fact that that land was a type of the whole earth, they inferred that the Sanctuary in the vision of Dan. viii, was the earth. On Ex. xv, 17, Cruden says, "The Sanctuary here may be understood the temple on Mount Moriah, which God would certainly cause to be built and established." This opinion is conclusively shown to be correct from the context of Ps. lxxviii, 54. After declaring in v. 51 that God brought his people to the border of his Sanctuary, the Psalmist in v. 63 and 64 tells us what his Sanctuary was which his hands established, "But clear the tribe of Judah, the Mount Zion which he loved. And he built his Sanctuary like high palaces." This was the temple of Solomon, built on Mount Moriah, near Mount Zion in Jerusalem; and this Mount Zion was the "mountain of his inheritance," "the border, (i. e. the place) of his Sanctuary." Thus the Lord dwelt upon the mercy seat among his people. This explanation of the Psalmist dissipates the only plausibility that exists for calling the Sanctuary the earth; and shows beyond all cavil that those very Scriptures which have been taken to support that opinion actually condemn it. Will our respected brethren, who have taught as this opinion, candidly look at this matter, and honestly confess the truth. May the Lord help them to do it. 2nd. Isaiah, chap. lvi, 13, 14, says, "Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. And he shall be for a Sanctuary;" and the Lord says in Ezek. xli, 10, "Although I have scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come." The Sanctuary was a place of security from the avenger of blood and from their enemies, and when in foreign countries they prayed with their faces toward the temple at Jerusalem, hence God's providence towards his people, while scattered in their captivity was "for" or "as," i. e., instead of their Sanctuary. 3d. "Judah was his Sanctuary," Ps. cxxiv, 9, "when Israel came out of Egypt," i. e. God was among them in a cloud and a pillar of fire; and, in the division of Canaan, Jerusalem, where the temple was afterwards built, fell in the lot of Judah, Josh. xv, 63; and when the ten tribes revolted, Judah remained loyal, and was the happy tribe. 4th. When Moses said, "Shall come to his Sanctuary to pray, he shall not prevail," Jer. xvi, 19. This shows that the heathen Sanctuary was a place of religious gathering and worship. 5th. The chapter in which the King of Israel built at Bethel, as a rival to the temple at Jerusalem, was called his Sanctuary, Am. vii, 13, (margin.)

The way is now prepared to notice the primary meaning of the word Sanctuary, and its history.

In Bible history the Mosaic Tabernacle was first the Sanctuary, then the temple which took its place, and from the time the Temple was "left desolate" the Sanctuary was in Heaven.

The first name given to those things of which the Tabernacle formed a part, was, Sanctuary. While Moses was in the mount with God he received the institutions which Israel were to observe in the land in which they journeyed. He was commanded to receive from the people their voluntary offerings of the necessary materials, and the Lord said, "Let them make me a Sanctuary; that I may dwell among them." According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 1-9. From this we learn, that the Sanctuary embraced the tabernacle and the instruments thereof, which are described in the following chapters of Exodus,—the principal parts of which are, the Ark with its Mercy-Seat and Cherubims, the two Altars, one of Incense, the other of Burnt-Offerings, the Table of Shew-bread, the Candlestick and the Laver. These were all enclosed in a Court 100 cubits long and 50 broad, made of curtains hung upon brass pillars. The tabernacle itself seems to have been only an adjunct to the Sanctuary to hide its most sacred parts, and services from the common gaze. This is evident from the book of Numbers. After the tabernacle had been set up at Sinai, the Lord chose the tribe of Levi to be dedicated to his service. They were divided into three families, descended from the three sons of Levi, Gerson, Kohath and Merari. The sons of Gerson had charge of the tabernacle; and the tent, the covering thereof, and the hangings for the doors of the tabernacle of the congregation, and the hangings of the court, and the curtains for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof." Num. iii, 23, 26. The sons of Kohath were to "keep the charge of the Sanctuary," defined to be, "the ark, table, candlestick, altar, and the vessels of the Sanctuary, where with they minister, and the hanging, ('between the holy and the most holy,' Ex. xxvi, 31-33,) and all the service thereof," v. 27-32. The sons of Merari were to "keep the charge of the Sanctuary, and the bars thereof, and all the vessels thereof, and all that serveth thereto, and the pillars of the court round about, and their sockets, and their pins, and their cords," v. 26, 27. When the camp was to set forward, Aaron and his sons covered the

Sanctuary, composed of the things mentioned in Kohath's charge, and all its vessels, which were the furniture of the altar, table and candlestick, such as spoons, bowls, tongs, snuff-dishes, oil-vessels, censers, flesh-hooks, shovels, basins, &c., and the sum of Kohath came "to hear it," ch. ix, 4-15. It is distinctly said that when the camp set forward, the sons of Kohath should bear the Sanctuary upon their shoulders, ch. vii, 0; x, 21. In the charges of these three families of Levi we find a particular definition of the Sanctuary. The sons of Kohath had charge of all that properly constituted the Sanctuary, the things embraced in the charges of Gerson and Merari being only the *appurtenances* of the Sanctuary. In strict definition, therefore, the Sanctuary was composed of those things only which were necessary to, and *actually* used in, the work of making atonement for the people. The reader, perhaps, cannot now see the importance of defining so particularly what the Sanctuary was; but the reason for it will appear in the sequel, if the Lord permit us to pursue the subject.

This Sanctuary was called "the house of God," Josh. ix, 23; xviii, 1; Judges xviii, 31; xix, 10; xx, 19, 20, 31; xxi, 9; 1. Sam. i, 3, 7. It was his prepared dwelling place among his people,—the place of his special presence was in the most holy place of the tabernacle, on the mercy-seat, between the cherubim, (Ex. xxv, 22; Lev. xvi, 2; 1. Sam. ix, 4; 2. Sam. vi, 2,) though at the morning and evening sacrifices he met them at the door of the tabernacle of the congregation, Ex. xxix, 34-35. This continued to be the Sanctuary and house of God, till Solomon built him no house for the Sanctuary, 2. Sam. vii, 4-13; 1. Chr. xxi, xxviii, 1-10. David received the pattern for it, "by the Spirit," and gave them to his son, 2. Chr. xxi, 11-13. When Solomon had built the temple, the ark and the holy vessels were brought into it, 1. Chr. xxi, 10; 1. Kings viii, 0. While in battle or in their enemies' land, they were to pray with their faces toward this house, 1. Kings viii, 44-49, which was called the temple of the Lord's holiness, Ps. v, 7, (margin.) This Daniel did at Babylon, Dan. vi, 10. The Sanctuary being the place whence they looked for help, Ps. xx, 2, and the place of their sacrifices, it was, among the gifts of God, the centre object of their affections—a thing indispensable to the perpetuity of their peculiar polity. When the Assyrian desolated their Sanctuary, their religion was prostrated—their nationality gone. Hence Daniel's fervent interest in prayer to God, to cause his face to shine upon his Sanctuary that was desolate, Dan. ix, 17.

We feel confident that we have now presented, though briefly and doubtless imperfectly, the true view of the Sanctuary for the period of time spoken of, that is, from Moses to Daniel. No other view can be supported from Scripture. We apprehend none will be attempted, unless it be that which applies the term to Palestine; but that theory is refuted by the context of the only two texts that can be adduced to sustain it. Within three months from the time that the song was sung, of which Ex. xv, 17 is a part, the children of Israel were commanded to *make the Lord a Sanctuary at Sinai*, Ex. xxv, 8. There is not the least hint that any thing else was the Sanctuary besides that which they then made, until the Lord appointed his people a place and "planted them," 2. Sam. vi, 10-13, according to Ex. xv, 17, by the building of the temple and the establishment of the kingdom under Solomon. Its fulfilment is again recorded in Ps. lxxviii, 54, and explained in verse 60:—"And he built his Sanctuary like high palaces." Though that song may have contemplated a more remote and glorious fulfilment, yet these scriptures declare, at least, its temporary fulfilment, and they leave not a shred of plausibility for the theory that the land of Palestine was the Sanctuary—not a foothold for even an infurcate.

We come in the next place to inquire what the Sanctuary of Dan. viii, 14 is. The chronology of that prophecy makes it certain that it was not the Jewish Sanctuary, because our Saviour declared it "left desolate," Matt. xxiii, 38, the Romans "destroyed the city and the Sanctuary," about a. d. 70, and "the end thereof shall be with a flood," Dan. ix, 26—irreversibly destroyed. Yet, though the Jewish Sanctuary ceased to be the Sanctuary 1800 years ago, something else existed to the end of the 2300 days which was called *the Sanctuary*, and was at the end of that period, to undergo a change which is expressed by the word "cleansed," "justified," "vindicated," or "declared just." Do the Scriptures teach us to what the name Sanctuary was transferred from that which had been the Sanctuary under the Mosaic dispensation? We think they do. Paul, after stating the prominent parts and uses of that Sanctuary, tells us that it "was a figure for the time then present," Heb. ix, 1-9.

Of what was it a figure? On this question two positions have been taken: 1st. That it was a figure of the Gospel church; 2d. That it was a figure of heaven or something in heaven. In the epistle to the Hebrews one thing is made very clear, which if kept in view will greatly aid us in the solution of this question, viz: That Christ at his ascension entered the place of which the Jewish Sanctuary was a figure, pattern or type, and that it is the place of his ministry during the Gospel dispensation. This fact Paul places beyond all controversy. Now, if the Gospel Church be the antitype of the Mosaic tabernacle and the temple of Solomon, as many believe, then Jesus never ascended to heaven as his disciples thought he did, and the angels said he did, Acts i, 9-11; but he vanished into his disciples that "stood gazing up into heaven," and the two angels only completed the deception—he never "went away" and will never "come again," and our hope is vain; for, if there be no second coming, there will be no resurrection, no reward. "The sum" of Paul's argument to the Hebrews is: "We have such an High Priest, who is set on the right hand of the throne of the Majesty

in the heavens; A MINISTER OF THE SANCTUARY, and of the true tabernacle; which the Lord pitched, and not man." This is the only text in the New Testament in which the word Sanctuary is found, except the three that speak of the Jewish Sanctuary. And now we feel safe in stating, that there is no Scripture authority for calling any thing else the Sanctuary under the Gospel dispensation, but the place of Christ's ministry in the heavens, from the time of his ascension to the Father till his second coming. If there be, let it be produced.

May grace, mercy and peace be with you.—Amen.—Dry Den.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
ROCHESTER, THURSDAY, SEPT. 24, 1852

THE SANCTUARY.

[This is a very interesting and important subject. And we hope that it will be fully brought out by some one soon, and presented to the readers of the REVIEW AND HERALD. We give the following from the pen of O. R. L. Crozier, written in 1846.]

The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the high priest relative to the welfare of Israel. While we inquire from the scriptures what the Sanctuary is, let all carnal prejudices be dismissed from the mind. For the Bible clearly defines what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, Sanctuary, is applied to several different things in the Old Testament; neither did the Wonderful Numberer, tell Daniel what Sanctuary was to be cleansed at the end of the 2,300 days, but called it **THE SANCTUARY**, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the Sanctuary is, our only safety lies in seeking from the New Testament, the divine comment upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained.

"Then verily the first covenant had ordinances of divine service and a worldly Sanctuary, for there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shew-bread, which is called [Hagia] Holy. And after the second veil, the tabernacle which is called the [Hagion Hagion] Holy of Holies, which had the golden censor, and the Ark of the covenant; overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadowing the Mercy-seat; of which we cannot now speak particularly." Heb. ix, 1-5.

A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it, [Ex. xxv, 8,] which name covers not only the tabernacle, with its two apartments, but also the court and all the vessels of the ministry. This, Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices." Verne 9. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands." Verse 11. The priests entered the "figures" or "patterns of the true," which true are the "heavenly places themselves," into which Christ entered when he entered "heaven itself."—Verses 23, 24. When he ascended, to the right hand of the Father, "in the heavens," he became "A Minister of the Sanctuary [or Hagion Holies] and of the True Tabernacle, which the Lord pitched and not man." Chap. viii, 1, 2. That is the Sanctuary of the "better [the new] covenant." Verse 6.

The Sanctuary to be cleansed at the end of the 2,300 days, is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The True Tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God. Ex. xxv, 8. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God." Heb. xi, 10. What is its name? "The heavenly Jerusalem." Chap. xii, 22; Rev. xxi. "A building of God, an house not made with hands, eternal in the heavens." 2 Cor. v, 1. "My Father's house of many mansions." John xiv, 2.

When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down." Matt. xxiv, 1, 2. "That temple was their Sanctuary." 1 Chron. xxii, 17-19; xxviii, 9-13. 2 Chron. xxix, 5, 21; xxxvi, 14, 17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says: "In my Father's house are many mansions." John xiv, 1-3. Standing as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former.

The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, and these only, the New Testament applies the name "Sanctuary," and it does appear that this should for ever set the question at rest.

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision.

"Daniel prayed, 'Cause thy face to shine upon thy Sanctuary which is desolate.'" Chap. ix, 17. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the City wherein thou dwellest, a resemblance of thy Holy Tabernacle, which thou hast prepared from the beginning." Wis. Sol. ix, 8. 1 Chron. xxviii, 10-13. It had stood in the seventy years desolation of Jerusalem. Dan. ix.

2; 2 Chron. xxxvi, 14—21. It was rebuilt after the captivity. Neh. x, 39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superseded Moses, with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, &c., "by the Spirit." 1 Chron. xxviii, 10—13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary, and Christ, the officiating Priest. When that built by Moses was superseded by Solomon's, the Ark was borne from the former to the latter. 2 Chron. v, 2—8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the Tabernacle stood. Num. iii, 29—31; x, 17, 21. So the court in which the Temple stood was properly called the Sanctuary.—*prideaux*. We learn the same from 2 Chron. xxix, 18, 21.

"We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in verse 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Ex. xv, 17. "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established."

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "a City," [Heb. xi, 10,] a "Tabernacle," [Chap. viii, 2,] a building in the heavens. 2 Cor. v, 1. And the Lord has chosen Mount Zion in Palestine for the place of its final location. Ps. cxxxii, 13, 14. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain," [Ps. lxxviii, 54,] which was his chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not.

A view of the texts in which the word occurs will show. "Let them make me a Sanctuary." Ex. xxv, 9. "Thou shalt make the Sanctuary," [Ex. xxx, 13,] and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary." "Before the veil of the Sanctuary." Lev. iv, 6. "Carry your brethren from before the Sanctuary." Lev. x, 4. "Nor come into the Sanctuary." Lev. xii, 4. "He shall make atonement for the holy Sanctuary." Lev. xvi, 18. "Reverence my Sanctuary." Lev. xxi, 30; xxvi, 2. "Nor profane the Sanctuary of his God." Lev. xxi, 12—14. "Vessels of the Sanctuary." Num. iii, 31. "Charge of the Sanctuary." Num. iii, 32, 38. "They minister in the Sanctuary." Chap. iv, 12. "In the Sanctu-

ary and the vessels thereof." Verse 10. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it." Chap. iv, 15; vii, 9; x, 21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary." Chap. viii, 19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary." Chap. xxviii, 1. "He hath defiled the Sanctuary of his God." Chap. xix, 20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord." Jos. xxiv, 26. "All the instruments of the Sanctuary." 1 Chron. ix, 20. "Build ye the Sanctuary." Chap. xxii, 19. "Governors of the Sanctuary." Chap. xxiv, 5. "The Lord hath chosen thee to build a house for the Sanctuary." Chap. xxviii, 10; 2 Chron. xx, 8. "Go out of the Sanctuary." Chap. xxvi, 18; xxix, 21; xxx, 8. "Purification of the Sanctuary." Chap. xxx, 19; xxxvi, 17.

I have given nearly every text, and I believe every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor any land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," [Judg. xviii, 31; 1 Sam. i, 9—24,] and was pitched at the city of Shiloh at the time of dividing the land; [xviii, 1, 10,] hence, it was called the "Tabernacle of Shiloh." [Safety and happiness.] Ps. lxxviii, 60. The Lord foretold it when the Philistines took the Ark [1 Sam. iv, 3—11] and delivered his strength into captivity, and his glory into the enemies' hand. verse 21.

"It was brought back to Kirjath-jearim, [1 Sam. vii, 1, 2,] thence to the house of Obadedom, thence to the City of David which is Zion. [2 Sam. vi, 1—19; v, 9,] and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple, [1 Kings viii, 1—6,] which was built in Mount Moriah near Mount Zion, 2 Chron. iii, 1. The Lord has chosen Zion to dwell in at rest for ever; [Ps. cxxxii, 13, 14,] but as yet he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have "mercy on Zion" and build it up; then Jerusalem, upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down." Ps. cii; xxxiii, 20. And then "the people shall dwell in Zion at Jerusalem." Verses 18, 19.

The Song of Moses [Ex. xv] is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in their midst, and is built and forms a part of the City whose name is, "The Lord is there."

OUR PRESENT POSITION.

There has never been a time since we first embraced the Advent faith, that our position lacked no clear and satisfactory as at the present. Our pathway, like "the shining light that shineth more and more unto the perfect day," is brightening at every step we take. This was to be the portion of the "just," who, in the waiting, watching time, should "live by faith."

THE 2300 DAYS.—This prophetic period has been, and still is, the main pillar of the Advent faith. It is, therefore, of the utmost importance that we have a correct view of the commencement and termination of this period, in order to understand our present position.

B. C. 457, was the year presented, and clearly proved by Brother Miller, as the true date for the commencement of the 2300 days. It was published to the world by every Second Advent paper in the land, by books, and by public lectures, as the true date. The proof was so very conclusive that those who examined the point with candor embraced it at once. Learned opponents did not, and could not, show that we were incorrect in dating the 2300 days from B. C. 457. With this clearly ascertained date for the commencement of the main pillar of the "original" Advent faith, leopards went forth united to give the judgment last cry. This was the date written upon the "chronological chart of the visions of Daniel and John, published by J. V. Himes, 14 Devonshire St."

It was the united testimony of Second Advent lecturers and papers, when standing on "THE ORIGINAL FAITH," that the publication of the chart was a fulfillment of Hab. ii, 2, 3. If the chart was a subject of prophecy, (and those who deny it leave the original faith,) then it follows that A. C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that "the vision" should "tarry," or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.

There is a seeming contradiction in the language of the Prophet—"though it tarry, wait for it; because it will surely come, it will not tarry," which may be explained only by Second Advent History.

"Write the vision, and make it plain upon tables, that he may run that readeth it. [This was fulfilled when the first published time was made plain upon the chart.] For the vision is yet for an appointed time, [Mark this. There is "appointed time" connected with the "vision" made "plain upon tables;" and what one it refers to, but the vision of the 2300 days of which it is said, "when thou up the vision for it shall be for many days," "the time appointed was long," and "as the time

appointed the end shall be,"] but at the end it shall speak, and not lie; though it tarry, [means to tarry, by reaching into 1844, beyond the first published time,] wait for it; because it will surely come, it will not tarry."

Here we will give extracts from the "Advent Shield" No. 1, published May, 1844, pages 122—124. This is a standard work for Advent believers, and presents their unanimous view of their true position at that time.

"Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God forewarn his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii, 1—3,) when he says, "I will stand upon my tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved," or as it reads in the margin "argued with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," (the seven times) "but at the end [of the prophetic periods] it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of the prophetic times, beyond which,] "it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in Hebrews x, 36—38. "For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Savior, when the Bridegroom tarries—Matthew xxv, 5, to which the kingdom of heaven should be likened when "that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken."

"We believe it was in view of such an apparent tarrying of the vision that the apostle James said, "Be patient, therefore, brethren, unto the coming of the Lord, be ye also patient; establish your hearts, for the coming of the Lord draweth nigh," and "Behold the Judge standeth before the door."

And we believe it was in anticipation of the passing by of the expected time that our Saviour admonished us, in the 13th of Luke, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately." "Ye wait implies a passing by of the time; for till that we do not wait. Therefore our Lord adds:—"Blessed are those servants, whom the Lord when he cometh shall find watching."

If the vision did not speak in the autumn of 1844, then it never spoke, and never can speak. It was then so clear as the noon-day sun, that all the evidence that was brought to prove that the 2300 days would end in 1843, proved that they would end in the fall of 1844. It was proclaimed everywhere, "it will surely come it will not tarry." The vision spoke in language not to be misunderstood, nor soon forgotten, though many would be glad to blot the facts in the mass from the history of the past.

"Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." We believe that the appointed time did not tarry, that the vision did speak in 1844, and that the time for cleansing the Sanctuary then came. This we will examine in another place.

We copy the following important testimony on time, from the "Advent Herald" for November 13, 1844.

"1843,
This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eyes upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come. Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologists assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologists B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 577 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far late A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to so many full years before Christ, as the years in which we have always respectively commemorated each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend so much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point.

The "Herald," however, soon left this position, which perfectly harmonized in past course in teaching the time, 1843, the tarrying time and the Midnight Cry, and took an intermediate position relative to time. That the 2300 days would probably terminate somewhere between that time

and 1847, was called a "safe position." Joseph was said relative to "doubtful chronology," and a space of four years in which chronologists did not agree. The year 1847 came and passed by; yet the "Herald" was far from acknowledging that the 2300 days were ended. Those who stood on the "original Advent faith," as presented in the above extract from the "Herald," and contended that the 2300 days ended in the autumn of 1844, were held up, by many Advent preachers and papers, to public notice, as fanatic, and they were classed with Mormons, Shakers, &c. &c.

But the "Herald," after saying so much in a "safe position" of indefinite time, and "doubtful chronology," has returned to its old position relative to the 2300 days, and has, with the most conclusive evidence, settled the question, that the 2300 days commenced B. C. 457. Here we give an important extract from "Lecture on chronology," "Advent Herald" for March 2, 1850.

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Christ, a clearly ascertained date. From this period downwards we have the undisputed Canon of Ptolemy and the undoubted era of Naxos, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twelfth years of Artaxerxes. Four hundred and ninety years, beginning with the 7th, must commence in B. C. 457, and end in A. D. 34. Commencing in the 40th, they must commence in B. C. 444, and end in A. D. 34. As no event occurred in A. D. 34 to mark their termination, we cannot reckon from the 20th; we must, therefore, look to the 7th of Artaxerxes. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the 7th of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentile harmonies with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."

We will here give another short extract from the "Herald" which is to the point. The article is headed, "THE DATE OF THE CRUCIFIXION." It establishes an important point, that the crucifixion was A. D. 31.

"At the death of Christ, God ceasing to have pleasure in 'sacrifice and offering and burnt offerings and offering for sin,' it follows that his death caused 'the sacrifice and oblation to cease.' (Heb. ix, 27;) and this, as predicted, was 'in the midst of the week.' This falling in A. D. 31, the last week could not extend beyond A. D. 34, which would be the latest point to which seventy weeks, 490 years, could be extended from B. C. 457—the seventh year of Artaxerxes Longimanus. Thus with the crucifixion in A. D. 31, all the dates harmonize, which cannot be said, if placed at any other time."—Herald for Aug. 24, 1850.

Now if the crucifixion was in the spring of A. D. 31, in the "midst" (middle) of the seventieth week, so clearly shown by the "Herald," then it follows of necessity that the seventy weeks, 490 years, terminate at A. D. 34. For three and a half years, the last half of the week of seven years, would reach to that point of time. As the seventy weeks, or 490 of the 2300 years, terminated in the autumn of A. D. 34, then the remaining 1810, after the seventy weeks are "cut off" certainly terminated in the autumn of 1844. Really, the "Herald" should not consider us heretics for honestly believing what they have so clearly taught, and established, relative to the main pillar of the Second Advent faith!

It will not be denied that this calculation of the 2300 days, that they commenced B. C. 457, was the foundation of the judgment hour cry, [Rev. xiv, 6, 7,] by the angel dying in the midst of heaven. This cal-

culation of the days was the burden of the first angel's message. Therefore, consistency shuns us up to the faith that when that calculation ran out the message ceased. Shall we admit that the first message is now being given by those who virtually acknowledge that its very foundation, the 2300 days, ended in 1844? Certainly, we shall not. None will fail to see the utter folly of such a position. Then we say that those who have proved the commencement of the 2300 days B. C. 457, the crucifixion A. D. 31, have virtually acknowledged the days ended, and the first angel's message [Rev. xiv, 6, 7,] fulfilled more than six years since.

It being evident that the burden of the first angel's message [Rev. xiv, 6, 7] was delivered, and that it closed up for the world more than six years since, we certainly have just cause to look to the history of this point, and to the present, for the fulfillment of the second and third angels. True, the "evangelizing-gospel" has not lost its power to affect the hearts of those who are still within the reach of mercy, and salvation; but that it has ceased to arouse and move men to repentance as in 1843, no sane man will deny. Then the message was proclaimed everywhere, and everywhere felt. Then its preachers were perfectly united in faith, in feeling, and in their course of action. Now those who profess to be still giving the same message, are very much limited in their sphere of action; for, but few have any interest in the doctrine. And, what makes their case look really "wretched and miserable" is the fact that the work of many of them, for months past, has been to "bite and devour one another." They are, therefore, being "consumed one of another."—Yes, they have successfully exposed each others faults to the scoffers of these last days, and have, in a most conclusive manner, proved to the scoffers of "the blessed hope," that many who are still professing to give the judgment hour cry, are deceptive and wicked men. If any question the above statements, we invite them to peruse the scandalous pamphlet, entitled, "The trial of J. V. Himes before the Chardon Street Church, &c. by Prof. J. P. Westcott and Elder George Needham." Then read the reply in "The Supplement to the Advent Herald," and also the "Vindicator," by Westcott, Needham, and others, and you will say "that the half was not told" you.

We fully believe that the great trouble with these men is, that they set themselves to work to "re-arouse the sleeping churches," after they had done all their duty to them faithfully, and after God had said, by his Spirit and Providence, let them alone. Many of them declared their work done. Their sinking cause, their course for six years past, and their present condition afford abundant evidence that God did not set them to work to do over again, what they had once well done. When God was with them, and when his hand was seen in the great work, the judgment hour cry went forth with power until the first published time closed, and thousands joyfully received the glad tidings of the coming kingdom of God. But when men undertake, woe to the Spirit of the great God, "to re-arouse the sleeping churches," we see the sad reverse.

When the Spirit of God spoke through feeble clay, then the trumpet gave a certain sound. Ten thousand voices were raised in sweet harmony to swell the last note of warning to the churches and world, until the work was finished. Then feeble man was seen "in the field again," with human energy, trying "to re-arouse the sleeping churches," that had fallen into a perpetual sleep. Loud calls were heard for others, who had confessed their work for the world forever done, to give up the mighty work of God in 1843 and 1844, as a "mistake," "a mismerman," &c., and to enter "the field again." Now we enquire, what has been the result? The history of six years past will tell the sad story.—Spiritual death has followed. Thousands who were consecrated to God,

*More let it be remembered, that this is the man that stated that God had shown him that all the commandments of God were abolished.

had living faith in the Advent, six years since are now buried up in the spirit of the world. They have taken their sacrifices from the altar, and have lost their faith, by reason of the darkness and uncertainty which has been thrown over the whole Advent movement, and they are now prepared for the coming of Christ.

True, some have professed conversion to God, and to the Advent faith since 1844, enough to fulfill the words of the Prophet, [Isaiah 5, 7.] "they have begotten strange children." But it will not be denied that some one has embraced the faith (on have given it up. In many towns of emigration, where there were hundreds, once happy in the "blessed hope," now but two or three, if any, can be found who profess any faith in the Advent.

Most of the shepherds, instead of feeding the flock with meat in due season, left them to perish, and went out "to re-arrange the plumb-line." Many of the previous flock could not unite with them to end, or do over again, what find had finished. And being described as "thrust" by these shepherds, they were left to fall under wrong influences, and in take the opposite extreme, and embrace such gross errors as modern spiritualism, &c. But—Glory be to God! we are now turning to see the fulfillment of his precious promise, "I will seek out which was lost, and bring again that which was driven away, and all bind up that which was broken, and will strengthen that which was weak." *Ezek. xxxiv, 16.*

Those that profess to be still giving the judgment hour cry, and reject the Advent movement up to 1844, occupy a singular position. For if they are right now, then the angel with the "everlasting gospel" did not start right. And for some half dozen years, up to the autumn of 1841, he did not correctly understand his message; but labored under a "MISTAKE." And being under the influence of misapprehension, or error, he caused a false excitement which has destroyed the confidence of those that dwell on the earth, "to whom he was to preach, in his message. Therefore the message of the angel had to be corrected, and with the new edition of it, the plumb-line churches are to be "re-arranged."

Again, according to their singular position, the thousands of conversions, before 1844, the great love and study of the Bible, and the holy, happy, united and unswerving state of the (so called) deluded ones, who believed that Jesus would come in 1843, and again at the tenth day of the seventh month, was the fruit of "misapprehension," or to use their mild term, "a mistake." And that, under the present circumstances, when contention, betraying and deceiving one another, darkness and death is among them, they are accomplishing the purpose of God, in the judgment hour message!

Our object in these remarks, is to expose the absurdity in the position of those who reject the present truth, and still profess to stand on the "original faith." We would, with deep feelings of humiliation, thank God that our present position is clear and harmonious; and that we can show a more excellent way. Our position is clearly marked out in the word of God. The fourteenth chapter of Revelation is one of those dear prophecies which show plainly our whereabouts.

The first angel, of verses 6 and 7, has made his flight. He delivered the burden of his message, and gave place to the second that "rejoice" more than six years since. "And there FOLLOWED another angel, saying, Babylon is fallen, is fallen." Mark this. Both angels were not making their flight, and declaring their messages at the same time. No, no. The second "followed," after the first had given the burden of his message. Have we heard such a message, in the order presented in this chapter? All Advent believers are compelled, by reasons of fact, in their own experience, to acknowledge that we have. Is not this important "way-mark" we do not have to refer to old dusty volumes of history, but to a holy, living experience, wrought in us very beings by the Holy Spirit, and the plain word of God? We loved, felt and proclaimed the cry ourselves, and in obedience to the word from heaven, "Come out of her my people" we came out from her sectarian churches.

"And the third angel followed them, &c." Here we learn that the third angel follows the other two, that he does not go on his mission with the others, but follows, after they have finished their work. Now if the first has been sounding for some dozen years up to this present time, and is to continue, as some teach, until the Advent, then we ask you, to show us when and where the second and third angels are to deliver their solemn messages. No one will say, in harmony. Then they must give up their error, that the first is to continue

until the coming of Christ, and give the second and third angels their proper places. Thus our past experience and present position is a perfect harmony. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Then comes the solemn message of the third angel. By "the patience of the saints" we understand to be meant their trying, waiting time, after the termination of the 2300 days. The burden of the second angel's message was delivered prior to the fall of 1844. There the celebration of the prophetic time run out, and the great disappointment to all that loved the appearing of Christ, then came. Since that point of time our faith and patience have been severely tried.

But in this time of deep trial and affliction of soul, for our comfort and strength, we hear the cheering voice of the third angel, saying, "Here is the patience of the saints." Amen! It is so! Paul testifies to this point as follows. "Cast not away therefore your confidence, [in the Advent movement,] which hath great recompense of reward. For ye have need of PATIENCE, that after ye have done the will of God, [in giving the first two messages,] ye might receive the promise." This declaration "Here is the patience of the saints," is however but a part of the present truth. The angel continues, "Here are they that keep the commandments of God." He does not say, here are they that keep nine of the commandments; neither does he say, here are they that keep the "New Testament commandments," or the "law of grace." Such unscriptural language, so commonly used by those that oppose the Sabbath of the Lord our God, is not found in his message. But he proclaims the existence of a people, in the time of "the patience of the saints," that keep the "commandments of God." They certainly observe the Sabbath, for the law that enjoins it, is one of the commandments of God. Who will deny this? No one will assert that the fourth commandment is not one of the commandments of God.

The class of Christians mentioned by the third angel are those who went forth to meet the Lord; were disappointed in not seeing him at the end of the days; and in their disappointed situation, and time of "patience" are keeping the Sabbath of the Lord our God. Glory to God! we met them! They are our dear brethren and sisters "in the kingdom and patience of Jesus Christ"; who claim the right of following the example of the followers of Jesus, who "rested the Sabbath-day, according to the commandment," after "the hand-writing of ordinances" was nailed to the cross.

OUR PRESENT POSITION.—[Continued.]

THE SANCTUARY:—Daniel was told that the cleansing of the Sanctuary would be at the end of the 2300 days. "Unto two thousand and three hundred days: then shall the sanctuary be cleansed."—Dan. viii, 14. There is no intimation of a space of time between the end of the days and the cleansing of the Sanctuary. Whatever it may be, the work of cleansing it immediately follows the end of the days. Now if the 2300 days commenced A. C. 457, as published to the world by Adventists up to 1844, and as clearly shown by the "Advent Herald" of 1850, then they terminated in 1844, and we, as consistent men and Christians, should look to that point of time for the work of cleansing the Sanctuary to ensue.

If the days ended in 1844, and we believe that they did, then, certainly, the Sanctuary to be cleansed at their end is not the land of Canaan, for the simple reason that that land is not being cleansed. Therefore, it is irrelevant to hold on to the view that the land of Canaan is the Sanctuary, while successfully proving the commencement of the days A. C. 457, the crucifixion in the spring of A. D. 31, consequently the end of the seventy weeks in the autumn of A. D. 34, and the termination of the 2300 days in the autumn of 1844. We do not believe that there is a blank space of already more than six years between the end of the days and the cleansing of the Sanctuary.

By a careful investigation of this subject we have been led to believe that the Sanctuary, mentioned in Dan. viii, 14 is not the land of Canaan; but the New Jerusalem Sanctuary spoken of by the Apostle as follows: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the SANCTUARY, and of the true tabernacle, which the Lord pitched, and not man."—Heb. viii, 1, 2. In fact we do not know of one text of Scripture in all the Bible where the land of Canaan is called the Sanctuary.

The definition of the word Sanctuary is, "a sacred place." The land of Canaan is not such a place. No one will attempt to prove that it is. We are aware that many are ready to reject the view that the Sanctuary is to be cleansed at the end of the days in heaven, for want of information on the point, for, say they, "there can be nothing that needs cleansing in heaven." We will here give one text from Paul's clear commentary on the law, where he speaks of the earthly and heavenly Sanctuaries, and will answer the objection more fully in another place. This one text, however, fully answers the objection.

"It was therefore necessary that the pattern [worldly Sanctuary] of things in the heavens should be purified [purged]. . . . [The] high priest [Christ] with these; but the heavenly things themselves [heavenly Sanctuary] with better sacrifices than these."—Heb. ix, 23. Here we see that the "heavenly things," which can refer to nothing but the Sanctuary in heaven, was to be "purged," "cleansed," by "better sacrifices" than those of the law. They were to be cleansed by virtue of the atoning blood of the Son of God. Those, therefore, who are at war with the idea of the heavenly Sanctuary being cleansed, differ widely with the Apostle Paul, and are at war with his comment on the law.

The word Sanctuary occurs more than one hundred times in the Bible, and in most cases it applies to the tabernacle and temple of the Jews, sometimes to a part, and sometimes to the whole. It is mentioned four times in the New Testament, all in the epistle to the Hebrews. In chapter ix, 1, 2; xiii, 11, it refers to the Sanctuary of the first covenant, and in chapter viii, 2, it applies to the second covenant Sanctuary, which the "Lord pitched" in heaven. In three texts only [Ex. xv, 17; Ps. lxxviii, 54; Isa. lxxiii, 18] it is supposed by some that the word Sanctuary applies to the land of Canaan. But by a close examination of these texts we may see that such a view rests upon a more supposition. The "Advent Herald" for April 27, 1850, says:

"What are we to understand by the 'cleansing the sanctuary?' To understand this correctly we must ascertain what is meant by 'the sanctuary.' The word sanctuary is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple.—Heb. ix, 2. 2. The different apartments of the temple.—Jer. li, 61. 3. The temple itself.—1 Chron. xxii, 10; xxviii, 10. 4. Places of worship generally, true or false.—Amos vii, 9; Eze. xlviii, 10; Dan. viii, 11. 5. Heaven is called the sanctuary.—Ps. cii, 10. 6.

The promised land.—Ex. xv, 17; Ps. lxxviii, 54; Isa. lxxiii, 18. 7. The tabernacle of God in the heavenly state.—Eze. xlviii, 80, 86.—These are the principal significations of the word sanctuary, in the word of God. According to which of these significations is the word to be understood in the text before us? I think the most obvious sense is that which points out the promised land; for it must be evident to every one that the sanctuary here spoken of must be capable of being "trampled under foot," and of being "cleansed," and as I think we shall see, of being cleansed at the coming of Christ and the resurrection of the righteous dead. The text should also be understood in a sense that will harmonize with other cases in which the word is used by Daniel in particular, with the views of the other prophets, and the word of God generally."

With the first four, and the seventh and last, "significations" of the word Sanctuary, as given above, we agree. The texts are plain and afford positive testimony; but with the fifth and sixth we widely differ. There is no positive testimony that "heaven" is called the Sanctuary. That God's Sanctuary, the "true Tabernacle which the Lord pitched, and not man," the "greater and more perfect Tabernacle" of which Christ is a "minister," is IN HEAVEN, we have abundance of plain Scripture testimony. See Heb. viii, 1-4; ix, 11, 23, 24; Rev. i, 12, 13; xii, 10; xv, 5. The text referred to above, to prove that heaven is called the Sanctuary, is as follows: "For he hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth."—Ps. cii, 10. *

The most natural, and the obvious meaning of this text is, that the Sanctuary, from the "height" of which the Lord "looked down" to "behold the earth," is the "Temple of God in heaven" in which "we see" the "ARK OF HIS TESTAMENT." This view is sustained by a mass of plain Scripture testimony, while the other view has only an inference from Ps. cii, 10, to sustain it.

We object to the sixth definition of the word Sanctuary, that it is "the promised land," because that view has no other foundation than weak and unwarrantable inferences from only three texts of Scripture. We have never seen but three texts quoted to sustain this view. Those we will now examine.

The first is Ex. xv, 17, "Then shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." This is a part of the prophetic song of Moses sung by Israel upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfillment is declared in Ps. lxxviii, 54, which is the second text claimed as proof that the promised land is the Sanctuary. "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." Cruden says—"By Sanctuary here [Ex. xv, 17] may be understood the temple on Mount Moriah, which God would certainly cause to be built and established."

This view is shown to be correct from the context of Ps. lxxviii, 54. Adam declaring in verse 51, that God brought his people to the border of his Sanctuary, the Psalmist in verses 68, 69, tells us where the Sanctuary was which his hands established, as follows. "But chose the tribe of Judah, the Mount Zion which he loved. And he BUILT his SANCTUARY like HIGH PALACES." The "border," or "place" of the Sanctuary, where God planted his people, was one thing, and the Sanctuary itself, which he caused to be built "like high palaces," was entirely another thing. The people were planted, and dwelt in the former, but God dwelt in the latter, among his people. "The Lord spake unto Moses, saying, Speak unto the children of Israel: . . . Let them make me a sanctuary, that I may dwell among them." That Sanctuary was "a sacred place." There the Lord placed his name, and manifested his glory. It is clear that no other Sanctuary is brought to view in Ex. xv, 17; Ps. lxxviii, 54, than the pattern of the "true Tabernacle" in heaven, which God caused to be built "like high palaces." Why should we confound the "border" or "place" of the Sanctuary, which was the promised land, with the typical Sanctuary itself? Certainly there is no necessity for so doing. And there is no more propriety in such a course, than there would be in saying that a house, and the yard or farm around it were one and the same thing. And to say that Ex. xv, 17; Ps. lxxviii, 54, which speak of "the place," and "the border" of the Sanctuary, as well as the Sanctuary itself, prove that

The promised land to the Sanctuary, is equal in asserting that a farm and a house are only a house. We use this simple figure to make the error, that the land of Canaan is the Sanctuary, appear in its true light. We see that these two texts, when examined by the light of truth and reason, are found to contain, in themselves, sufficient proof to corroborate the view that the promised land is called the Sanctuary.

The other text that is quoted to sustain this position is Isa. lxxiii, 16. "The people of thy holiness have possessed it [the promised land], the inheritance"; but a little while; our adversaries have ridden down thy sanctuary." The history of the Jews shows a perfect fulfillment of this text, therefore, the Sanctuary mentioned in the text refers to the typical Sanctuary.

There is no more necessity for, or propriety in, confounding the "inheritance," with the Sanctuary in this text, than in Ex. 27, 17, and Ps. lxxviii, 84. It is true that the "tribes" of Israel "possessed" the promised land "but a little while," and it is also true that their "adversaries" did tread down their Sanctuary, by despoiling and demolishing their Temple.

Says the "Herald,"—"It must be evident to every one that the sanctuary here spoken of must be capable of being 'traded under fore,' and of being 'cleared.'"

No one believes that the words "trodden under foot," and "trodden down," mean that the saints land of Canaan has been literally trampled down by the feet of wicked men, any more than the text, "I will tread down the people in mine anger," Isa. lxiii, 6, means that the Almighty is to literally trample on men. Those that teach that "the promised land" is the Sanctuary must, therefore, admit that the words "trodden under foot," and "trodden down," are figurative expressions, and mean that the promised land has been overrun with "the wicked agents of its desolation." Then they should not object to our using the expressions figuratively, in applying the words "trodden down" [Isa. lxiii, 16] to the typical Sanctuary, and the words "trodden under foot" [Dan. viii, 13] to "the true Tabernacle" or "Sanctuary" in heaven.

It may be said that the heavenly Sanctuary is not "capable of being trodden under foot." But we ask, is it not as capable of being trodden under foot as "the Son of God," who is the "MINISTER" of the same Sanctuary? Says Paul:

*Of how much more preciousness, suppose ye, shall he be thought worthy, who hath **TRODDEN UNDER FOOT THE SUN OF GOD**, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?—(Heb. x. 29.)

We say, then, that the Sanctuary in heaven has been trodden under foot in the same sense that the Son of God has been trodden under foot. In a similar manner has the "holy," the true church, also, been trodden down. Those who have rejected the Son of God have trodden him under foot, and of course have trodden under foot his Sanctuary.

The Catholic Church have troubled under God, not only the "Holy City," but the Sanctuary, and its Minister, or Priest, "the Son of God." Rome has been called "the Holy City," and the "Eternal City," which was only be said of the City of the living God, the New Jerusalem.

The Pope has professed to have "power on earth to forgive sins," which power belongs to Jesus in *Calvary*. The people have been taught to look to "the man of sin," seated in his temple, or so Paul says—"as that he as God sitteth in the temple of God," &c.—instead of looking to Jesus, seated on the right hand of the Father, in the heavenly Sanctuary. In thus turning away from Jesus, who alone could forgive sins, and give eternal life, and in bestowing on the Pope such titles as MOST HOLY FATHER, they have "troubled under him the Son of God." And in calling Rome the "Eternal City," and the "Holy City," they have troubled down the City of the living God, and the heavenly Sanctuary. The "best," the true church thus have looked to Jesus in the true Sanctuary for pardon of sin, and eternal life, but, as well as their living Lord and his Sanctuary, been troubled under him. Yes, the true worshippers have been rejected and perverted, and some of the brightest "stars," or gospel ministers, in the church have been "stamped upon," by the little horn.

The Protestant sects, with their spiritualizing views, in denying the existence of the person of God the Father, the personality of the "Son of God," the literal City and Sanctuary, have also acted their part in leading under and the Sanctuary.

Adventists who reject the true Scripture light on this subject, and teach that the Sanctuary to be cleansed at the end of the 2300 days is the "promised land," notwithstanding they have not one text to prove it, are also engaged in this work of treading under foot the Sanctuary.

It is supposed by some that the heavenly Sanctuary is now capable of being cleansed, for the reason that there can be nothing filthy in heaven. But we are aware that this objection is often urged for want of an understanding of this important subject. No sane person believes that the heavenly Sanctuary needs cleansing from physical uncleanness, so we would cleanse a room or a garment. The type will give light on this point. And here we will observe that we have the example of our Divine Master, and the Apostle Paul, for entering to the type. Said Jesus to his disciples,—

"These are the words which I spoke unto you, while I was yet with you, that all things might be fulfilled in which were written in the LAW OF MOSES, and in the prophets, and in the psalms concerning me." — Luke xiv. 24.

When Paul was a prisoner at Rome, he "called the chief of the Jews together," "unto his lodging," "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the LAW OF MOSES, and out of the prophets."—Acts xxviii. 23. Here we see that Jesus and Paul both refer to Moses, evidently to the law of types. And we believe that of those who preach Christ would more closely follow the example of the Great Teacher, and the Apostle Paul, and trace each shadow to its glorious substance, the "good things to come," the true light would shine all about them. And they and their hearers would be enlightened and comforted, as were the two lonely disciples traveling to Emmaus, who exclaimed, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" But some that profess to preach Christ at this day are, no doubt, much more blind and "slow of heart" to believe, and guilty than those that Jesus rebuked as follows:

"O God, and who of us can believe all that the prophets have spoken! Ought we not to have suffered these things, and to enter into his glory? And beginning at MOSES and all the prophets he expounded unto them in all the scriptures the things concerning himself." — Luke xiv. 25, 26, 27.

The typical Sanctuary (see Lev. xvi.) was cleansed, not from physical uncleanness, but from the stain of Israel.

"And he shall make an agreement for the holy [at first, *place*, is supplied,] delivery of the most precious of the children of Israel, and lay down their transgression in a sin offering."—Verse 10.

The lowest of all was cleansed once a year, then on one entered it, and even the high priest, till a year had expired, when it needed cleansing again. This is sufficient to show every sinner that the cleansing of the typical, and also the antitypical, Sanctuary is the removal of the sins of God's people from it. This is done in the type and antitype, by the people first confessing their sins, second, the priest makes atonement for their sins and cleanses them on the head of the scapegoat, and third, they are borne away into the land of sepulture. Then the Sanctuary is "cleansed." We have said, agree to examine this subject in a thorough manner, therefore, we refer the reader to the "Advent Review," a pamphlet of 48 pages. Pages 37-44, contain a clear and valuable exposition of the atonement, by O. R. L. Crozier. We would also refer the reader to a divine comment on the law. It is the Apostle Paul's Epistle to the Hebrews, from which we will here give a few ex-

A Few of the things which we have spoken this is the sum: We have said a high price, who is set on the right hand of the throne of the Majesty in heaven, a minister of the Sanctuary, and of the heavenly things, who is Lord of angels and men. . . For if he were of earth, he should be a priest, as these to positive proof that Christ's priesthood was not fulfilled on earth in the time of the first advent, but that it was to be fulfilled in heaven, after his ascension; proving that there are priests that offer gifts according to the law. Who have said the example and shadow of **HEAVENLY THINGS**, as Moses was made witness of God when he was about to make the tabernacle; for we (saith he) that make these things after the pattern showed to them in the mount. Hebrews, VIII, 5.

The "pattern" that was shewed to Moses was the "TRUE TABERNACLE," or Sanctuary in heaven, of which Christ is now a "Minister" or Priest. Did Moses ever find, and follow the "pattern?"—he certainly did. Then what overwhelming evidence we have before us that the type is a perfect guide to the substance, a guide to lead us to the true type of the priesthood of Christ in the heavenly Sanctuary.—

[illegible]

These things mentioned by the Apostle were all made according to the pattern showed to Moses while in the Mount. The place for the "candlestick" was in the Holy. John, therefore, had a view of Jesus while ministering in the Holy Place of the heavenly Sanctuary, a mediator for all the world.

"And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks: [And then they make the seven lamps thereof; and they shall light the lamps thereof, &c.—Ex. xxv, 37.] And in the midst of the seven candlesticks, one like unto the Son of man, &c.—Rev. i, 12, 13.

John also saw, while looking down the stream of time, in prophetic vision, to the sounding of the seventh angel, Jesus our Great High Priest move aside the second veil, and pass into the Most Holy, where "was seen the ark containing the ten commandments," or to use Paul's words, "the tables of the covenant."

"and the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."—Rev. vi, 19.

Will any one try to spiritualize these things? and say that there is no literal Sanctuary, with its Holy, and Most Holy, the Ark containing the ten commandments, the candlestick, &c., in heaven? Such as do this can as well spiritualize the "Son of man," seen by John, and deny his personality. We have seen the sad fruits of the spiritualizing system, and have also seen that it is safer to take the word of God as it reads.

"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands." "It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Heb. ix, 11, 23.

These extracts from the epistle of Paul to the Hebrews, (who understood the law,) make the subject clear. Moses made the Tabernacle, with its apartments and furniture, according to the pattern showed him in the mount. That pattern was the "true Tabernacle" in heaven, with its apartments and furniture. Man of infirmity ministered in the worldly Sanctuary, but the Son of God in the heavenly. The worldly Sanctuary was cleansed yearly by the blood of beasts, but the heavenly, at the end of the 2300 days, by virtue of the blood of the Son of God.

The following is from "Advent Herald," Sept. 1, 1850:—

"B. R. Year.—We have an new light respecting the connection between the 70 weeks and 2300 days. The only argument against their connection is, the passing of the time. Why that is passed is a mystery in so, which we wait to have revealed. Should we bear any countenance for explaining the discrepancy of, we shall be proud to present them. In the meantime, we can substitute no guess or supposition, which may be wrong, and only mislead. We leave that to others."

As long as the "Herald" holds on to the unscriptural view that the promised land is the Sanctuary, "the passing of the time" will still remain a "mystery." But let the Herald take the plain scripture view of the cleansing of the Sanctuary, and the "mystery" is at once explained, and explained as to be perfectly harmonious with the Advent movement in the past. Certainly their present practice is a "mystery," and must remain such, unless they change their views very much on some points. Well, what can the "Herald" do to explain this "mystery," so as to be able to give satisfactory light, to answer the inquiry that is now being awakened on this subject? Many are saying, "Watchmen what of the night," and they will not be satisfied, by being told that why the

time "has passed remains a mystery," &c. Will the "Herald" try to prove that the 2300 days will end at some future date? This we think it will not do; for it has already proved, beyond all controversy, that the days began a. c. 457, and terminated in 1844. And it has, for a few years, been opposed to this perpetual stretching out the 2300 days, from spring to fall, and from fall to spring. All must see that such a course must disgust the people, and destroy the faith of those who are thus flattered on, from one point of time to another, to find the end of the days, and are sudden disappointed. We see no way to explain this "mystery" but by the light of present truth. The belief that the Sanctuary to be cleansed at the end of the 2300 days is the promised land, and that it is to be cleansed at the coming of Christ; and that the 70 weeks commenced a. c. 457, consequently, the 2300 days terminated in 1844, certainly must be a "mystery" to those who live in 1851!

Dear brethren and sisters, we will humbly thank our gracious Father that in the present truth there are no such mysteries, and contradictions, as are seen in the position of those who reject their past experience, and present light. Amen.

W.

THE PARABLE, MATTHEW XXV, 1-12.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made. Hold the bridegroom cometh, go ye out to meet him. Then all these virgins awoke, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered saying, No, lest there be not enough for us and you; but buy ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, lord, open to us. But he answered and said, Verily, I say unto you, I know you not."

Many have desired to obtain a correct account of an eastern marriage that they might better understand this parable. But let it be distinctly understood that our Saviour has here given us the desired history, and testifies that the kingdom of heaven shall be likened ["compared," Campbell's translation] unto it. But when shall the kingdom of heaven be likened, or compared to an eastern marriage? Our Saviour says, "Then shall the kingdom." &c., showing beyond all doubt that there is some definite period in the history of the church where the parable may be applied. If the parable applies to a definite period, it is of the utmost importance that we understand what period it does apply to, so as to make a right application.

The twenty-fourth and twenty-fifth chapters of Matthew are one connected discourse. In this discourse our Lord has pointed out the most important events, with which the Christian Church was to be connected, from the time of the First to the Second Advent. Such as the destruction of Jerusalem, and the Papal persecution of 1230 years. Next the special signs of the Second Advent, the darkening of the sun and moon in 1780, and the falling stars in 1833. Our Lord next points out two classes of servants. One class is represented by the "faithful and wise servant" who gave to his master's household "meat in due season." The other class of servants is represented by the "evil servant" who was saying "in his heart, My lord delayeth his coming," was eating and drinking with the drunken, and was smiting "his fellow-servants." Those who have had any experience in the Advent, know that two such classes of servants as are pointed out by Christ have appeared. The wise and faithful servants seeing by the prophetic periods, and the signs of the times, but especially the signs in the sun, moon and stars, that Christ was soon coming, gave the warning to the church and world. This warning message called out and manifested the other class of servants who first said in their heart, "The Lord is not so soon coming, then they began to 'amuse' those who were proclaiming the coming of the Lord, and by this time they were united with every class of wicked men on the earth—eating and drinking with the drunken.

But does not this portion of our Lord's discourse have a still more close application? The "evil servant" smites his "fellow-servants." Does not this show that both classes of servants had previously been united in proclaiming the coming of the Lord until they were disappointed? This seems necessary for them to be called "fellow-servants." One class "hold fast" the Advent, as proclaimed in its purity by all the servants united,

and still follow down the track of prophecy, and receive the warning message of the third Angel, while the other class doubt, give up the past, fall into the spirit of the world, and say in their heart, My Lord delayeth his coming, &c. Thus closes the twenty-fourth chapter of Matthew. The twenty-fifth chapter commences thus; "THEN shall the kingdom of heaven be likened unto ten virgins," &c. Thus we are brought down into the experience of those who have been connected with the Advent doctrine, and are shown where the parable applies. This conclusion is natural and irresistible.

But what shall we understand by the kingdom of heaven?—Certainly not all the component parts of the kingdom; for in this case the King, [Christ,] the territory, [New Earth,] and the subjects of the kingdom [the children of the resurrection] would all be represented as going forth, tarrying, sleeping, waking, and trimming lamps, &c. It is evident that the kingdom of heaven here can only mean what may be represented by the going forth, tarrying, &c., which must be the people of God who are interested in, and are looking for the coming and kingdom of Christ. The "kingdom of heaven" should be understood here, as it is generally used in the New Testament—then was understood it to mean as taught by Bro. Miller and the Advent teachers, with hardly an exception, and as published in all the Advent papers till the Albany Conference in 1845, that the history or experience of the living people of God is to be likened, or compared, unto an eastern marriage. It has been said that the Second Advent people have literally fulfilled Matt. xiv, 1-12. It is not so. Jesus is there giving the history of an eastern marriage. But Second Advent people were to experience a series of events which were to have a natural application to the events of the eastern marriage rehearsed by Christ. After the signs of Christ's coming should be preached, the two classes of servants should appear, "then" Second Advent history was not only to have a natural application, but was actually to be compared to the history of the eastern marriage found in Matt. xiv.

In order that the two histories may be likened or compared, some things are indispensable. First, both histories must be complete; all the events in both must be in the past. It is not possible to compare past history with what has not taken place. Second, after each event in Advent history has occurred, answering to each point in the history of the marriage, shut door, and knocking not excepted, there must be time to compare the two histories, also those who will compare them. We say that this is a part of the work of the faithful and wise servant who is giving to the household meat in due season. Those who have given up the past Advent movement, as the work of man only, or of unclean spirits, choose to apply the parable to the future, to be fulfilled at the coming of the Lord. But if they would only carry out the natural and true position taken of it by Bro. Miller and the entire Advent host, with hardly an exception, up to 1845, it would lead them to acknowledge the work of God in the past, it would show them their present whereabouts, and give them living faith in the speedy coming of Christ. No one has yet shown how the events, represented by trimming lamps, asking for oil, going to buy, and the knocking of the foolish could be fulfilled at, and after the Second Advent. The cry, "Behold the bridegroom cometh," is made to apply to all classes of Advent believers, then why not let each part of the parable also apply? We ask, Why should the cry, this one point in the parable, be made to cover all time to the resurrection, and the other parts not be suffered to have any application? Consistency becomes us on this subject, as well as on others. Some seem to make every thing of the cry, "Behold the bridegroom cometh," but nothing of the other parts of the parable. By referring to the "Advent Herald" it will be seen that it is the editor's motto. If he is to give this cry till the coming of Christ, and the resurrection, then the other points in the parable that follow must apply after the Second Advent. But no do

not hesitate to say that they will not then apply. No one will attempt to apply each event there.

The saints will be raised and the righteous changed "in a moment, in the twinkling of an eye," and caught away from the earth. The wicked who remain after the plagues, will be fleeing from the presence of the Lamb. None asking for oil, none knocking then. They will cry, but not "Lord, Lord, open unto us." No, no. They will flee from the burning glory of the Lamb, and their cry will be, "Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb. For the great day of his wrath is come." Rev. vi, 16-17. No one will say that there is anything in this like asking for oil, going to buy, or knocking. Wherever the Bible refers to the position of the lost, after they are apprised of their real condition, they are represented as hiding, fleeing, etc., from the presence of the Lord, instead of saying, "Lord, Lord, open to us." But this will be noticed hereafter. As we are convinced that we now occupy the time when Advent history was to be "likened" to the history of an eastern marriage, we will now compare them.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

Let the reader be sure to notice the common error of confounding Advent History, with that of the marriage. Keep both distinct, then they may both be compared. The ten virgins had literal lamps, and literally "went forth." Not so with Adventists, yet they had what is well compared to a lamp. Says David, "Thy Word is a lamp unto my feet, and a light unto my path." Ps. cxix, 105. Those looking for the second coming of Christ did not literally go forth, yet the great movement produced by the proclamation that Christ would come in 1843, may well be likened to the ten virgins going forth with their lamps. This movement is also symbolized by the angel of Rev. xiv, 6, 7. But it is said that this movement represented by the going forth of the ten virgins, commenced two hundred years ago.—To this we reply, that our Lord is giving in Matt. xxiv, and Chap. xvi, 1-12, a connected history of the most important events, with which the Christian Church was to be connected, down to the Second Advent. Therefore the special signs of Christ's coming, in the sun, moon, and stars, must first take place, and then be presented to the world, with other reasons, as evidences of the Advent near, before the movement represented by the going forth can take place. As the presentation of the signs, with other evidences, calls out the two classes of servants, and produces the movement, the going forth in the parable must of necessity be applied to a period of time after the fulfillment of the predicted signs. Those who go back two hundred years to commence the "midnight cry," as they call it, the angel with the everlasting gospel, and the going forth, must not only cast aside the Advent movement with which we have been connected, but also the signs in the sun, moon and stars. Therefore it is evident that the parable applies to the Advent movement with which we have been connected. The taking of lamps, and going forth in the parable represents the effect that the imminent hour cry had on the Advent people, as they took to their beds, and with "the blessed hope" and joyful expectation of soon seeing the King of glory, were moved far out from the spirit and interests of this world.

"And five of them were wise, and five were foolish. They that were foolish took their lamps, and went out with them. But the wise took oil in their vessels with their lamps."

While the bridegroom tarried, they all slumbered and slept."

Real believers, and those in the Advent ranks not having true faith, have been called wise and foolish virgins. This is incorrect. Such terms are confined to the history of the marriage. But that there has been in the Advent movement two classes manifested, whose character and acts well compare, and may be "likened" to the character and acts of the foolish and wise virgins in the parable is evident. Those represented by the wise, fully believed that Christ would come, they desired his coming. The class represented by the foolish who took no oil with them, only thought he was coming, and some of them feared that it might be so, but still loved this world too well to give it up, that they might obtain true faith. The tarrying of the bridegroom is also in the history of the marriage. We now inquire, Has there been anything in Advent history that can be compared to this tarry?

The first published time for the Second Advent was 1843, Jewish time. Can loads of books, written by Drs. Miller, Litch, Fish, Bove, Hale, Bliss, and many others, presenting the evidences that Christ would come in 1843, were scattered far and wide. And we had many reasons for supposing that those men fully believed what they taught. But the Advent people were to meet with a disappointment. The time passed, and they were humbled before the world. Some publicly renounced the doctrine, but the majority followed down the track of prophecy, where they saw a tarrying time. This tarry was taught in all the Advent papers in the land. Here we will give extracts from the "Advent Shield," No. 1, pages 123-126, published in May, 1844. This was a standard work for Advent believers, and presents the unanimous view taken of their true position at that time.

"Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God forewarns his children would be placed in, at the end of the season; and for which he made provision, by the prophet Isaiah, (ii, 1-3,) when he says, 'I will stand upon my tower, and will watch to see what he will say unto me; and what I shall answer when I am reproved,' or as it reads in the margin 'argued with.' And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may see that he can't reach it. For this vision is yet for an appointed time,' [the seven times.] 'but at the end [of the prophetic periods] it shall speak and not lie: though it tarry,' [beyond their apparent termination,] 'wait for it: because it will surely come.' [in thefulness of the prophetic times, beyond a kick,] 'it will not tarry.'"

That this admission has reference to the present time is evident from Paul's quotation of it in Hebrews x, 26-29. "For ye have heard of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom tarries—Matthew xxi, 9, to which the kingdom of heaven should be likened when "that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken."

That which was positively true, and acknowledged by the Advent body in 1844, has not become untrue by the passing of a few years.—We choose to stand on the "original faith." While the bridegroom is in the parable tarried, the virgins all slumbered and slept. This strikingly represents the state of the Advent body after the first published time passed. It was clearly seen that we were in the tarrying time, but how long it would be we knew not. In this state of uncertainty, without definite time, the Advent people as a body sunk into a dormant state, fully represented by slumbering and sleeping.

"And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all these virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."

Says an objector, "I do not believe that the midnight cry has yet been given." Neither do we believe that the midnight cry has been heard by us, or that it ever will be. The cry of Matt. xxi, 9, "Behold the bridegroom cometh," is in the history of an eastern marriage. But that cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it. It came in the right time. The cry of the parable immediately followed the delay, and the slumbering and sleeping. This followed our delay, having been disappointed, and revealed our error while in a dormant state. That cry awakened up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, awakened the Advent people, and led them to search the Bible to cover before, and to compare themselves and their worldly possessions wholly to the Lord. Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw that the prophetic periods reached to that time, therefore, the evidence had been presented from the periods to prove that the Advent would be in 1843, proved that it would be in 1844. We then saw an error in that manner of reasoning which terminated the 2300 days in 1843. None of those who wrote against the Advent saw it. The hand of Providence preserved the mistake until the time came for it to be seen. The error was in making 437 full years from the 2300, which left 1843, without making

any amount of the fraction of the year 657 a. c., that had passed, when the commencement went forth from which the 70 weeks are reckoned. As it takes 657 full years and 1843, to make 5200, the fraction of the year 657, a. c., that had passed when the 70 weeks commenced, should be added to 1843, which brings the termination of the 5200 days in 1844. This point is made clear in the following testimony from the "Advent Herald" of Nov. 12, 1844.

"Our minds were directed to that point of time, [1843], from the fact that during the several prophetic periods from those years in which the hour chronologists assign the fulfillment of those events which were to mark their commencement, they all agreed to terminate that year. 'It is was, however, only apparent. We date the 'seven times,' or 5200 years, from the captivity of Manassah, which is, with great unanimity, placed by chronologists a. c. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting a. c. 677 from 5200 years there remained a. c. 1943. We, however, did not observe, that as it would require 677 full years a. c. and 1812 full years a. c. to complete 5200 years, that it would also oblige us to extend this period as far into a. c. 1943, as it might have commenced after the beginning of a. c. 677. The same was also true of the other periods. The great jubilee of 5250 years, commencing with the captivity of Jehoiachin a. c. 607; and the 6300 days, commencing with the 70 weeks a. c. 457, would respectively require 1843 full years after Christ added to so many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date a. c. of its commencement, there would remain a. c. 1812, no reference whatever was made to the fraction of the year, which in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of a. c. 1812, as they respectively began after the commencement of the year a. c. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our hearers' opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point."

The right application of Hab. ii, 2, 3, was also clearly by those who gave the seventh month message. The Advent body then held that the publication of what is called the old chart was a fulfillment of the words of the Prophet, "Write the vision and make it plain upon tables."—Reference to the different Advent papers published in 1844, will settle this point.—As time is reckoned with the visions of Daniel and John, the conclusion seems natural that their prophecies were the subject matter to be made "plain on tables," which was to be for "an appointed time."

"Though it tarry, wait for it; because it will surely come, it will not tarry." Here is a seeming contradiction, which can only be explained by facts in our Advent experience. The period, 1843, was claimed by facts in our Advent experience. The period, 1843, was written upon this chart, as the apparent time of the termination of the 5200 days; but that, as was clearly seen in 1844, was not the real date of their termination. Therefore the vision did not really tarry, but seemed to tarry. "Though it tarry, [beyond the period of expectation,] wait for it," for at the real point of time for the termination of the 5200 days, 1844, the vision "will speak, and not lie." It is said that the message of the 7th month, 1844, was a "lie," because Christ did not then come. True, the vision of 5200 days did not teach that Christ would then come, or that his coming would be at the end of the days; but we have the best of evidence that the days, then said, as we are taught that they would end, by those who gave the message of the seventh month. The types of the law of Moses did not teach us that our Great High Priest would come out of the bosom, on the tenth day of the seventh month, 1844, yet they, in connection with the 5200 days, clearly prove that Christ did then enter upon the work of cleansing the Heavenly Sanctuary, shadowed forth by the tenth day atonement in the law. Such a change in the position of our Great High Priest, represented by the coming of the bridegroom in the parable, was very properly heralded by those who gave the seventh month message. Nevertheless the parable teach that the Lord would come at the point in our history where the midnight cry applied. We now see points in the parable that apply later in our experience, yet before the Second Advent, such as the knocking. When giving the seventh month message the then future season of trial were sealed up to us, and for our lives we could not see any Prophecy to be fulfilled prior to the Advent.

The Advent people anxiously sought, and earnestly pressed, for the "bread" of life in 1843, and we are loath to believe that our heavenly Father gave us a "snare" or that he gave us a "scorpion" in 1844. And we fail to see how "no provision for the Advent body to follow

down the track of prophecy, without experiencing such a movement as that of the outpouring of 1844. The claim that had seemed to carry that spoke. Let others call it a "lie." But we fully believe that there was experienced the fulfillment of the words of the Prophet "at the end [of the 5200 days] it shall speak, and NOT LIE." True we were disappointed as to the event to take place, but that is no evidence that the movement was not in the order of the Lord, and a fulfillment of Prophecy. Those that "cast their garments in the way," and cried "Hosanna to the Son of David," as Jesus rode into Jerusalem, entirely mistook the object of the first Advent, yet that display was all necessary to fulfill Zech. ix, 9. The Pharisees said, "Master, rebuke thy disciples." Jesus answered, "I tell you, that if these should hold their peace, the stones would immediately cry out." If such an exhibition should take place at this day, a thousand voices would be raised pronouncing it "Mesmerism." Our "mistake," as it is called, at the seventh month, was of the same nature as that of the disciples. They had an opportunity of learning the object of the first Advent. Adventists have a chance to learn the events that in order precede the Second Advent. No doubt but many who joined in the general shout of "Hosanna to the Son of David," were afterwards ashamed of it, and perhaps made their "confession" to the Pharisees. Adventists should not be ashamed of the very experience that called them from the world and churches, and has made them Adventists. Consistency requires them to own their experience, or give up the Advent name.

Jesus did not rebuke the shouting multitude. He showed the necessity for their giving rest to their joy, yet they were not to realize their expectations. He did not rebuke us for giving the seventh month cry. He blessed us abundantly in proclaiming it, though we were to be disappointed. Here we will give extracts from the "Advent Herald" for Nov. 12, 1844, J. V. Himes, E. Bliss, and A. Hale, Editors, which give the right view of the seventh month movement.

"The alarm was everywhere made; the cry was every where given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence, and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were still here."

"And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time. It has converted Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a 'sinner, more or less pernicious, but known to God, of his coming.' It has drawn a line, and awakened antipathies, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord come—whether they would have exclaimed, 'Lo, this is our God, we have waited for him, and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God, then, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world, and rely with implicit confidence in the word of God. And we so much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Nineveh a day's journey, and cried, saying, 'yet forty days and Nineveh shall be overthrown. A month was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he prophesied the time of Nineveh's destruction? No; he had only pronounced the preaching that God had bid him."

"The preaching of Jonah served as a test to the inhabitants of Nineveh, and accomplished God's purpose, so much so it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should so much have aimed against God, had we refrained from giving that message as Jonah did when 'he rose up to his feet. Tarrying from the presence of the Lord; that we should so much have wished, had we turned our eyes back to him, as the Ninevites would, in refusing to repent at his bidding; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed to the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God said Jonah, 'Dost thou well to be angry?' We think here as innocent as we could where God has justified the preaching of love, always to have said did not argue as predicted."

"We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mt. Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to be in accordance with his belief. And Abraham stepped to fulfill it."

might not after all be mistaken, he would have sinned; but, believing God, and knowing that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God then having "waxed him and proved his faith," spared him the offering: "For," said God, "now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose—requiring his children now, to test their faith.

The "Herald" for Oct. 30, says,—"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which precluded all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that GOD WAS IN IT. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a wearing of affections from the things of this world—a healing of controversies and animosities—a confession of sin—a breaking down before God, and gentleness, broken-hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed."

The lectures among the Adventists were the last to embrace the views of the time, and the more prominent ones came later than all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the world only a few days; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards decided to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially affect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit, and in entering upon the work with all our power, we could but exclaim, "What were we, that we should resist God?" It seemed to us to have been an independent of human agency that we could but regard it as a fulfillment of the "midnight cry," after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bodies were in so good a state of preparedness for the Lord's coming.

"In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice which comes have displayed, we must still regard it as the true midnight cry. And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the fifth day; for till that time their lamps would burn. There must, therefore, be a passing by of that day for the foolish to give up their faith, as there must of 1843, for the tarrying time."

Says the "Voice of Truth," Nov. 7, 1844,—"We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot see that our Great High Priest did not, or did very day, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID."

"We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed."

Testimonies of this kind can be given to great length from the pens of Miller, Nibbel, Cook, Brown, Mansfield, Farnett, Needham, Porter, Shipman, and others; but what we have given shows the faith of the Advent body in the seventh month cry, a short time after the time passed. We do not, by any means, base our faith on their testimony; we give it only to show that our present position relative to the cry in the parable, is the same as was held by the entire body of Advent believers when God was with them, when they were called, and manifested the spirit of the gospel.

Says the "Herald" for Nov. 8, 1844,—"Let each and all see to it that the lessons we have received be not lost upon us. Let us hold fast that unto which we have attained. Let none go back, nor look back—Remember Lot's wife. Keep low in the valley of humiliation, at the foot of the cross. Let no man draw back upon perdition. Now is the trying season. Persevere a little longer and all will be gained. Go back now, and all is lost."

Such excellent advice as the above, cheered the struggling spirits of the disappointed, yet waiting saints who had converted all for the kingdom. And the "Herald" continued to exhort the brethren to hold

fast and not loose the breech received in the seventh month cry, demands, doubtless, would have been kept from the spirits of the world, and would now have living faith in the coming of Christ, who have given up their hope. But when the "Herald," and "Voice of Truth," changed their position, gave up the past work of God, and many of the leaders pronounced the seventh month movement the result of "memoriam," the Advent body was shaken well nigh to pieces. It was said at the Albany Conference in 1848, "The seventh month movement produced memoriam seven feet deep!"

"And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut."

The foolish asking for oil, when the midnight cry was given in the parable, we think represents the inquiries for light made by those who were half-hearted, and were moved with fear only at the proclamation of the seventh month message. But the five wise virgins, in the history of the marriage, had none to spare. They directed the foolish to go and buy. This strikingly illustrates our position, and the nature of our message in giving the cry. The time had then come when one could not depend upon another. Each of those who heard the cry must have a living experience of his own. "Go to God for yourself for light," was a common reply to those who asked for it.

"And while they went to buy the bridegroom came," &c. Here it may be asked if we believe that the bridegroom came in 1844. To this we answer, No, we do not. The coming of the bridegroom was in the history of the eastern marriage, which must be kept distinct from Advent history. But that an event connected with Advent history, which may be likened to the coming of the bridegroom in the parable has taken place, we will show.

The 2300 days was the main pillar of the Advent theory. At their termination the Sanctuary was to be cleansed. It was inferred that the cleansing of the Sanctuary was the burning of the world at the second coming of Christ. And we understood Dan. viii, 14, as though it read into 2300 days, when Christ will come, and at his coming the earth, Sanctuary, will be renovated and made new. That the 2300 days commenced a. d. 457, was made clear in 1842, 1844, and has since been settled in the "Herald" of 1850 and 1851, beyond a doubt. It has been shown that Christ was crucified a. d. 31, in the midst [middle] of the 10th week, therefore the 70 weeks terminated in the autumn of a. d. 34, and the 2300 days consequently terminated in the autumn of 1844. See No. 2 of the "Review and Herald."

But Christ did not come at the end of the days, and the earth remains unchanged. Therefore we shall do well to consider more carefully, and so if the earth, or the land of Canaan is the Sanctuary. Only three texts (Ex. xv, 17; Ps. lxxviii, 54; Isa. lxxiii, 15) have been quoted to prove that the earth, or the land of Canaan is the Sanctuary, and when they are compared with their context, they really disprove the point they are said to prove. See No. 4 of the "Review and Herald."—Also, the articles on the Sanctuary by O. R. L. Crozier, in the pamphlet, "Advent Review," pages 37—48, and No. 10 of the "Review and Herald."

As the 2300 days reach down into the gospel dispensation, we should seek the signification of the Sanctuary to be cleansed at their end, from the New Testament. Paul has written a rebuke upon the typical use, and has shown us clearly the true Sanctuary in heaven that has taken the place of the earthly, the only thing that can properly be called God's Sanctuary in the gospel dispensation. We will here quote from his epistle to the Hebrews.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the golden altar, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden altar, and the ark of the covenant overlaid round about with gold, wherein was the golden manna, and Aaron's rod that budded, and the tables of the covenant. And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once every year.—Chap. ix, 1—7.

"Now of the things which we have spoken this is the sum: We have such an high priest; who is set on the right hand of the throne of the glory in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and set up. . . . For if he were on earth, he should not be a priest. (Here is positive proof that Christ's priesthood was not fulfilled on earth at the time of the first advent, but

that it was to be fulfilled in heaven, after his ascension,] seeing that there are priests that offer gifts according to the law. Who serve unto the example and shadow of HEAVENLY THINGS, as Moses was admonished of God when he was about to make the tabernacle: for we see (saith he) that thou make all things according to the pattern showed to thee in the mount."—Chapter xiii, 1-5.

The "pattern" that was shown to Moses in the Mount was the "True Tabernacle," or Sanctuary in heaven, of which Christ was to be a Minister or Priest in the gospel dispensation. Did Moses obey God and follow the "pattern"? If he did, then we have overwhelming evidence that the type is a perfect guide to the substance, the heavenly things themselves. It will lead us to a correct view of the priesthood of Christ in the heavenly Sanctuary.

The place for the "candlestick" in the typical Sanctuary was the Holy Place. See Heb. ix, 2. John had a view of Christ as a High Priest in the Holy Place of the heavenly Sanctuary. He says:

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; ["] And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, &c."—Ez. i, 12, 13.

The only place for the Ark of the covenant in the typical Sanctuary was in the Most Holy Place, within the second veil. This most sacred place is called the "tabernacle of the testimony." The Most Holy Place of the heavenly Sanctuary was to be opened under the sounding of the seventh angel, just before the Second Advent, and the Ark of the covenant was then to be seen by the church. The eleventh chapter of Revelation gives the events under the sounding of the seventh angel. One is as follows:

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."—Rev. xi, 19.
"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."—Rev. xxi, 3.

Thus we have sufficient proof that the distinct Holies, furniture and holy vessels of the heavenly Sanctuary exist, as really as did those of the earthly. When Moses received instructions how to make even the golden lamps and snuff-dishes, the Lord said to him, "And look that thou make them after their pattern, which was shown thee in the mount."—Ex. xxv, 38-40.

The earthly Sanctuary was cleansed on the tenth day of the seventh month, at the end of 364 days. That cleansing was not because the Sanctuary of itself was unclean, but "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins."—Lev. xvi, 16. The heavenly Sanctuary, for the same reason, was to be cleansed at the end of the 2300 days. Says Paul,

"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands." "It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Heb. ix, 11, 23.

In the typical law there were two atonements. One was for the forgiveness of sins, while the priests only entered the Holy; and to make it, they could enter that apartment "always," or daily. The other was the yearly atonement for the cleansing of the Sanctuary, while the high priest alone entered the "Holiest of all." It was on the tenth day of the seventh month. On that day a change took place in the service of the Sanctuary. "The tabernacle of the testimony" of the earthly Sanctuary, that had been closed for 364 days, was on that day opened. While speaking of the priests who officiated in the worldly Sanctuary, the Apostle says:

"We serve unto the EXAMPLE, and SHADOW of HEAVENLY THINGS, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern showed to thee in the mount."—Heb. viii, 5.

Here let it be clearly understood that the services connected with the two atonements of the law, were an "example and shadow of heavenly things," that is, the heavenly things, or priesthood of Jesus Christ, the substance or body, cast its shadow back into the Jewish age. And to make it still more sure that the service of the earthly Sanctuary, the "shadow," were framed from the three future services of the heavenly Sanctuary, the "good things to come," the Apostle adds, that when Moses was about to make the tabernacle, he was charged to "make ALL THINGS according to the pattern showed" to him "in the

mount." Says Paul, "The law having a shadow of good things to come, and not the very image of the things." It was not possible that the services of the earthly Sanctuary should be the "very image" of those of the heavenly, but as nearly so as a shadow corresponds to the substance. There is this difference. The priests officiated in the daily ministrations in the Holy, for 365 days, then a change took place in the service of the worldly Sanctuary. The high priest entered the Most Holy, on the tenth day of the seventh month, and on that day made an atonement for the cleansing of the Sanctuary. This change was yearly. But on each change was to take place in the service of the heavenly Sanctuary until the end of 2300 prophetic days. "Unto 2300 days, thou shalt the Sanctuary be cleansed," said the angel to Daniel. The laying of hands in the law was repeated daily and yearly; but Christ was slain but once. The daily atonement was continued only 364 days before the service of the earthly Sanctuary changed, and the yearly atonement for the cleansing of the Sanctuary was introduced. But in the priesthood of Jesus Christ, his continual intercessions in the Holy Place of the heavenly Sanctuary, were to continue more than 1800 years, down to the end of the 2300 days, [years,] which was the outcome of 1844, when a change was to take place in his mediation. He could no longer be a "Minister" in the Holy Place for all the world, as he had been for more than 1800 years, for the time had come for the heavenly Sanctuary to be cleansed. Jesus, therefore, on the tenth day of the seventh month 1844, at the end of the 2300 days, having closed his mediation for all the world, must pass into the Most Holy Place, within the second veil, to take that apartment of the "Temple of God in heaven" called the "tabernacle of the testimony." "Testimony" here means the ten commandments, which in the typical Sanctuary were placed in the "Holiest of all." This change in the position of our Great High Priest is illustrated by, and may well be "typical" to the coming of the bridegroom in the parable of the ten virgins. The priesthood of Christ is "unchangeable" in this respect, it does not pass from him to another as did the Levitical priesthood; but that a change was to take place in his position and ministration, at the end of the 2300 days, is clear.

It is said that the view that Adventists have followed the parable of Matt. xvi, 1-13, leads to spiritualism. This may be true; but take notice, this is not our position. The coming of the bridegroom is in the history of the marriage. Our position is, that a change has taken place in the position and work of our literal High Priest in the literal Sanctuary in heaven, which is to be compared to the coming of the bridegroom in the marriage. This view is a perfect safeguard against spiritualism. We not only believe in a literal Jesus, who is a "Minister of the Sanctuary," but we also believe that the Sanctuary is literal. And more, when John says that he saw "one like the Son of man" "in the midst of the seven candlesticks," that is, in the Holy Place, we know not how to make the candlestick spiritual, and the Son of man literal. We therefore believe that both are literal, and that John saw Jesus while a "Minister" in the Holy Place. John also had a view of another part of the Sanctuary, which view applies to the time of the sounding of the seventh angel. He says, "The temple of God was opened in heaven, and there was seen in his temple the ARK OF HIS TESTAMENT."—Rev. xi, 19. Also, "The tabernacle of the testimony was opened in heaven." Chap. xv, 3. This being an event to take place under the sounding of the seventh angel it could be fulfilled at no other time than at the end of the 2300 days. The Most Holy, containing the Ark of the ten commandments, was then opened for our Great High Priest to enter to make atonement for the cleansing of the Sanctuary. If we take the liberty to say there is not a literal Ark, annulling the ten commandments in heaven, we may go only a step further and deny the literal City, and the literal Son of God. Certainly, Adventists should not choose the spiritual view, rather than the one we have presented. We see no middle ground to be taken.

"And they that were ready, went in with him to the marriage."—The inquiry is often made, How did true believers go in with Christ to the marriage in 1844? To this we reply, the going in, and then door, is in the history of the marriage. The ten virgins had literal lamps, literally walked forth, and the "wise" went in with the bridegroom, and a literal door was shut. Not so in Advent history. Those therefore who claimed that the going in must be literally fulfilled by the saints entering the New Jerusalem, or some other place, should also

make the lamps, going forth, and knocking, literal. At the seventh month, 1844, we were called out from the world! At the tenth, our sympathy was wholly with the expected Jesus. Previous to this, we were warning the world with tears to be ready for the Lord's coming; but on that day, or about that time, our labor for unbelievers rolled off from us, and an unseen hand drew us away from the world, and shut us up in sweet communion with Jesus. The thrilling testimonies of traveling brethren, published after the tenth, and the experience of the entire body of Advent brethren establish this point. The church of Christ, since the day of Pentecost, has not experienced an outpouring so great a change in labor and feeling, as Adventists experienced in 1844. A few days before the tenth of the seventh month, thousands were running to and fro, giving the cry, and papers containing the message were scattered everywhere, like the leaves of autumn. But about the tenth, every Advent paper was stopped, and the traveling brethren returned to their homes, feeling that they had given their last message to the world. The state of feeling throughout the entire body of Advent brethren can be accounted for in no other way, than that a change then took place in the position of the "viceroy" (Jesus), and the living "branches" felt it. And as he ceased to plead for the world, and moved within the second veil, the living branches were called away from the world, and their sympathy was with Jesus, and with each other.

This well compares with the wise virgins in the parable going in to the marriage. We might here remark also that on the day of atonement for cleansing the earthly Sanctuary, the high priest bore into the Holiest, upon the breast-plate of judgment, the names of all Israel that could be benefited by the tenth day atonement. Thus our High Priest bore in, on the tenth day of the seventh month, 1844, all that had not rejected light and truth sufficient to be cut off from Israel. In this way the branches were borne in with the vine.

"And the door was shut." This also was a literal door in the marriage, and was designed to illustrate an important event connected with Advent history, which we have already referred to in our remarks upon the coming of the bridegroom, and the going in with him in the marriage. Christ, the "Minister of the Sanctuary, and of the True Tabernacle," was to officiate in the anti-typical daily ministrations, until the termination of the 2300 days. That that work for the world was to cease forever; and he was to pass within the second veil, and enter upon the work of cleansing the Sanctuary. This subject is made very clear by the following, addressed to the church of brotherly love.

"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that OPENETH, and no man SHUTTETH; and SHUTTETH, and no man OPENETH: I know thy works; behold, I have SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT: for thou hast a little strength, and hast kept my word, and hast not denied my name."

This language is addressed to only one church of the seven. Adventists have agreed in applying them to seven periods, or states of the church. This language does not apply to the *Mardis*, [nominal church], neither to the *Laodicean* church; but to the *Philadelphia*, the church of *Brotherly Love*, that came out of the different sectarian bodies, and were united in the Advent faith in 1844. All denominational lines were laid aside, and although the Advent brethren came out from the different sects, yet all were perfectly united on the great subject of Christ's coming. To this church, one door is opened, while another is shut. "Behold, I set before thee an open door." This door Christ opens, while he shuts another. As the *Philadelphia* church applies to no other period than the time of the termination of the 2300 days, when Christ closed his work for the world in the Holy, and opened the door of the "Holiest of all," the conclusion seems irresistible that the open and shut door of Rev. iii, 7, 8, refers to the change in the position and work of our Great High Priest in the heavenly Sanctuary. He then closed the work or "door" of the daily ministrations in the Holy, and opened the door of the Most Holy. "The tabernacle of the testimony" was then opened; but before this could be done, the "door," or work of Christ's continual mediation in the Holy had to be closed. This may well be "likened" to the shut door in the parable.

The idea that the door of God's mercy is closed, or ever was to be closed to those who do not reject the offer of mercy, is not found in the Bible. No such door is mentioned in Scripture. But that there ever has been a point, beyond which men may go, where, according to the plan of salvation, the intervention of Christ could not benefit them, is

evident. The Jewish church, having rejected and condemned Christ, could not be benefited by his mediation in the Holy. The nominal Gentile church, on a holy, having rejected the Second Advent, cannot be benefited by his intercession in the Most Holy.

Says the objector, "I believe that Jesus is still on the mercy-seat." To this we reply, that Jesus never was on the mercy-seat, and never will be. The plan for the mercy-seat is over the Ark containing the ten commandments, in the Most Holy Place. Jesus did not enter that apartment till the end of the 2300 days, much more, take his position upon the mercy-seat. This is one step further than we can possibly go. We do believe, however, that Jesus entered the "tabernacle of the testimony" at the end of the 2300 days, and now stands before the mercy-seat, pleading his blood before the Father, in our behalf. There he stands as intercessor between the Father and the scattered members of his body, ready to pour salvation and mercy on those who meekly repent of their backslidings, turn to God with the whole heart, and receive the precious truth. Oh, may God wake up the *Laodiceans*, and lead them by the power of his Spirit and truth to the open door, which presents to our view Jesus in the Holiest, standing beside the Ark of the ten commandments. Amen.

"Afterward commingle the other virgins, saying, Lord, Lord, open to us." But he answered and said, Verily, I say you, I know you not."

The wise virgins in the history of the marriage, entered in, and a literal door was shut, and the foolish came to that shut door, fully expecting to enter. Our Saviour has shown us the application of this portion of the parable in the following text.

"When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."—*Luke xiii, 25*.

The foolish, in the parable, knocked at a literal door. Christ has shown us that the cry "Lord, Lord," after the Master of the house (Jesus) should rise up [from his mediation for the world in the Holy] in the event connected with Advent history, that may be "likened" unto it. It is evident that the five foolish, in the parable, fully expected to enter. If not, they were indeed foolish to come and seek admission when they knew they could not enter. Those who say "Lord, Lord," and seek the presence and favor of God, after Jesus rises up from his mediation in the Holy Place, are laboring under a similar deception. This leads us to a brief examination of the nature of the knocking.—*Said Jesus*.—

"Ask, and it shall be given you, seek, and ye shall find, KNOCK, and it shall be opened unto you."—*Mat. vii, 7*.

The word *knock*, in this text represents earnest and urgent cries and entreaties for the presence and favor of God, such as ever have been necessary in the conversion of men from sin to holiness. It is evident that the knocking, after Jesus has risen up from his mediation in the Holy, is of the same nature. But those who thus "knock" and say, "Lord, Lord," and seek the favor of God, are evidently under a similar deception to that of the five foolish, who expected admission after the door was shut not to be opened. If this position is correct, then the knocking will appear very much like the work of God in past times; therefore, we may expect to see what the churches and Adventists who have gone back with them, call reformation. This is strikingly taught in the following testimony from the Prophet:

"They shall go with their sheels and with their herds to seek the Lord; [a mediator for all the world, in the Holy:] but they shall not find him; he hath withdrawn himself [in the Most Holy] from them.—They have dealt treacherously against the Lord, for they have hearkened unto carnal counsel; [apparent converts.] now shall a month devour them with their portions."—*Isaiah v, 6, 7*.

Those who refuse to follow down the track of Prophecy, as to learn the present position and work of our Great High Priest, will "knock," or seek the Lord as a Minister in the Holy, where he is not. Therefore they will not find him, and his present intercession in the Most Holy Place will not benefit them, any more than the blood of Isaac, and the services of the priests in the worldly Sanctuary benefited the Jewish nation, after Christ ascended on high, a Minister of the "True Tabernacle" in heaven. Had the Jews believed John and Christ, and then followed down the track of Prophecy to the day of Pentecost, they would have received the Holy Ghost, that was then poured out, which signified that the way of the heavenly Sanctuary was then opened.

But it may be said that those represented by the foolish virgins will not knock until Christ comes, or not until they know that the door is shut against them. To this we reply, that as the foolish in the parable expected admission, so will those who knock after the Master of the house is risen up. This seems very necessary that we should be "compared" with the other. Also, the Bible teaches that men will not say, "Lord, Lord, open unto us," when Christ comes, or when they know that the door is shut. Their only desire and object will then be to see and hide from his presence. Those who knock say, "Lord, Lord, OPEN UNTO US." They desire his presence. But when they are apprized of their real condition, their cry will be, "Mountains and rocks fall on us, and HIDE US FROM the face of him that sitteth on the throne, and from the wrath of the Lamb." Those who can make the words, "Hide us from," &c. mean "open unto us," will probably still apply the knocking to the future, after men know that they are lost.—But Scripture and reason teach that the knocking should be applied to the period of time beginning at the end of the 2300 days, in 1844, and closing in the great day of wrath, at the point of time when men will be made to know that the door is shut.

We have now gone through with the history of the marriage, and have seen that it compares well with Advent history. And that all the events in Advent history, that were to be "fulfilled" in the corresponding events in the marriage, are in the past, excepting the knocking, which applies not only in the past and present, but more especially to Christ's last hour of desolation and triumph, that is just before us. We say, therefore, that the time has come for the fulfillment of our Saviour's words, "THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom," &c. Now they can be compared, for the events of both are history.—May the servants of the Lord be endowed with meekness and heavenly wisdom, so as to compare the two in such a manner that the scattered flock may see their present position, and be ready to hail with joy the King of glory, "when he shall return from the wedding."

But it may be asserted that the church is the bride of Christ, and that the marriage cannot take place till Christ comes to earth to take his people to himself. We have not space to take up the subject of the bride at this time as we should be glad to, and answer every objection, but will present a very few ideas. Said the Angel to John, "Come hither, I will show thee the bride, the Lamb's wife." Well, this is the very thing we wish to understand. The angel promised to show John the bride, and if he showed him the church, then it is forever settled that the church is the bride of Christ. Our positive testimony is worth more on this point, or any other, than a hundred inferences. But what did the angel show to John in fulfillment of his promise that he would show him the bride? Let John answer.

"And he carried me away in the Spirit to a great and high mountain, and showed me that Great City, the Holy Jerusalem, descending out of heaven from God." Rev. xxi 9, 10.

Then inquired of the bride being the church, it is the "Great City, the Holy Jerusalem." But, says an objector, "It will take a great deal to make me believe that a City, made of different kinds of stone is the bride of Christ. Let me say, my brother, your objection is against the plain testimony of the Bible. If you object to that, we can say nothing to help you. Do be reconciled with the word of God. But, really, it is not so easy to credit the testimony of the holy disciples, when he testifies that the Holy Jerusalem is the bride of Christ, as that of Paul that the New Jerusalem is the mother of the church? Says Paul; "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. It may also be said, that it is hard to believe that a literal city of stones is the mother of the church. But Adventists should not be "slaves of fears" to believe Bible testimony.

The principle Scriptures brought to prove that the church is the bride of Christ, is Eph. v, 22-32. But it should first be particularly noticed, that Paul's subject is the duty of husband and wife. The union that should exist between them is strikingly illustrated by the union that exists between Christ and the church. But the Apostle does not intend to prove that the church is the bride of Christ. Those who see this text to prove that the church is the bride, infer that it is so, merely because Paul chose the union existing between Christ and the church, to show the duty of man and wife. Those who have had much to say upon the insufficiency of inferential reasoning should not rest their faith relative

to the bride, on such a weak inference, which contradicts the plain testimony of John. Rev. xxi, 9, 10.

Christ is the "everlasting Father" of his people, [Isa. lxiv, 6.] the New Jerusalem the mother, [Gal. iv, 26.] and the members of the church of Christ are the children. Soon the whole family is heaven, and in earth will be gathered. The view that the church is the bride of Christ, not only unites by marriage, the father with the children, but the bridegroom with the guests. It should here be understood that the virgins in the parable were not the bride. They represent the church, while the bride represents the New Jerusalem, the Lamb's wife. This fact being understood, we may now see that the marriage of the Lamb takes place in heaven, where the bride is, before he comes to call forth the sleeping saints, and to change the living righteous. For when he comes, he does not come to the wedding, but returns from the wedding. Says Jesus:

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will RETURN FROM THE WEDDING." Luke xii, 35, 36.

The marriage of the king's son [Matt. xxii, 1-14.] was designed to illustrate the same as the parable of the ten virgins, though its application may embrace more. There was a period in the marriage of the king's son, when the king came in to examine the guests. He found one destitute of a wedding garment, who was bound hand and foot, and cast out. Now this is an important portion of the parable, and has a direct application, as well as the other parts of it. But it is perfectly impossible to make any application of it to the view of the marriage, that the church is the bride, and that the marriage takes place at, or after the Second Advent. For it cannot be supposed that Christ, at his second coming, would take any in himself, into the air, or into the City, who were unprepared, and upon examination would be found destitute of what may be represented by a wedding garment, and have to be cast out into the earth again! But apply the marriage where it should be applied, to the preparatory scenes of the coming of the Son of man, and all is clearly understood.

As we are now in the time of the marriage, we may expect a message to be given, that will test and try those who have been called out from the world and churches, by those messages that brought them to the time of the marriage in 1844. The work of this message will compare with the examination of the guests in the marriage. And we believe that the third angel's message is just such a test, by which the guests are now being examined. If there had been no danger of some losing their garments in this trying time, in which the saints were to wait for the return of the Lord from the wedding, then there would have been no need of the message. "Blessed is he that washeth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xv, 13. Those who have drawn "back," we fear "to perdition," have been improperly called foolish virgins. It seems evident that those who really believed the Lord's coming in 1844, and acted out their faith, are represented by the wise virgins. Such had their names borne in with Christ to the marriage. But their state is represented by the man destitute of a wedding garment. We must now leave this interesting subject for the present, and may God add his blessing.

We have hastily written out this subject, and doubtless our readers will discover many defects, we shall, however, be happy to answer all reasonable objections and inquiries relative to it. W.

The Work of Grace.

The present work of grace that is now progressing among those who observe the Sabbath according to the commandment is no small evidence that we have the truth. We believe that it is the design of Heaven that the Sabbath should be especially proclaimed now, in the time of the patience of the saints; and God is setting his seal to the work.

Hundreds can testify that the message of the third angel has been the means of reclaiming them from a lukewarm backslidden state. In many families, where the family altar had been broken down, and no morning and evening prayers had been heard for some years, now the whole family join in the worship of God. Where the parents embrace the Sabbath, the children generally seek the Lord. Within the last two years we have baptized quite a number of the children of believing parents.

It is worthy of notice that the Ark of the Lord continued in the house of Obadiah the Gittite three months, and he and all his house was blessed of God. See 2 Samuel vi, 11. When the parents observe the fourth commandment, with the other nine, it seems like taking the Ark of the Lord into their houses, and the blessing of God is sure to follow.

There are some with us who formerly ran into the deceptive fogg of spiritualism, and gave up the literal Jesus, and made his glorious appearing only spiritual. It is evident that they never would have been delivered from that snare of the devil, had they not heard our views of present truth. Nothing can be so well calculated to dispel the intellectual mist of spiritualism, as the clear, literal view of the Heavenly Sanctuary.

Many of the dear Advent brethren have felt much like the followers of Jesus who said, "they have taken away the Lord," "and we know not where they have laid him." But the present truth has found him, to the joy of their hearts. We have witnessed the flowing tears of some such, as the literal Sanctuary in heaven has been pointed out, and the literal Jesus shown to be standing before the mercy-seat (that is over the Ark of the ten commandments) still pleading his blood for the errors of his people. And we have heard them express great joy that they had found Jesus. In a number of such cases where prayer had been nearly or entirely dispensed with for four or five years, now the family altar is erected and the whole family join in vocal prayer. A man must have a heart hard like adamant, and as cold as the rocks in the bottom of the ocean, not to be affected by such a work of divine grace, or that can call it falling from grace.

This blessed cause is destined to triumph gloriously. All the opposition of those who oppose will only help in its advancement. If the people of God are humble and obedient, God will work for them mightily.

Call of the Harbinger Comes.

We see by the "Harbinger" of Jan. 31st, that the editor is noticed our recent call at his office. Our object in going to the office was to obtain some of his books, also to obtain the name of his free list that he has recently dropped, and as for controversy. We fail to see anything of the noble spirit of the Christian that seeks fair investigation, in the remarks of M., but rather a disposition to repudiate the truth and misrepresent those who advocate it. We are sorry to be compelled to thus speak; but we will let his remarks show the spirit of the man. He says:

"James White, a prominent leader among those of the Shut-Door (Note 1) and Seventh day Sabbath theory, and one of their paper, recently called on us. During our friendly conversation he stated, as near as we can recollect, that he was sure that the seventh day was the Sabbath, binding on Christians to keep. [Note 2.] We told him that we were from the plain word of the Lord that he was in error in this respect. But we would yield the point and become a convert to his views on the Sabbath if he would give one ounce of scripture, without comment, inference or assumption, that plainly and unequivocally proves that it is the day of Christians to keep the seventh day as the Sabbath. He could give no such proof for none exists in the Bible. Hence the seventh day Sabbath is not binding on Christians."

Faith comes by hearing, and hearing by the word of the Lord. The word of the Lord furnishes no evidence that the seventh day Sabbath is binding on Christians; hence no one can have real faith in it. If Mr. White had any Bible evidence to sustain his theory, why did he not present it? and answer, Why?

Christians, beware how you listen to the vain, metaphysical and bewildering reasonings of these Shut-Door enthusiasts. No such ramblings as they present are needed to sustain a good cause.—The plain word of the Lord is always a hand to defend the truth. Remember this, and you will not be caught in any of the snares of these misguided ones. Let no man deceive you."

Note 1. What does M. understand by the shut door theory? If he means what is ignorantly called the "door of mercy," we reply that we know of no such door. The Bible mentions no such door. The parable of the ten virgins [Matt. xxv] mentions a shut door, but that shut door was literal, in the eastern marriage. It however represents an important event with which the church is connected, but was to occur prior to our Lord's return from the wedding. That event shuts out none of the honest children of God, neither those who have not wickedly rejected the light of truth, and the influence of the Holy Spirit.

It is declared by some that Jesus is still on the mercy seat, and this expression is often used in preaching, praying and singing. But because we teach that Jesus now stands before the mercy seat in the most holy place of the Heavenly sanctuary, we are represented as being one of the leaders of the shut door theory. We say that Jesus is not on the mercy seat. He never was there, and never will be there. The place for the mercy seat is over the Ark of the covenant, within the second veil, in the holiest of all. Over the mercy seat is the cherubim of glory. They overshadow, or cover the mercy seat. No place for the priest on the mercy seat.

We teach that Jesus our Great High Priest in the Heavenly Sanctuary, has fulfilled the following texts:

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Isa. xlii, 22. "And to the angel of the church in Philadelphia write: those things which he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works; behold I have set before thee an open door, and no man can shut it." Rev. iii, 7, 8.

This OPEN DOOR we teach, and invite those who have an ear to hear, to come to it and find salvation through Jesus Christ. There is an exceeding glory in the view that Jesus has OPENED THIS DOOR into the holiest of all, or has passed within the second veil, and now stands before the Ark containing the ten commandments. "And the temple of God

was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. If it be said that we are of the OPEN DOOR and seventh day Sabbath theory, we shall not object; for this is our faith.

Will those who are forward to speak evil of these things that they understand not, give an exposition of Isa. xlii, 22; Rev. iii, 7, 8?

Note 2. We are here represented as first introducing the Sabbath question and asserting that we "knew" that our views were right. This was not so. We asked M. if he would let us have three names of his free list that he had dropped, and stated that we had offered to send the "Review and Herald," to those poor persons free, and if they were not able to pay the postage we would pay it for them. This he was not willing to do. He asked us if we would let him have our list. We stated that we should first wish to know his object in obtaining our list. We also stated that if we were in his place we could not object.

Mark this: We did not ask M. for the list that he uses, but merely those names he had dropped. The names of the poor of the flock, that he withheld the "Harbinger" from. He then stated that he knew that we were wrong relative to the Sabbath. We replied that there was then no room for controversy, as the matter was settled on his part; and that we might say that we knew that we were right.—This we had better not have said, as it gave a chance for misrepresentation; but our object was to show that assertions were not proof.

We were then requested to open the Bible and read one text where the Christian church was commanded to keep the seventh day. We then asked M. if he did not remember when he taught the coming of the Lord in 1843 that scoffers of every grade required him to read from the Bible that the Lord was coming in 1813. To this M. replied, "AND THEY WOULD SAY IT JUSTLY TOO."

At this admission of M. we were astonished. If scoffers justly required M. to read from the Bible that the Lord was coming in 1813, before they would believe, then he unjustly urged them to believe on the evidence then presented. Therefore, according to this admission, they were the just, the wise that understood, while M. was with the unjust or those that did not understand, but were doing wickedly!! Bro Nan. xii. This admission not only destroys the advent movement, and places its proclaimers in a sad position, but if this principle were carried out, it would render every prophetic period in God's word entirely useless. Would it not also charge God with injustice and folly in giving the prophetic periods in the manner that he has?

We then stated that our position on the Sabbath did not require that we should read from the New Testament the commandment to observe the Sabbath. That the Bible mentioned but one weekly Sabbath and that Christians were certainly bound to observe it unless it could be shown that it was abolished.

Now let it be distinctly understood that God has given but one weekly Sabbath, and has enforced it by dreadful punishments. Both Testaments recognize the seventh day as the Sabbath. Therefore our position does not require that the fourth commandment should be repealed in the New Testament. It is enough for Christians to know that the commandment is given in God's word.

Brethren, let the "laboring oar" be placed where it belongs, in the hand of those who reject the Sabbath. The commandment to keep the seventh day is given in the most plain and positive terms, and when our opponents will produce as plain and positive testimony for its abolition as is employed in the fourth commandment, then, and not till then, will we yield our position.

The fact that the commandments of God are taught and enforced in the New Testament is sufficient evidence for the honest Christian, that wishes to believe the whole truth that it is a Christian duty to observe the fourth. Unbelief can always find a handle to take hold of when it wishes one. Those who wish to doubt, may find a wide field to doubt, and a broad road to death; while those who wish to believe the truth, as plainly revealed, can find abundant reason to believe.

THE ARK AND THE MERCY-SEAT.

In the Sanctuary of the first covenant the ark and the mercy-seat were placed in the holiest of all, and were connected, the mercy-seat being placed on the ark. [Heb. ix, 1-5; Ex. xxv, 10-21; xxvi, 33, 34. And if one exists in the heavenly Sanctuary, of which Christ is a minister, [Heb. viii, 1, 2,] most certainly both exist there. How natural and reasonable the view that the ark containing the commandments of God the Father, which are the rule of man's life, should be closely connected with the mercy-seat where mercy and pardon may be found through the blood of the Son of God for the transgression of that holy law.

Christians have had much to say relative to the mercy-seat, as really existing in the present dispensation; but they have been almost silent about the ark on which it rests. The mercy-seat has been dwelt upon with pleasure. The servants of the Lord have pointed to it as existing in heaven as really as God and Christ, and unite here, in their prayers and songs of praise, mentioned the mercy-seat with great delight. And why not preach, pray and sing about the ark containing the ten commandments as well as the mercy-seat which rests upon it? Those who will examine the subject will find as much evidence for the existence of the ark in this dispensation as the mercy-seat.

The apostle Paul in speaking of the first covenant Sanctuary [Heb. ix, 1-5] mentions the first tabernacle, or holy place, and its furniture, also "the tabernacle which is called the holiest of all," where the ark and mercy-seat were placed. An account of the typical Sanctuary, its two holies and furniture is given in Exodus.

The idea of a mercy-seat in heaven, in this dispensation, is obtained from the law of types and Paul's commentary upon that law, contained in his epistle to the Hebrews. The Apostle declares that the priests of the law served "unto the example and shadow of heavenly things." Speaking of the cleansing of the typical Sanctuary, also the cleansing of that Sanctuary in heaven of which Christ is a minister, Paul says: "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix, 23, 24.

In this manner the Apostle shows that the earthly Sanctuary, its holies and furniture were patterns of the true in heaven, consequently, the mercy-seat must be there. Hence it has been dwelt upon with great delight as really existing in heaven as much as the literal person of Jesus. And thus they have sung:

"There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet,
It is the blood-bought mercy-seat.

Ah! whither should we flee for aid
When tempted, dandled, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

Now, there is precisely the same evidence in the law of types, and the epistle to the Hebrews, for the existence of the ark of the ten commandments in this dispensation, that there is for the mercy-seat. Let those who doubt, search and see.—It would be considered infidelity to doubt the existence of the mercy-seat, and fannish in believe that the ark of God is in the heavenly Sanctuary. Let one dare teach that the mercy-seat has the ark still in rest upon, and he will be called a fanatic, and represented as fallen from grace if he keeps all the holy precepts contained in that ark.

It would be unreasonable to believe that the mercy-seat exists, and reject the ark, if there were as much evidence for one as the other; but it is a fact that there is more evidence that the ark of the ten commandments exists in heaven, than that there is a mercy-seat there.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19.

"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." Rev. xv, 5.

In the ark, mentioned here by John, empty? If it is, how can it be said to be "the ark of his testament"? Is not the testimony, the ten commandments uttered by Jehovah, in the Heavenly Sanctuary? If it is not, why does John mention the "tabernacle of the testimony in heaven?" Let it be here understood that John had this view of the Heavenly Sanctuary, A. D. 96, about 26 years after the typical Sanctuary was destroyed.

We have given two texts of plain bible testimony that prove the existence of "the ark of the testimony." And it is a fact that there is not one such text in the New Testament to prove that there is a mercy-seat. Let those who have much to say relative to the mercy-seat, and think so fanatical for believing that the ark exists, pause a moment and look at these facts.

With great delight we make mention of the ark of God, as well as of the mercy-seat, and believe that both exist in this dispensation. We love the mercy-seat, before which our merciful High Priest now stands ready to plead the case of those who come to him in sincerity and truth, and why not love the ark of God also beneath it? Those who do, may with propriety sing:

"From every stormy wind that blows,
From every swelling tide of woe,
There is a calm, a sure retreat,
'Tis found beneath the mercy-seat."

THE SANCTUARY AND 2300 DAYS.

No subject has greater claims on the attention of the Advent people than the Sanctuary and 2300 days of Dan. viii. This has been considered the most important pillar of our faith, and we think that those who will again carefully investigate this subject, will see that it still remains the main pillar in the faith of those who are waiting for the Lord, and are expecting him soon.

According to our best light on chronology, the 2300 days have ended. But if our former view that the Sanctuary is this earth, or a portion of it, and that it is to be cleansed by fire at the coming of Christ, then the days have not ended. One of two things is certain. We have either been in error in dating the 70 weeks from the seventh of Artaxerxes, B. C. 457, or in applying the Sanctuary to the earth, and its cleansing to be accomplished by fire at Christ's coming. If the 2300 days date from B. C. 457, then they terminated in 1844. If they ended there, then we have not formerly fully understood this subject; for no part of this earth was cleansed by fire and restored in 1844. If our former view is correct, that the 2300 days reach to the Second Advent, then they did not commence until more than eight years later than B. C. 457.

Some date the 70 weeks from the twentieth of Artaxerxes. In this case they would terminate thirteen years later than if dated from the seventh. If dated from the seventh, they terminated A. D. 34. If dated from the twentieth, they terminated A. D. 47. But as there was no event that occurred near that time to mark the termination of the seventy weeks, it is useless to urge that they commenced at the twentieth of Artaxerxes.

In the midst [middle] of the 70th week, the "sacrifice and oblation" of the Jews was to cease. This ceased to be of any virtue, when Christ, the antitypical sacrifice, was nailed to the cross. Here is the great way-mark that makes the prophecy sure. Dating from the seventh of Artaxerxes, the middle of the 70th week, (when Christ was crucified,) would fall on the Spring of A. D. 31. In one week there are seven years. From the middle of the 70th week to its close, was three and a half years, which being added to the Spring of A. D. 31, brings us to the Autumn of A. D. 34 for the close of the 70 weeks. Seventy weeks, or 490 years taken from the 2300, leaves 1810, which being added to the Autumn of A. D. 34, the end of the 2300 years is shown to have been in the Autumn of 1844.

The connection of the eighth and ninth chapters of Daniel, or that the 70 weeks are the first 490 of the 2300 days, never looked clearer than at the present time. We will here state some evidence of their connection.

After Daniel had seen the vision relative to the ram, he-goat, little horn and 2300 days, and sought for its meaning, [Dan. viii, 7-15.] he heard a voice from between the banks of Ulai, which said, "Gabriel, make this man to understand the vision." Verse 17. All will agree that the angel obeyed this voice, and made Daniel understand the vision. Gabriel then explained to Daniel the ram, goat and little horn; but gave him no instruction relative to the 2300 days, where to commence them, and whether they were literal or prophetic. And at the close of this chapter, Daniel

says: "I was astonished at the vision, but none understood it." He certainly understood the symbols of the three universal kingdoms; for Gabriel fully explained each of them in verses 16-25. Then what was it that "none understood," at the close of this visit from Gabriel? Answer, *the time*. The angel in this chapter gives no starting point for the 2300 days. Now pass over the ninth chapter, and read the first verse of the tenth. "In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision." Now Daniel understands the vision, which the last verse of the eighth chapter states that "none understood." He must have received this "understanding of the vision" in the ninth chapter. The first nineteen verses of the ninth chapter record Daniel's prayer.

The Prophet then says: "Yea while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. . . . understand the matter, and consider the vision." Verses 20-23.

Now the angel has come to finish what the voice from between the banks of Ulai, commanded him to do, [Chap. ix, 16,] viz: "Gabriel, make this man to understand the vision." Here the Prophet's attention is called to a former vision. He has come to give him "skill and understanding," relative to his vision of 2300 days, for he says: "Understand the matter, and consider the vision." And what are the first words he utters to the Prophet, as he gives him "understanding of the vision," which he declares at the close of the eighth chapter "none understood"? "Seventy weeks are determined [cut off] upon thy people," &c. These weeks, all agree, are 490 years. Cut off from what? Time can only be cut off from time; therefore the 70 weeks are cut off from the 2300 days. Can they be cut off from the 2300 literal days? They cannot. Therefore the days are prophetic, each day for a year.

The angel continues: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," &c. Here the event from which to date the period is given.

Mark the expression: "Seventy weeks are determined upon thy people." "Thy people" here refers to the Jews. Hence, only 490 of the 2300 years belonged to the Jews, and to their Sanctuary. What was left, after the seventy weeks were cut off, for the Jews, must belong to another people, or church, and to the Sanctuary of that other church. It is evident that it belongs to the new covenant, or gospel church, and the new covenant Sanctuary in heaven, of which Christ is the minister.

Now Gabriel has obeyed the command to make Daniel "understand the vision." He did this in part in the eighth chapter. He there explained the symbols of Media-Persia, Grecia and Rome, yet none understood the vision. But in his visit to the Prophet in

chapter nine, he gives a rule by which the days might be known to be years, and also names the event from which the period should be dated. Now the Prophet can say in the first verse of chapter ten: "The time appointed was long, and he understood the thing, and had understanding of the vision." The 70 weeks, then, is the key to unlock the vision of 2300 days, and give us understanding of the matter.

We copy the following from the *Journal of Eld. J. V. Himes*, published in the *Advent Herald* of Feb. 26th, 1853. In speaking of his visit to Exeter, N. H., he says:

"While in this place some touching recollections were recalled in reference to my first introduction and acquaintance with Father Miller. It was in this place that I first heard him preach, and was introduced to him. He preached on Dan. viii, 13, 14: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Although I had read his written discourse on this subject, I was not impressed with its humanity and strength until now. He poured forth a flood of light from other scriptures upon every part of his subject, and fully shut me up to the faith, both as to the manner and time of our Saviour's Second Advent. And although the time has passed without the event being realized, I have never been able to solve the mystery. The connection of the seventy weeks with the 2300 days vision still looks clear, but it cannot be harmonized with the light we now have on chronology; but having done our duty, we wait patiently for the clear light of heaven upon the subject, in expectation of the full and speedy realization of all we ever hoped for in the fulfillment of prophecy, both as to the nature of the events, and the time of their realization, at the end of the days. And we are exhorted in view of this, not to 'cast away our confidence which hath great recompense of reward, for we have need of patience, that after we have done the will of God, we might receive the promise.' So we watch and wait and hope."

We are glad that Eld. H. seen and here acknowledges the connection of the 70 weeks with the 2300 days vision. It is a matter of much regret that the *Herald* of May 23, 1852, should admit that these two periods have different starting points. One object in giving the above extract is to show the present position of the Editor of the *Herald* on this subject.

But what of the "mystery" of which Eld. H. speaks? Can it not be "solved"? May we not understand our present position? Watchman, what of the night? Shall the watchman reply, We are not "able to solve the mystery" relative to the time of night? "The watchman saith, the morning cometh, and also the night: if ye will inquire, inquire ye; return come." Isa. xxi, 12.

But what is this "mystery"? Why, Christ did not come, and the land of Palestine was not cleansed by fire in 1841, where the 2300 days ended, according to our present light on chronology. But did the angel say, Unto 2300 days; then Christ shall come, &c.? Never. "Then shall the Sanctuary be cleansed," are the words of the angel.

Those who taught that Christ would come at the end of the 2300 days, in 1841, inferred that the Sanctuary to be cleansed at the end of the days was the

earth, or the land of Palestine. We say "inferred," for we were never able to give one text of plain testimony on the point. It is true that Ex. xv, 17; Ps. lxxviii, 54; Isa. lxiii, 18, are quoted as proof; but they afford none. When read with their connection, they will be seen to refer to the Jewish Sanctuary.—See Bro. Andrews' remarks on these texts in No. 17 of the *Review*, or his Pamphlet, pages 25-27. But we confess that it is a "mystery" that some of our Advent brethren should still hold fast the former view, that the Sanctuary is this earth, or Palestine, and that it is to be cleansed by fire at the coming of Christ, when there is not one text of scripture that favors such a view.

But two things are recognized in the scriptures as God's Sanctuary. 1. The typical Sanctuary of the Jews, or first covenant. 2. The heavenly Sanctuary of which Christ is a minister. "This is the new covenant Sanctuary." Now of the things which we have spoken this is the sum; we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary and of the True Tabernacle, which the Lord pitched, and not man." Heb. viii, 1, 2. Here the two are brought to view, and held in contrast. One, the type, earthly, pitched by man; the other, the antitype, heavenly, "which the Lord pitched." The one was God's Sanctuary, or dwelling place, [Ex. xxv, 8.] during the first covenant, and was cleansed at the close of each year. The other is the greater and more perfect Tabernacle where Christ ministers at "the right hand of the throne of the Majesty in the heavens." This latter Sanctuary is to be cleansed at the termination of the 2300 days.

Here an objection at once arises in the minds of those who have not investigated this subject. They are sometimes apparently disgusted with the idea that there is anything in heaven that needs cleansing. But it may be seen that their difficulty arises from want of knowledge on the point. May we not correctly determine the nature of the cleansing of the antitype in heaven, from the type on earth? Most certainly. The type was cleansed yearly "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. xvi, 16. The type, then, was cleansed, not as we would cleanse a room or garment, but from sin. Now hear Paul:—"It was therefore necessary that the patterns [the two holies of the earthly Sanctuary] of things in the heavens should be purified [cleansed] with these; [blood of beasts:] but the heavenly things themselves [heavenly holy places] with better sacrifices than these." Heb. ix, 23.

Here then is a plain statement that the heavenly Sanctuary was to be purified or cleansed. This can be done only by virtue of the blood of the Son of God, the minister of the True Tabernacle.

We present the plain statement of Heb. ix, 23, and say to those who object on the ground that there can be nothing in heaven to be cleansed, that they must settle the matter with the Apostle. He teaches (1) that the two holy places of the earthly Sanctuary were "patterns" and "figures" of heavenly things, the true holy places of that Sanctuary of which Christ

is the minister, and (2) that this heavenly Sanctuary was to be purified or cleansed. The cleansing is of the same nature as that of the earthly, the removal of the sins of God's people.

We say that the subject of the Sanctuary and 2300 days claims the attention of the Advent body at this time, more than any other. The clear light of chronology terminates the days in 1844; but no part of the earth was cleansed then, or since that time. Says J. H. Cook, "I acknowledge that we were mistaken in the time, and I also acknowledge that I do not know how to mend the matter." "Watchman, what of the night?" The watchman saith, I do not know. I thought I once knew the time of night, but was mistaken, and "cannot mend the matter."

The "mystery" lies here: The time was right; but there was a mistake in the event to occur at the end of the days. The *mystery* is in making the words, "Then shall the Sanctuary be cleansed," mean; Then Christ shall come, and burn up the old earth, and give the new heavens and earth. Now just as long as men look to this earth for the Sanctuary, just so long will this glorious theme remain to them a *mystery*.— And the only way that it can be solved, is by the present light on the Sanctuary, which harmonizes the past Advent movement, and shows our present position. For a thorough exposition of this subject, read Bro. Andrews' Pamphlet on the Sanctuary and 2300 days.

THE SANCTUARY.

The *Harbinger* of March 5th has some inquiries relating to the Sanctuary by J. B. Fridge, and answers by O. R. C. Crozier. "My views," says C., "have been somewhat changed on the subject of the 'sanctuary' since 1845, when I wrote the article on the law of Moses, from which Sabbatarian Adventists quote so often." We have quoted from C's article, for no other reason than this, it contained precious truth, which we wished to spread before the flock of Christ. And God has blessed it to the good of many. One man backsliding from the truth, does not affect that truth, any more than to renounce the religion of Christ, destroys Christianity.

But C. says: "The above named persons appear to me mistaken in quoting from that article, (1) because they know that it was written for the express purpose of explaining and proving the doctrine of the 'shut door,' which they now, I understand, disclaim."

On the above we will first remark, that as C. has informed the readers of the *Harbinger* that we disclaim the doctrine of the shut door, that paper should no longer reproachfully call us "shut-door Sabbatarians." But we say that C's article on the law of Moses, no more goes to prove a shut door than it does an open door. It is in harmony with the Bible doctrine which we hold, that at the termination of the 2300 days, in 1844, there was a change in the work of our High Priest—a door was then opened into the Most Holy, while another was shut.

C continues: "I think we have no means of knowing the precise time when the antitype of the ancient 10th day of the 7th month service did or will begin; but we have evidence that it will not close the 'door of mercy' against all the previously impenitent."

As to the "door of mercy" of which C. speaks, we read of no such door, only in the writings of uninspired men. But the truth that C. wished to state here, for truth it is, is this, that there would be those who might come to God through the mediation of Jesus Christ, and find pardon of their sins, after the work of the antitype of the tenth day of the seventh month service should commence. This, to us who believe that this is the period of the antitypical tenth day service, is an important truth. While the great work of saving men closed with the 2300 days, a few are now coming to Christ, who find salvation. The "precious time" for the antitype of the ancient tenth day service to cleanse the sanctuary is given: "Unto 2300 days; then shall the sanctuary be cleansed." Amen.

The following paragraph from C. states important facts, and such facts as his brethren generally reject. Notice them with care.

"I think the terms 'the most holy place' and 'heaven itself,' as they occur in Heb. ix, are not convertible. The contrast, you will see by verse 24, is between 'the holy places made with hands' and 'heaven itself.' In my opinion, we fail

to see much of the instruction contained in the type, if we confound the services of the 'holy place' with those of 'the most holy place.' They had distinct apartments in the sanctuary, services were performed at different times, and under different circumstances. These differences are recognized in the New Testament explication."

Speaking of the services of the most holy place, or the antitype of the service of the ancient tenth day of the seventh month, C. says: "According to the best light I can obtain from the Scriptures, I conclude that that service will occupy the next age." He speaks of the distinction between the services of the *holy place* and the *most holy place*, and states that the service of the most holy will occupy "the next age." If it occupies the next age, there can be no room in that age for another *distinct* service. Therefore we are led to conclude that his position is, that Christ performs the service of the *holy place* in the heavenly Sanctuary, in this age, and the service of the *most holy place* in the next age, in a Sanctuary yet to be built with hands!! With such a position satisfy the readers of the *Harbinger*? If this is not his position, we do not understand him, and shall be glad to be corrected. If they are his views, we acknowledge that they have undergone a radical change since 1845.

Speaking of the Sabbath, C. says: "How often have I heard Sabbatarians say, 'We can't keep it: we do the best we can; yet we can't keep it according to the Bible.' The reason is, it was never designed for Christians to keep," &c.

We venture to say that no Sabbath-keeper ever made this statement, unless on the point of giving it up, as C. and some others did a few years since. We never heard such a remark from the mouth of any Sabbath-keeper. But why cannot the Christian rest on the Sabbath day according to the commandment, as well as the Jew? Do tell us why. *Heaven*. Will any dare say that God gave the Jews a Sabbath that he could not keep? Such make the Great Law-giver a tyrant. The Jew could keep the Sabbath, and so may the Christian. Amen.

THE REVIEW AND HERALD.

"Sanctify them through thy truth: thy word is truth."

ROCHESTER, THURSDAY, MARCH 31, 1883.

THE SANCTUARY.

THREE texts of scripture have been quoted by those who have taught that the Sanctuary of Dan. viii was to be cleansed by fire, to prove that the land of Canaan is that Sanctuary. We will here quote from the *Second Advent Manual* of 1843, by Apollon Hado.—This was a standard work, and gives the view then taken by the Advent body.

"The word Sanctuary is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple. Heb. ix, 2. 2. The different apartments of the temple. Jer. ii, 26. 3. The temple itself. 1 Chron. xxi, 15; xxi, 10. 4. Places of worship generally, true or false. Amos vii, 9; Eze. xlii, 15; Dan. viii, 11. 5. Heaven is called the Sanctuary. Ps. cii, 19. 6. The promised land.—Ex. xv, 17; Ps. lxxviii, 54; Isa. lxi, 18. 7. The tabernacle of God in the heavenly state. Eze. xlii, 26, 28. These are the principal significations of the word sanctuary, in the word of God. According to which of these significations is the word to be understood in the text before us? I think the most obvious sense is that which points out the promised land; for it must be evident to every one that the Sanctuary here spoken of must be capable of being 'trodden under foot,' and of being 'cleansed,' and as I think we shall see, of being cleansed at the coming of Christ and the resurrection of the righteous dead."

With the first four, and the seventh and last, significations of the word Sanctuary, as given above, we agree. The texts are plain and afford positive testimony; but with the fifth and sixth we widely differ. There is no positive testimony that heaven is called the Sanctuary. That God's Sanctuary, the "true Tabernacle which the Lord pitched, and not man," the "greater and more perfect Tabernacle" of which Christ is a minister, is in heaven, we have abundance of plain scripture testimony. See Heb. viii, 1-4; ix, 11, 23, 24; Rev. i, 12, 13; xi, 19; xv, 5. The text referred to above, to prove that heaven is called the Sanctuary, is as follows: "For he hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth." Ps. cii, 19.

The most natural, and obvious meaning of this text is, that the Sanctuary, from the "height" of which the Lord "looked down" to "behold the earth," is the "Temple of God in heaven" in which "was seen" the "ark of his testament." This view is sustained by a mass of plain scripture testimony, while the other view has only an inference from Ps. cii, 19, to sustain it.

We object to the sixth definition of the word Sanctuary, that it is "the promised land" because that view has no other foundation than unwarrantable inferences from only three texts of scripture. These we will now examine.

The first is Ex. xv, 17, "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." This is a part of the prophetic song of Moses sung by Israel upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfillment is declared in Ps. lxxviii, 54, which is the second text claimed as proof that the promised land is the Sanctuary. "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." Cruden says, "By Sanctuary, here, [Ex. xv, 17,] may he be understood the temple on Mount Moriah, which God would certainly cause to be built and established."

This view is shown to be correct from the context of Ps. lxxviii, 54. After declaring in verse 54, that God brought his people to the border of his Sanctuary, the Psalmist in verses 68, 69 tells us what the Sanctuary was which his hands established, as follows. "But chose the tribe of Judah, the Mount Zion which he loved. And he built his Sanctuary like high palaces." The border, or place of the Sanctuary, where God planted his people, was one thing, and the Sanctuary itself, which he caused to be built like high palaces, was entirely another thing. The people were planted, and dwelt in the former, but God dwelt in the latter, among his people. "The Lord spake unto Moses, saying, Speak unto the children of Israel: . . . Lot them make me a sanctuary, that I may dwell among them." That Sanctuary was a sacred place. There the Lord placed his name, and manifested his glory.

Why should we confound the border, or place of the Sanctuary, which was the promised land, with the Sanctuary itself? Certainly there is no necessity for so doing. And there is no more propriety in such a course, than there would be in asserting that a house and the yard or farm around it were one and the same thing. And to say that Ex. xv, 17; Ps. lxxviii, 54, which speak of the "place," and "the border" of the Sanctuary, as well as the Sanctuary itself, prove that the promised land is the Sanctuary, is equal to asserting that a farm and a house situated upon it are only a house. We use this simple figure to make the error appear in its true light.

The other text quoted to sustain this position, is Isa. lxi, 18. "The people of thy holiness have possessed it [the promised land, or the inheritance] but a little while: our adversaries have trodden down thy sanctuary." The history of the Jews shows a perfect fulfillment of this text, therefore, the Sanctuary mentioned in the text refers to the typical Sanctuary. There is no more necessity or propriety in confounding the inheritance, with the Sanctuary in this text, than in Ex. xv, 17, and Ps. lxxviii, 54. It is true that the tribes of Israel possessed the promised land "but a little while," and it is also true that their adversaries did tread down their Sanctuary, by desecrating and desolating their Temple.

No one believes that the words, "trodden under foot," and "trodden down," mean that the entire land of Canaan has been literally trampled down by the feet of wicked men, any more than the text, "I will tread down the people in mine anger," [Isa. lxi, 6,] means that the Almighty is to literally trample on men. Those that teach that the promised land is the Sanctuary, must, therefore, admit that the words "trodden under foot," and "trodden down," are figurative expressions, and mean that the promised land has been overrun with the wicked agents of its desolation. Then they should not object to our using the expressions figuratively, in applying the words, trodden down [Isa. lxi, 18] to the typical Sanctuary, and the words, trodden under foot, [Dan. viii, 13,] to the true Tabernacle or Sanctuary in heaven.

It may be said that the heavenly Sanctuary is not capable of being trodden under foot. But we ask, is it not as capable of being trodden under foot as the Son of God, who is the Minister of the same Sanctuary? Says Paul: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. x, 29.

THE SHUT DOOR.

The idea of the shut door has been received mainly from the following texts of scripture.

"And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut." Matt. xxv, 10.

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are." Luke xiii, 25-27.

The phrase "door of mercy" is much used; yet it is not found in the above texts, or elsewhere in the scriptures. It has been handed down to the Advent people by those who have not closely studied the Bible, and it is to be regretted that they should so freely use it. The impression has been made upon most minds, that this so called "door of mercy" would be closed when Christ is revealed from heaven. But the Lord's mercy, strictly, will never close. "His mercy endureth for ever." In all past time, the mercy of the Lord has ceased to men, and to nations, when they have rejected all the means of salvation which the all-wise Creator could, according to his plan of saving men, set before them. The Lord can do no more than this at the period of his Second Advent.

But neither of the above texts of scripture apply to the Second Advent of Christ. The first, [Matt. xxv, 10,] is a portion of our Lord's statement respecting an *Eastern Marriage*.

The coming of the bridegroom, mentioned in this text, is not the coming of Christ. It was an event in the marriage, which only represents an event in the kingdom of heaven.

"And they that were ready went in with him to the marriage; and the door was shut." This was, also, a literal transaction in the marriage, mentioned by our Lord, and only represents an event in the kingdom of heaven. What is that event? Is it the second appearing of Christ? We answer, that such an application destroys all the harmony of the parable.

If these events in the parable be applied to Christ's second coming, then the going in with him to the marriage, must apply to the resurrected and changed saints being caught up to meet the Lord in the air, and entering, with their Lord, the New Jerusalem, or some other place where a door will be closed after they enter.

But we would ask, what door will be closed after the Lord has come, and after the saints are made immortal, and enter the New Jerusalem with their Lord? Is it replied that this is the "door of mercy," or "door of salvation for sinners," we answer, that those who apply these points in the marriage to the Second Advent, believe that such a door will be closed at the moment the Son leaves the right hand of the Father; and for this portion of the parable to harmonize with their views, it should read as follows: And while they went to buy, the door was shut, and the bridegroom

came, and they that were ready went in with him to the marriage. One difficulty in applying these events to the Second Advent is that the shut door does not come until after the Lord descends from heaven, raises and changes his saints, and they go into the New Jerusalem, or some other place, then the door is shut. But look again. The "man of sin" is to be destroyed by the brightness of Christ's coming 2 Thess. ii, 8. The Lord Jesus is to be revealed from heaven "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints." 2 Thess. i, 8, 9. This destruction of the entire wicked takes place at Christ's coming, before he enters the New Jerusalem with the immortal saints. Then how absurd is the application of this part of the parable that naturally leads to the position, that after the Lord has destroyed all the wicked, and takes his saints away from the earth, and goes in with them to the marriage, then the door is shut against the wicked although not one of them is in existence!

But what follows this going in to the marriage, and the shut door? Answer: "Afterwards came also the other virgins, saying, Lord, Lord, open to us."—Matt. xxv, 11. Now if the coming of the bridegroom represents the Second Advent, and if the going in with him to the marriage, and the shut door, is after the saints are made immortal and all the wicked are destroyed, do tell us, who are these represented by those who "afterwards came," "saying, Lord, Lord"?—There is perfect harmony with every part of this parable when correctly applied. And it must all be applied to events that take place prior to the Second Advent, in order for this harmony to be seen. The last events in the parable are, the foolish "saying, Lord, Lord, open to us," and the answer, "I know you not." These must be applied to a period prior to the Second Advent. They cannot be applied to a period after the wicked are destroyed by the brightness of Christ's coming.

Those who oppose the Advent faith, dispose of the parable in this way. Say they, "it has no particular application anywhere, only that we should be ready to die!" And some of the Advent brethren dispose of it as easily. Say they, "the object of the parable of the ten virgins is to teach us the importance of being ready for the coming of the Lord. That is, the different parts of the parable spoken by our Lord mean nothing in particular. Such a position really seems to be an insult on the Lord Jesus Christ."

When we take the view of this parable that has been taken by the Advent body, a harmony will be

seen. The ten virgins represent those who participated, more or less, in the Advent movement. The going forth with lamps, represents the movement of 1843, occasioned by the study and proclamation of the Word. "Thy word is a lamp." Ps. cxix, 105. The larrying followed, with the slumbering time. The midnight cry in the parable, represents the powerful and glorious movement, and work of God on the hearts of his people, in the Autumn of 1844. And here we

would say that Advent papers, and preachers taught the position we here take, up to the great disappointment in 1844. And probably no Advent brother would now object to this application, were it not for difficulties they find with the remaining portion of the parable. And many throw the whole away, as having little or no meaning. But what are these difficulties? We will look at them.

1. If the parable all applies prior to the Second Advent, it makes the coming of the Lord spiritual.—Not so. The bridegroom in the parable literally came, and that merely represents the event that took place with our High Priest, at the end of the 2300 days, as he entered upon the antitypical tenth day atonement. This event is also symbolized in Dan. viii, 13, 14. Mark this: The Son of man coming to the Ancient of days, and brought near before him, does not mean his leaving the right hand of the Father, and coming into this world.

2. A second objection to applying the parable to a period prior to the Second Advent, is, that none have gone in with the Lord, and cannot, till made immortal. To this we reply, that in the marriage, they that were ready went in with the bridegroom, and a literal door was shut. Who believes that our Lord is to bolt or bar a literal door? No one. In the marriage, ten virgins walked forth with literal lamps, had literal oil, literally slept, and woke, and five of them walked in with the bridegroom, and a literal door was shut. Not so in the kingdom of heaven. And when it can be shown that this parable designs to teach that a body of Christians are to take literal lamps and oil, walk forth, literally sleep and wake, then, and not till then, will we agree, that the going in with the bridegroom must represent immortal saints entering the New Jerusalem with their Lord. But if the lamp represents the Word, and if the going forth of the virgins, represents merely a movement on the manner and time of the Lord's Advent, why may not the going in of the five, be applied in a similar manner, to the faith and feelings of the real Advent believer at the seventh month, 1844? Where were we as a people? Answer: Entirely separate from the world, and all its interests. An unseen hand had moved us away from the world, and our sympathy was with the Lord, and with his waiting saints.

Then where are we? What is our real position? Answer: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. xxv, 13. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding." Luke xii, 35, 36. It is emphatically the waiting, watching time. Mark this: When our Lord comes to earth the second time, he returns from the wedding. This places the wedding prior to the Second Advent, and confirms the view that the eastern marriage was designed to represent a series of events to take place before Christ comes.

The event represented by the five foolish afterwards coming, and saying, "Lord, Lord, open to us," we think, is in the future, and will be seen at the commencement of the day of the Lord, when the last plagues begin to be poured out.

The ten virgins represent only those who participated in the Advent movement. Those who were not in the movement, and did not reject its light, stand on the same ground for salvation, as though such a movement had never taken place. Those, therefore, who are now looking for the Lord, and are obeying the present truth, may now rejoice in the true application of the parable of the ten virgins, as well as those who shared in the past great and glorious movement.

But what is represented by the shut door in the parable? We have shown the absurdity of applying it to the Second Advent. We can see no other application of the shut door, that will harmonize with other parts of the parable, and with other scriptures, than to our High Priest entering upon the antitype of the ancient tenth day of the seventh month atonement, at the end of the 2300 days, in the Autumn of 1844. His work, performing the antitype of the daily ministration, then must cease in the Holy place of the True Tabernacle, in order for him to enter the Most Holy place to cleanse the Sanctuary. And as his work closed in the Holy, it commenced in the Most Holy. We think the following, addressed to the Philadelphia church, applies to this subject. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name."

Although there is a shut door which excluded those represented by the foolish virgins, (those moved by the proclamation of the Advent, who had none of the grace of God, no real faith,) and also those who were foolish and wicked enough to reject, and fight against the glorious news of a soon coming Saviour, yet we rejoice to publish to those that have an ear to hear, that there is an Open Door. "Behold," says the True Witness, "I set before thee an open door." O, that precious souls would come to this open door, and share the Saviour's pardoning love.

Reader, come along with us to this open door, and see what we will show you. You recollect that the ark containing the ten commandments was placed in the Holiest of the earthly Sanctuary, and was not seen only when the high priest entered to cleanse it. And what does John see, down the stream of time, amid the scenes of the seventh angel? "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. Do you see it? God help you to see this open door, and by faith, view the ark, and see the law of God in all its strength and glory.

In our next, we will notice the shut door spoken of in Luke xiii, 25-27.

QUESTIONS BY DR. O. FRIGGIE.

1. I want to know how you reconcile the 70 years captivity, prophesied of by Jeremiah, [chap. xvi, 12,] which Daniel [chap. ix, 2] ascribed to be 70 years of desolation of Jerusalem, when the beginning was B.C. 606, [2 Kings xviii, 1,] and the end was B.C. 536, [Ezra i, 1,] the 70 years of Cyrus' [Jer. xxi, 12, margin.] Now we are told that the commandment did not go forth until the seventh year of Artaxerxes, a.c. 457. This was 79 years longer, which is all made 149 years desolation, or captivity, instead of 70. This does not appear to agree with Dan. ix, 23, "at the beginning of thy supplications the commandment came forth," &c. This appears to have been the first year of Darius's a.c. 538. Dan. ix, 1, margin. And this vision appears to reach from the building of the city until the destruction by the Romans. Dan. ix, 24, 27. I do not know but it is all straight enough, when it is explained. But I have never seen any thing about this 79 years crisis, and this vision reaching to the destruction of Jerusalem by the Romans. I do not throw this out as a puzzle, but as a real difficulty in my own mind. I do not know but I am alone in this.

2. How do you know that the Sanctuary in Dan. viii, 14 is the one in heaven to be cleansed at the end of the 2300 days?

3. As you believe in type and antitype, how do you account for Jesus' stay in the most holy place (if he went in there in 1844) more than one year, answering to the day in the type? *Chilens, Mich., March 20, 1853. J. D. FAIRBANKS.*

ANSWER:

1. The following extract from Litch's *Prophetic Expositions*, will meet the leading points in the first question:

"It is obvious, from the last verse of the eighth chapter, that Daniel felt the most intense anxiety in respect to the vision, and yet had no light. But, according to the ninth chapter, he learned, immediately after the death of Belshazzar, [see Dan. v. 28, and onward,] in the first year of Darius the Mede, that Jeremiah had foretold 70 years captivity of the Jews in Babylon, and the same period of desolation of the land by the hand of the king of Babylon. From the beginning of Daniel's captivity, in the third year of Jehoiakim, and the first of Nebuchadnezzar, there had been seventy years accomplished. Daniel, knowing this fact, and also misunderstanding the real import of Jeremiah's prophecy, as well as his own vision, supposed the time for cleansing or justifying the sanctuary had arrived. But the prediction of Jeremiah [chap. xxi, 6-11] was, that God would bring Nebuchadnezzar against that land and nation, and 'utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.' 'This whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon 70 years.' The Babylonian captivity was to be 70 years, but the land was to be 'perpetual desolations.' And it shall come to pass when 70 years are accomplished,—not that the desolation of the holy land and oppression and bondage of the church cease, but—I will punish the king of Babylon, and that nation, and the land of the Chaldees, and will make it perpetual desolations.' The 70 years ended, and God sent the hand-writing on the palace wall of Babylon, 'Mene, 'Mene, 'Mene,' signifying THE KINGDOM AND FINISHED IT. That night Belshazzar was slain, and Darius took the kingdom. But the desolations, both of Judea and Chaldaea, yet continue." Vol. I, page 128, 129.

We think that these remarks present the subject to the true light. It is not predicted that the desolation of Judea should terminate with the 70 years, but that the Babylonian servitude should continue that number of years. Jer. xlv, 9-11. The event which marks the termination of the 70 years is the punishment of the king of Babylon. Compare verse 12 with chap. xlvii, 7; Dan. v. 25-31. About two years after the punishment of the king of Babylon, God visited his people in that city, by stirring up the spirit of Cyrus king of Persia, to cause them to return to their own land. Jer. xlix, 10; Ezra i. 1-3.

The commandment, which Gabriel says came forth at the beginning of Daniel's supplication, was, doubtless, the divine mandate to Gabriel requiring him to visit and expiate to Daniel those things which he had omitted to explain in chapter viii. For he says, "At the beginning of thy supplications the commandment came forth, and I am come to show thee" *Ac. Dan. ix, 23*. It was in obedience to that commandment, that Gabriel had then come.

It is certain that the *Joerno* from which the 70 weeks are dated [Dan. ix, 25] could not have gone forth at the end of the 70 years of Babylonian servitude, which was more than 530 years before Christ. For in that case the entire period of 70 weeks or 490 prophetic days, would not reach even to the birth of Christ, by a space of more than 40 years! WILKINS 69 of

the 70 weeks were to extend to the Messiah the Prince. But the decree of the seventh year of Artaxerxes answers all the conditions of the prophecy; and, reckoning from that decree, the 70 weeks were exactly fulfilled in all particulars. The seventh of Artaxerxes was a. c. 457. At the end of 69 weeks or 483 prophetic days from that point the Messiah began to preach in a. d. 27, saying "The time is fulfilled. Mark i, 15, 16.

It is true that Gabriel in this interview with Daniel predicted the destruction of Jerusalem by the Romans; but he does not state that the 70 weeks extend to that event. He testifies that 69 of them extend only to Messiah the Prince. It is certain, therefore, that the remaining week, or period of 7 years, could not be extended to the destruction of Jerusalem, as that event did not occur for almost 40 years. And if the 70 weeks began with the termination of the Babylonian captivity they could not extend to the destruction of Jerusalem by a period of almost 120 years.

2. The evidence is perfectly conclusive that the Sanctuary of the Bible is the tabernacle of God, and not the earth, the land of Palestine, or the church. Ex. xxv, 8; Heb. ix, 1-5. The fact is clearly stated in the Scriptures that the earthly Sanctuary, or tabernacle, was made as a pattern or a representation of the true Sanctuary or tabernacle in heaven. Ex. xxv, 9, 40; Heb. viii, 1-5. It is plainly stated, in Heb. ix, that the earthly Sanctuary was a figure of the true tabernacle, designed for the time then present, that is, for that dispensation, and that since the Lord Jesus became an High Priest, the greater and more perfect tabernacle has taken the place of that "figure," "example" or "pattern." The ninth chapter of Daniel, which is the inspired commentary on the vision of the Sanctuary and 2300 days in the eighth chapter, shows how large a portion of the 2300 days belongs to the earthly Sanctuary. "Seventy weeks (490 days) are determined [literally cut off] upon thy people and upon thy holy city." Verse 24. This shows that the whole period of 2300 days does not belong to Jerusalem and the Jews. It is an important fact, that this period of 70 weeks terminates at the time where the New Testament places the transfer from the earthly Sanctuary to the real one in heaven. And it is to be noticed that Gabriel introduces the heavenly Sanctuary to the view of Daniel. For the last event in the 70 weeks, as given by him, is the anointing of the "most holy," literally, as rendered by Clark and other eminent scholars, the "Holy of holies." This can refer to nothing else than the true tabernacle in which our High Priest was to minister for us. The act of anointing the earthly tabernacle, preceded the ministration of the Levitical priests; and the anointing of the heavenly Sanctuary precedes our Lord's ministration therein.

These facts, I think, are conclusive proof that the heavenly Sanctuary is the subject of that part of Daniel's vision that relates to the gospel dispensation. The cleansing of the earthly Sanctuary is distinctly stated in Lev. xvi. This was a part of the shadow of good things to come; of which good things, Christ is a minister in the greater and more perfect tabernacle. And the fact that the heavenly Sanctuary is to be cleansed for the same reason that the earthly was cleansed, is plainly stated in Heb. ix, 22-24.

3. The fulfillment of the prophetic periods in the *symbolic* prophecy, has ever been a day for a year. But the fulfillment of the *type* has never been thus marked. We understand that the Saviour ministered in the first apartment until the end of the 2300 days, and that the termination of that period marked the commencement of his ministration in the holiest of all. If the ministration of the Saviour in the first apartment had been on the principle of a day in the type answering to a year in the antitype, then it would have occupied only 364 years instead of more than 1800. We know of no means of marking the precise length of Christ's ministration in the most holy place; but regard it as the brief period which will terminate human probation, and end in the pouring out of God's wrath in the seven last plagues.

The Seventy Weeks.

The following is from a leaf entitled, *Word of Warning*, No. 1. It was published in 1843 by J. V. Himes.

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this.

Again the writer says in No. 2:—

"**THE SEVENTY WEEKS.** This was given to Daniel, as recorded in Dan. ix, as an explanation of the 2300 days, from which they were cut off. Sixty-nine of these weeks, 7 multiplied by 69, equal to 483 years, were to reach to the Messiah, and to begin with the going forth of the decree to rebuild Jerusalem. This decree, according to Ezra vii, was given in the 7th year of Artaxerxes Longimanus, a. c. 457."

If the beginning of the 2300 days is not given in Dan. ix, is it any where given? If not given at all, then of what profit are the 2300 days? If they reach to the second coming of Christ, and no starting point given in the Bible to reckon them from, shall we not have to wait till Christ comes before we can understand them?—then count back 2300 years to find their beginning?!!

"All scripture is given by inspiration of God, and is profitable;" and was given for our profit before (not after) Christ comes. And in order for the prophecy of the 2300 days to profit, their beginning must be revealed.

The arguments in favor of the 70 weeks being the first 490 years of the 2300, and that they commenced a. c. 457, are unanswerable. This brings the end of the 2300 prophetic days in 1844. Christ did not then come as expected; but this does not prove that the days did not there end. The cleansing of the Sanctuary is the event to occur at the end of the days. This event is not the Second Advent, but an event preceding it.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THIRD-DAY, DEC. 6, 1853

THE 2300 DAYS.

THE position of the *Advent Herald*, relative to the 2300 days of Dan. viii, is certainly very unpleasant. The conductors of that paper have formerly maintained the connection between the 70 weeks and 2300 days, and those who disconnected the two periods have been considered by them, as departing from the "original Advent faith." The *Herald* has also ably and fully defended a. c. 457 as the period from which to date the 70 weeks. If both of these positions maintained by the *Herald* are correct, then the 2300 days terminated in 1844, as taught by the *Review*. But the *Herald* objects to this view of the subject, on the ground that the event placed at the end of the 2300 days did not occur. What is that event? Answer: "Then shall the Sanctuary be cleansed." Now is there scripture proof that the cleansing of the Sanctuary is the coming of Christ and the burning of the world? We can find none. If others can, we invite them to present it, and if they wish, we will publish it in the *Review*.

BRO J. N. ANDREWS, in his work on the Sanctuary and 2300 days, has given the scriptural view of the cleansing of the Sanctuary, which is in perfect harmony with the "original Advent faith." If the *Herald* would take this view of the subject, it would not be driven to the necessity of denying the connection between the 70 weeks and 2300 days. It would not now be tearing down what it once labored to build up. But while it rejects the harmonious view of this important question, it is poorly prepared to meet existing errors on definite time.

We give the following from the *Herald* of Nov. 20th, which gives some idea of the unpleasant position of the *Herald*, also the position of Edwin Burnham, one of the most influential *Herald* men.

Reply to "Remarks on the 2300 Years."

[THERE being in the following, an expression of dissatisfaction at our remarks respecting a former article, we shall refrain from any comments on it.—When there is manifested by any an unwillingness to the correction of historical, chronological or other inaccuracies, or to be met by arguments as terse and pointed as their own, we forbear any effort to enlighten them, however wide from the mark they may wander.—Ed.]

BRO. BLISS:—1. You say "we expected to make no comments" on the article I wrote on the 2300 days. Well, as I made no one responsible for it but myself, I did not expect it to be treated as it was.

2. You say "we learn that it is preached in connection with Berick's time." No, not exactly; Berick preaches Christ will come in 1854; I preach that I believe he will come before the summer of 1856.

3. You tell us that the time between the vision of the eighth and ninth chapters of Daniel is 16 years. I have never yet found any vision, or "appearances," in the ninth chapter of Daniel, unless you make Gabriel himself a vision. And certainly he needed not to be explained! What if the visit in the ninth chapter was 16 years after that in the eighth? it matters not if it was 40 years. In the eighth chapter Gabriel explains the events of the vision, but where in the eighth chapter, or any where else, except in the ninth, is there any date given for the 2300 days? And what was the use of giving the length of the vision without giving any date? After Gabriel had given the explanation of the events of the vision in the eighth chapter, he told Daniel to "shut thou up the vision." I conclude Daniel did as he was told to. Thus he was left 16 years with only an understanding of the events of the vision, without an understanding of the date of it; in this time, among other things, he read "books." He, at length, set himself to fast and pray: while thus engaged Gabriel came to him about the time of the evening oblation. What did he say? Ans. "I am now come to give thee skill and understanding."

Understanding about what? Ans. THE VISION.—What vision? Ans. The one in which he had seen him at the beginning 16 years before. Why should we rend apart what God hath joined together? Some of our brethren in New York think you are "throwing away" "Father Miller's key"!!

4. You say Daniel, when he said none understood it, meant none but himself. He does not say none but himself. Why infer? If he did understand all of it why did Gabriel come for his words to make him understand the vision? He had never at this time had but two visions, that the Bible speaks of. Well, it could not have been the first one, recorded in the seventh chapter, because that he did understand (see Dan. vii, 10), so then it must have been the date of the eighth chapter vision.

5. You say that a man cannot be astonished at what he does not understand. A little to fast! Were not Belshazzar's lords astonished at the writing on the wall before they understood it? (See Dan. v.)

6. You labor to separate the seventy weeks from the 2300 days; how many more "strong points" of "the original Advent faith" are yet to be overturned? You did not object, a few days since, at the office, that they were connected, but said you thought they were 2400 years. Do you still think we have yet got to wait 100 years longer?

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THIRD-DAY, APR. 4, 1854

THE SEVENTY WEEKS.

A good brother in New Hampshire says that he cannot find the "commandment to restore and to build Jerusalem," in Ezra vii. s. c. 457, and requests others to point it out to him, if they can find it there.

This is an important question to be settled, and one which we think can be satisfactorily established. And, not only for the benefit of our New Hampshire brother, but, to establish the faith of all our readers, we will point out the commandment to restore and build Jerusalem, from Ezra vii, in the seventh year of king Artaxerxes' reign, s. c. 457.

Said the angel to Daniel, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, &c. Now turn and read the copy of the decree of Artaxerxes unto Ezra the priest," found in Ezra vii, 12-20.

Any impartial reader must see that Jerusalem is restored when the people go back there, re-establish their city polity, and re-commence the regular offering of their sacrifices, and the observance of their daily worship. For this restoration of Jerusalem, the decree made provision when it said:—"And thou Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." Verses 25, 26. Here is the restoration of Jerusalem by the establishment of judges, and law.

But did the decree to Ezra also authorize the rebuilding of Jerusalem? It most certainly did. Mark well the unlimited power given to Ezra by this decree: He was empowered, as he understood in his prayer, to proceed at any time with its construction. Here is a quotation from Ezra's prayer, which he offered s. c. 457:—

"For we were bond-men; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof. AND TO GIVE US A WALL in Judah and Jerusalem." Ezra ix, 9.

The Angel did not say that "the street shall be built again, and the wall, even in troublous times," as soon as the decree should be given authorizing their construction. All that is affirmed is, that there should be troublous times when they were built.

Now if Ezra understood that the king's decree authorized him to build the wall, and he most certainly did so understand it, as seen in his prayer, then we should understand it thus also, and the point is clearly and satisfactorily settled forever.

Was any decree given to Nehemiah, thirteen years later, in the twentieth year of Artaxerxes?

We can find none, Nehemiah says, [chap. ii, 6,] "It pleased the king to send me," &c. There is no evidence that such permission was anything but verbal. When he had obtained the king's consent, he

next requested letters from him to "the governors beyond the river," for means of conveyance to Jerusalem, and one to Asaph, the keeper of the king's forest, for timber. These "letters" were not addressed to Nehemiah, as a decree would have been, and as the decree was to Ezra; but they were directed to the king's subordinates, and Nehemiah was only the bearer of them.

These letters are nowhere called decrees. But if they were, and if the seventy weeks date from the time that Nehemiah went up to Jerusalem with them in the twentieth year of the reign of Artaxerxes, then the Angel should have said to the prophet Daniel, "Know therefore and understand, that from the going forth of the commandments," &c., or the decrees; for there was a plurality of them. These letters were considered of so little importance that the inspired penman has given us no copy of them.

Not so with the decree to Ezra. That is expressly called a decree and was addressed to Ezra, instead of the king's subordinates, and a full copy of it was entered upon the page of inspiration, and it has come down to the present time. It begins thus:—

"Artaxerxes, king of kings, unto Ezra the priest. . . I make a decree," &c.

No one will attempt to show that any such decree was addressed to Nehemiah, in the permission given to him. The decree of such unlimited power having been given to Ezra, covering the whole ground of restoring and building Jerusalem, all that Nehemiah needed was simply permission from the king to go up and complete what Ezra had begun, and letters to the king's subordinates for such assistance as he should need. If any one still thinks there was a decree "to restore and to build Jerusalem," given to Nehemiah thirteen years after Ezra went up, let him produce it.

Let this subject be carefully examined, brethren, that you may be able to defend the truth in regard to it. And if any of our readers still remain in doubt relative to the date of the commencement of the seventy weeks, let them state their objections immediately, and we will answer them.

But there are distinct bounds at each end of this important prophetic period. Dating its commencement s. c. 457, in the seventh year of Artaxerxes, there is a beautiful harmony with the prophecy of the seventy weeks, and the events which mark their termination.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Sixty-nine of the seventy weeks reached to the Messiah. Now at what point do we find the Messiah?

Messiah is the "Anointed, the Christ, the Saviour of the world, the Prince of peace." "John saith Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." Andrew said, "We have found the Messiah." Nathaniel said unto Christ "Rabbi, thou art the Son of God: thou art the King of Israel." The woman at Jacob's well said, "I know that Messiah cometh, which is called Christ; when he is come he will tell us all things. Jesus saith unto her, I that speak un-

to thee can he." And many of the Samaritans said, we "know that this is indeed the Christ, the Saviour of the world." "Peter said, Thou art the Christ, the Son of the living God. Jesus said, Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." At Christ's baptism the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, and testified, saying, "Thou art my Beloved Son; in thee I am well pleased." All this and much more might be added to this clear testimony, that the Messiah was manifested at the commencement of his ministry. This settles the termination of the 69 weeks. After Jesus was baptized, he preached, saying, "The time is fulfilled." (Accomplished—Campbell.) Mark i, 15. What time? No time can be found to be fulfilled, but the 69 weeks, which are accomplished at "the Messiah the Prince," when he was baptized. This, according to Usher, was A. D. 26. Here is fixed the termination of the 69 weeks.

"And after three score and two weeks (from the end of 7 weeks, allowed to build Jerusalem) shall Messiah be cut off, but not for himself." Dan. ix, 26. How long after 69 weeks, or Christ's baptism, before Messiah was cut off, or crucified? This may easily be determined, by ascertaining the length of Christ's ministry, from his baptism to his cross where he was cut off. This may be determined by the number of yearly passovers he attended. We find that but four passovers occurred during his ministry, which he attended; [John ii, 13; v, 1; vi, 4; xiii, 1;] and at the fourth he was crucified. These four passovers could not cover more than three and a half years. These three and a half years added to Usher's chronology of Christ's baptism, A. D. 26-7, could not extend beyond A. D. 31; where must stand the cross. Clear it is, that as at his baptism the 69 weeks ended, so at his cross, the end of the three and a half years more, must be the midst of the week where Christ caused the sacrifice and oblation to cease by becoming our passover, sacrificed for us. Christ said, "Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x, 8-10.

The cross plainly stands according to the Scriptures, in the midst [middle] of the one week, the seventieth, during which he was to confirm the covenant with many. Dan. ix, 27. This fact shows that the apostles had but half of one week, three and a half years, left them in which to confirm the covenant. Now as the cross stood in the Spring, A. D. 31, the middle of the seventieth week, three and a half years more, the confirming, by them that heard him, [Heb. ii, 3,] must bring us to the Autumn of A. D. 34, where ended the seventy weeks, or 490 years of the 2300, [Dan. viii, 14,] which leaves 1810 years to transpire after the Fall of A. D. 34, which ended A. D. 1844.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THIRD-DAY, APR. 18, 1884.

The Twenty-three Hundred Days.

The 2300 days, the seventy weeks forming the first 490 of those days, was the main pillar of the Advent faith. Here was the great point of difference between Wm. Miller and his opponents. But the *Advent Herald* which professes to be the only true defender of the doctrines held by Wm. Miller, denies the connexion of the two periods. In doing this, instead of defending the views of Wm. Miller, it tears down the main pillar of his prophetic expositions. Wm. Miller and thousands of others rejoiced that the visions of Daniel were unscaled. They held forth to the world that the seventy weeks was the key that unlocked the vision. This key is now virtually thrown away by the *Herald*, professedly the defender of Wm. Miller's sentiments!!

And why is the key thrown away? Answer:—Because if the 70 weeks be a part of the 2300 days, then the whole period ended in 1844. And as Christ did not then come, and cleanse the earth by fire, (which was supposed would be the cleansing of the Sanctuary, but for which there is not a particle of evidence,) it is concluded that the 2300 days have not yet ended, therefore, could not commence with the 70 weeks, s. c. 457.

But with the scriptural view of the Sanctuary, there is no necessity of throwing away the key. That the 70 weeks are the first 490 of the 2300 prophetic days is one of the plainest truths of revelation; and that the days have ended is evident. The book of Hobbrows contains an inspired commentary on the law of types, and teaches in the plainest terms what God's Sanctuary is, and the nature of its cleansing. Christ, our High Priest, hath entered the Most Holy to complete the great work of atonement and cleanse the Sanctuary.

Wm. Miller gave the best light he then had on the Sanctuary and its cleansing. In one of his discourses on this subject he says:—"Sanctuary, in the scriptures, generally means the place where God is worshiped and adored, and where he or his glory dwells, when it has reference to God or holy things; but when it has reference to man, it means his house, or dwelling place, city, or defence." He then states, that Jesus Christ, Heaven, Judah, the Temple at Jerusalem, Holy of Holies, the earth and the saints are called a Sanctuary, and adds:—

"The question now arises, Which of these Sanctuaries does Daniel mean, or the saint who talked with Daniel, when he said, Then shall the Sanctuary be cleansed? I answer, Not the first, Christ, for he is not impure. Not the second, Heaven, for that is not unclean. Not the third, in Judah, for literal Judah is cut off, and is no more a people. . . . Not the fourth, the Temple, for that is destroyed. . . . Neither the Holy of Holies in the Temple at Jerusalem, for that too was destroyed with the temple. . . . Then there are but two things more, which may be called the Sanctuary, which may, or ever will need cleansing; and those are the earth and the church."

It really seems strange that no thorough a Bible student as Wm. Miller should not comprehend the following testimony which plainly shows that a Sanctuary to be purified or cleansed is in HEAVEN. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. ix, 22, 23.

This he overlooked, and not seeing that the Sanctuary of which Christ is a minister is to be purified with blood, he was driven to the conclusion that the earth and church is the Sanctuary. All will see at once the impropriety of calling the church the Sanctuary of Dan. viii, for the church is there represented by the "host." The Sanctuary is one thing, and the host another. There are three texts of scripture where it is claimed that the word Sanctuary is applied to the earth; these we have repeatedly shown do not apply to the earth, or any part of it.

Now if the 70 weeks are the first 490 of the 2300 prophetic days, and if they commenced s. c. 457, then the days have ended, and therefore, Wm. Miller did not see all the light on the Sanctuary question. It is well known that he held to the opinion that the two periods were connected up to the time of his death, Dec. 23d, 1849. In the *Memoirs of Wm. Miller* by Sylvester Bliss, published in 1853, by J. V. Himes, Boston, the evidence of the connexion of the two periods is given as one of the strong points of Wm. Miller's faith, and that evidence is conclusive. Now would it not be a much wiser course for the professed defenders of Wm. Miller's views, to correct their error in regard to the Sanctuary, to give up the view that it is the earth or a part of it, for which they cannot produce one plain text, rather than to discontinue the two periods, and tear down the main pillar of his faith?

We have no idea that Wm. Miller had all the light on every point. The path of the just was to abide more and more till the perfect day should come. He shed a flood of light on the prophecies; but the subject of the Sanctuary was to be opened to the waiting flock, in the period of the third message. Rev. xiv, 9-12. We closely adhere to the fundamental doctrines taught by Wm. Miller, because we believe them to be sound; yet we are willing that the march of Time, and the increase of light should convict all the errors in that theory. And we do protest against this profession of standing on the original Advent faith, and in defense of the distinctive views of Wm. Miller, while, at the same time, pulling down one after another of the pillars on which Wm. Miller's faith rested.

EXPOSITION OF DANIEL VII:
Of the Vision of the Four Beasts.

In hastily preparing the articles on Daniel ii and vii, we have followed the excellent arrangement of Geo. Storm, in his work published in 1843, and, in regard to the four kingdoms, we have more or less copied his language.

In communicating instruction to the children of men, God is pleased to give "line upon line, precept upon precept, here a little, and there a little." The Saviour saith, [John xvi, 12,] "I have yet many things to say unto you, but ye cannot bear them now." Revelation has not only been progressive, but the same truths have been repeated again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating, to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on, our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his Word. He has given them way-marks to determine the truth of his Word, and to mark the period of the world in which they are living.

To illustrate: Suppose you were traveling a road with which you were unacquainted. You inquire of a stranger—he tells you that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and traveling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see "a lion" having "eagle's wings." At a distance beyond that, you will come to another monument, having on it "a bear" with "three ribs in his mouth;" passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl" and "four heads." After that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth" and "ten horns." And lastly, you will come to another place, where you will see the same beast, with this difference; three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having "eyes like the eyes of man, and a mouth." The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There, say you, is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth. Your faith increases as you travel on. What next do you look for? Not the city, certainly. No, you look for the leopard! Well, by and by you behold that, in the distance. There it is, you cry; now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for the city? No, you look for that terrible beast with ten horns. You pass that, and say as

you pass, how exactly the man who directed me described everything. Now your faith is so confirmed that you almost see the city; but, say you, there is one more sign to pass; viz, the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in rapture, There it is! All doubt is now removed; you look for no more signs; your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess himself, could make you discredit what your director has told you. The city—the city, is fixed in your eye, and onward you go, hastening to your rest.

Now, if we stud, on examination, that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the judgment of the great day! Let us, then, examine the chapter before us.

Verses 1-3. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matter. Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, [waters, denoting people, see Rev. xvii, 15,] and four great beasts came up from the sea, diverse one from another."

These four beasts are explained by the angel to be four kings. Verse 17. In verse 23, they are said to be four kingdoms, which shows that the word king, in these visions, signifies kingdom.

Verses 4. "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given it."



Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in Chap. ii. The eagle's wings represent the rapidity of its conquests, and the soaring pride of its monarchs. "For lo, I raise up the Chaldeans, . . . [Babylon,] they shall fly as the eagle that heateth to eat." Hab. i, 8-9. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, [Chap. iv, 31-37,] or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.

Verses 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side,

[representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh."



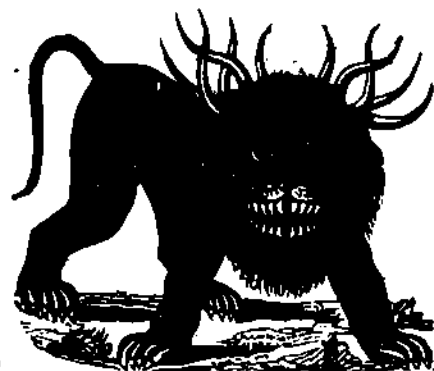
We have already seen that the Medo-Persian kingdom succeeded Babylon. It is clearly the kingdom here described. It was noted for cruelty and thirst of blood. The ribs in its mouth may denote the union of Media, Persia and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces. See Esther i, 1.

Verse 6. "After this I behold, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it."

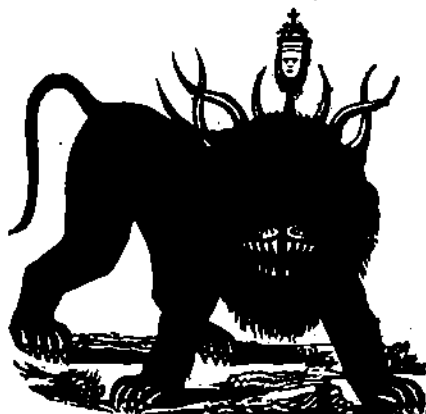


There can be no dispute with respect to this being Grecia; four wings denoting the rapidity of its conquest under Alexander; the four heads, its division into four parts after Alexander died and his posterity were murdered.

Verse 7. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns."



Verse 8. "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."



These verses will properly claim our attention, when we come to consider the angel's explanation.

Verses 9, 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

We have here a most vivid description of scenes connected with the judgment. If not, it cannot be found in the Scriptures of truth.

Verse 11. "I beheld then, because of the voice of the great words which the horn spake; I beheld; even till the beast was slain, and his body destroyed, and given to the burning flame."

Nothing is said of "the dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very body [subjects] of this fourth kingdom is destroyed, and given to the burning flame.

Verse 12. "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."

Babylon, Media and Persia, and Grecia, successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

Verses 13, 14. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Thus we see the kingdom of God is not set up till the judgment; hence no room for a temporal millennium before the judgment, and before the kingdoms of this world are destroyed.

Verses 15-18. "I Daniel was grieved in my

spirit in the midst of my body, and the visions of my soul troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall rise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

Mark well the fate of the fourth beast. He is utterly destroyed. And the saints of the Most High take the kingdom, and possess it, not a thousand years only, but forever, even forever and ever.

Verses 19-25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

1. The fourth beast, or fourth kingdom. There is but little dispute about what is here meant by the fourth kingdom. No kingdom that has ever existed on earth will answer to it, except the Roman kingdom. That has been truly diverse from all kingdoms, especially in its form of government, which was not less than seven—being, at different times, Republic, Consul, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire.

2. The ten horns. Between the years A. D. 336 and 403, it was divided into ten kingdoms as noticed in remarks on chapter ii; thus the "ten horns are ten kings" [kingdoms] that arose out of this empire.

3. The little horn. What is the character of the horn here spoken of? First, it speaks great words against the Most High; and, second, it makes war with, and wears out the saints. The same character is elsewhere described. See Rev. xiii, 6, 7. "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them." Daniel says, "he prevailed against them." Now see 2 Thess. ii, 3, 4. "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." Daniel's "little horn," Paul's "man of sin," and John's blasphemous beast, are clearly identical.

It must be admitted that such a power has arisen, and that it is Papacy. The titles the Popes have assumed, of "Most Holy Lord," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power. Pope Innocent III, writes—"He [Christ] hath not one man over the world, him whom he hath appointed his vicar on earth; and as to Christ in heaven every knee in heaven, in earth, and under the earth; so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd." Again, Pope Gregory VII, says, "The Roman Pontiff alone is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the only name in the world. It is his right to depose kings. His word is not to be repented by any one. It is to be repeated by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." Surely here is a power diverse from all others, and proud and blasphemous enough to answer the character of the little horn.

It is said of this horn that he shall "think to change times and laws." It is evident that the laws here spoken of are the laws of the Most High; for his work is to oppose God. The changing of human laws would not be here noted as a distinguishing characteristic of the man of sin. No: his distinguishing acts are against God and his saints. In fulfillment of this part of the prophecy, the Roman apostasy has removed the second commandment from the Decalogue, has changed the Sabbath of the fourth, from the seventh to the first day of the week, and has divided the tenth, to make up the number of ten commandments. See *Catholic Catechism*.

4. The time when the little horn, or Papacy, arose. It did not arise before the ten horns; hence, it did not arise prior to 403, when the tenth horn came up. Three of the first horns must be plucked up before it in its rise. It came up among the ten horns, and three of those horns fell before it. It must have been established at the very point where the third horn fell.

In the year of our Lord 403, the Herali in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under Arian influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before the decree of Justinian, (a Greek emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome head of all the churches, the Ostrogoths must be plucked up. This conquest was effected by Justinian's army in the month of March, 536; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city; thus the third horn was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's Decline and Fall of the Roman Empire.]

The facts answer well to the prophecy. Here is the letter of Justinian to the Bishop of Rome, A. D. 533:—

"Justinian, pious, fortunate, renowned, triumphant, emperor consul, &c., to John, the Most Holy Archbishop of our city of Rome, and Patriarch.

"Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it be-

comes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to submit, and to submit to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and unclouded, and, according to the doctrine of your apostolic see, held unwaveringly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th, states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 13th, on the Ecclesiastical Titles and privileges, chapter ii, states: 'We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'—Croley, pp. 114, 115.

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thence it continued till the conquest of Rome by Belisarius, Justinian's general, 530 to 538, when the Ostrogoths left it in possession of the Greek emperor, March, 538. Thus the way was open for the dragon to give the beast his power, and his seat, and great authority. Rev. xiii, 2.

5. The length of time this power was to continue. Daniel says, "a time, times, and the dividing of time." John says, [Rev. xiii, 5,] "Power was given unto him to continue forty and two months." He was to make war upon the saints—the church; and in Rev. xii, 6, we are told, the woman, the church, fled into the wilderness 1260 days; and at the 14th verse, that it was for "a time, and times, and half a time." Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times, and dividing of time is 42 months, or 1260 prophetic days or years.

6. Did the continuance of the Papal Dominion, as a horn of the beast, cease at the end of that period? From 538, 1260 years would extend to 1798. Did any thing transpire that year to justify the belief that the Dominion of Papacy was taken away that year? It is a historical fact, that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 16th of the same month the Pope was taken prisoner and shut up in the Vatican. The Papal governments, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, he that led others into captivity, went into captivity; and he who killed with the sword, those he was pleased to call heretics, was himself killed (subdued) with the sword; i. e., his dominion was taken away by war. See Rev. xiii, 10. Verse 26. "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." See 3 Thes. ii, 8. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

That the Pope was restored, or a new one chosen, is admitted. But that he has power to depose kings and put to death the saints now, is denied. When he was a horn on the beast, he deplored

kings at pleasure, for centuries, and silenced heretics by the flame, the rack, prison, and the sword. Can he do it now? No. Nor has he been able to do it since 1798. Papacy is compelled to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome.

"**ENCYCLICAL LETTER OF OUR MOST HOLY FATHER GREGORY XVI., by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.**"

GREGORY XVI. PONT.

"Venerable Brethren,—Health and the apostolic benediction."

"You well know, Venerable Brethren, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbridled audacity of the enormous, our Holy Religion is attacked, and how cunningly and by what frauds, heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City."

"Indeed, are we not (Oh, how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or cavilling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith."

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these infamous propagators of heresy and infidelity; these shameless preachers, who, while they walk in sheep's clothing, but inwardly are ravenous wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels."

"Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to fire and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal."

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate. **GREGORY XVI. PONT.**"

Now let us see whereabouts we are in the prophetic chain. Have we passed the Lion—Babylon? Yes. Have we gone by the Bear with three ribs in his mouth? Yes. Has the sign of the Leopard with four wings of a fowl and four heads been passed? It has. The dreadful and terrible beast, with ten horns,—has he been seen? Yes. Have we got past the little horn having eyes like the eyes of a man? That is among the things numbered with the past. What comes next? The Judgment, and God's everlasting kingdom.

DANIEL CHAPTERS VIII AND IX.

In remarking on these chapters, the ram, goat, little horn, 2300 days and 70 weeks will be briefly noticed.

1. **THE RAM.** Verses 3, 3. "Then I lifted up mine eyes, and saw, and behold, there stood before the river, a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."



This symbol is explained by the angel in verse 20. "The ram which thou sawest, having two horns are the kings [kingdoms] of Media and Persia." It represents the same as the breast and arms of silver of Chap. ii, and the bear of Chap. vii. This vision does not begin with the empire of Babylon, as do those of the second and seventh chapters, but it commences with Media and Persia, at the height of its power.

2. **THE GOAT.** Verses 5-8. "And as I was considering, behold an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore, the he goat waxed very great; and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven."



The angel explains this symbol in verses 21, 22. "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it,

four kingdoms shall stand up out of the nation, but not in his power." The goat, then, represents Grecia, the same as the brass of the image of chapter ii, and the leopard of chapter vii. Greece succeeded Persia in the dominion of the world, B. C. 331. The great horn is here explained to be the first king. The four horns that arose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death. The same is represented by the four heads and four wings of the leopard of Dan. vii. See Chap. xi, 3, 4.

3. **THE LITTLE HORN.** Verses 9-12. "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

This symbol is explained by the angel in verses 23-25. "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

To avoid the application of this prophecy to the Roman Power, Pagan and Papal, Papiasts have shifted it from Rome to Antiochus Epiphanes, a Syrian king who could not resist the mandates of Rome. See notes of the Douay [Roman] Bible on Dan. vii; viii; xi. This application is made by the Papiasts, to save their church from any share in the fulfillment of the prophecy; and in this, they have been followed by the mass of opposers to the Advent faith. The following facts show that

THE LITTLE HORN WAS NOT ANTIOCHUS.

1st. The four kingdoms into which the dominion of Alexander was divided, are symbolized by the four horns of the goat. Now this Antiochus was but one of the twenty-five kings that constituted the



Syrian horn. How, then, could he, at the same time, be another remarkable horn?

2d. The ram, according to this vision, became great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison:

Great.	Very Great.	Exceeding Great.
Persia.	ORSCIA.	ANTIOCHUS.
How easy and natural is the following:		
Great.	Very Great.	Exceeding Great.
Persia.	ORSCIA.	ROME.

3d. The Medo-Persian empire is simply called *great*. Verse 4. The Bible informs us that it extended "from India even unto Ethiopia, over an hundred seven and twenty provinces." Esther i, 1. This was succeeded by the Grecian power, which is called *VERY GREAT*. Verse 8. Then comes the power in question which is called *EXCEEDING GREAT*. Verse 9. Was Antiochus exceeding great when compared with Alexander, the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer:

"Finding his resources exhausted, he resolved to go into Persia, to levy tributes and collect large sums which he had agreed to pay to the Romans."

Surely we need not question which was exceeding great, the Roman power which exacted the tribute, or Antiochus who was compelled to pay it.

4th. The power in question was "little" at first, but it waxed or grew "exceeding great toward the south, and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were, of course, towards the east and south; but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, "He did not enlarge it."

5th. Out of many reasons that might be added to the above, we name but one. This power was to stand up against the Prince of princes. Verse 25. The Prince of princes is Jesus Christ. Rev. i, 5; xvii, 14; xix, 10. But Antiochus died 184 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy. The following facts demonstrate that

ROME IS THE POWER IN QUESTION.

1st. This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy, till somehow connected with the people of God. Rome had been in existence many years before it was noticed in prophecy; and Rome had made Macedon, one of the four horns of the Grecian goat, a part of itself A. C. 168, about ten years before its first connection with the people of God. 1 Mac. viii. So that Rome could not truly be said to be out of "one of them," as the *ten horns* of the fourth beast in Chap. vii, could be said to come out of that beast, when they were ten kingdoms set up by the conquerors of Rome.

2d. It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. [Palestine. Ps. cvi, 24; Zech. vii, 14.] This was true of Rome in every particular. Wit-

ness its conquests in Africa and Asia, its overthrow of the place and nation of the Jews. John xi, 48.

3d. It was to cast down the host and of the stars. This is predicted respecting the dragon. Rev. xii, 3, 4. All admit that the dragon was Rome. Who can fail to see their identity?

4th. Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. Moses used similar language when he evidently predicted the Roman power. Deut. xxviii, 49, 50.

5th. Rome did destroy wonderfully. Witness its overthrow of all opposing powers.

6th. Rome has destroyed more of the "mighty and holy people," than all other persecuting powers. From fifty to one hundred millions of the church have been slain by it.

7th. Rome has stood up against the Prince of princes. The Roman power nailed Christ to the cross. Acts iv, 26, 27; Matt. xxvii, 2; Rev. ii, 4.

8th. This power is to be broken without hand. Compare with Chap. ii, 34, 45, where it is said that the stone "cut out without hands," smote the image, &c. Its destruction then takes place at the final overthrow of all earthly powers.

4. THE 2300 DAYS.—The field of vision, as we have seen, is the empires of Persia, Grecia and Rome. We will here introduce the inquiry of one saint, [angel,] and the answer by another.

Verses 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

It is a fact that 2300 literal days (not quite seven years) would not cover the duration of a single power in this prophecy, much less extend over them all; therefore the days must be symbols, even as the beasts and horns are shown to be symbols. It is also a fact that a symbolic or prophetic day is one year. Eze. iv, 6, 13; Num. xiv, 34. Hence, the period is 2300 years.

In regard to the date of the 2300 prophetic days, they evidently commence with the vision, at the height of the Medo-Persian empire. Anything more definite, this chapter does not furnish, we must therefore look elsewhere for the definite explanation of this matter.

5. THE 70 WEEKS. We regard this period of Chap. ix, as the only key to the time of the vision of Chap. viii. Notice as follows:—

1st. The command to Gabriel, [Chap. viii, 16,] "Make this man (Daniel) to understand the vision."

2d. Gabriel did make the Prophet to understand what the ram, goat and little horn meant, yet,

3d. Daniel says, at the close of this interview with the angel, "I was astonished at the vision, but none understood it." None understood the time—where to commence the 2300 days, and "what manner of time" they were.

4th. The ninth chapter of Daniel records another visit of Gabriel. The Prophet is praying when the angel touches him, and says, "I am now come forth to give thee skill and understanding." It was on time that the Prophet needed "understanding," as the other symbols had been explained and mark the heavenly messenger's first declaration, after telling Daniel to "consider the vision:" "Seventy weeks are determined [cut off] upon thy people," &c. Cut off from what? Most certainly cut off from the 2300 days, as a period of time can only be cut off from time.

The "going forth of the commandment to restore and to build Jerusalem" is mentioned in verse 23 as the event to mark the commencement of the 70 weeks. As the 70 weeks are cut off from the 2300 days, it follows that they form the first 490 of those days, and both periods begin at the same date. Here we take leave of this subject, and refer the reader to our works on the 2300 days and the Sanctuary, where it is shown that the 2300 prophetic days began a. c. 457, and terminated A. D. 1844.

THE SANCTUARY.

It has been supposed that the earth, or a portion of it, was the Sanctuary of Dan. viii. This is an error that has stood in the way of the reception of the "present truth," and out of which has grown the recent fanaticisms on the definite time of the Second Advent. The definition of the word sanctuary, is a "sacred place," a "dwelling place of the Most High." This earth, or any portion of it, has not been such a place since man left Eden 6000 years since.

As the typical sanctuary of the Jews was the center of their religious system, so the "greater and more perfect Tabernacle" above, of which Jesus Christ is a High Priest, forms the center of all gospel truth. There is God the Father, there is Jesus Christ, a merciful High Priest, and there is the mercy seat, the ark, the law of God, [Rev. xi, 19,] and the holy angels. We are indeed, introducing a glorious theme. It would be far better for the spiritual interests of the people of God if they would more constantly look upward, and by faith view the glories of the heavenly Sanctuary. We recommend the reading of the book of Hebrews as an excellent commentary on this subject. We invite the especial attention of the reader to those works where a scriptural view of the Sanctuary to be cleansed at the termination of the 2300 days, is given, with the nature of its cleansing.

Events immediately preceding the second coming of Christ are mentioned in Dan. viii, yet that event is not brought to view in that chapter. It is true that it is said in verse 25, when speaking of the little horn, "he shall be broken without hand;" but the wrath of God in the seven last plagues will, at least, commence to break earthly governments, prior to the Second Advent. Read their dreadful description in Rev. xvi. After the sixth vial is poured out it is said, "Behold, I come as a thief;" his coming is then still future.

The event to transpire at the end of the 2300 days, is the cleansing of the Sanctuary. That the tabernacle of God is the Sanctuary of the Bible, a multitude of texts directly testify. Ex. xxvi, 1-6; Lev. iv, 6; xvi, 33; Num. iv, 15; Ps. lxxviii, 54, 69; Heb. viii, 1, 2. That the cleansing of the Sanctuary is the work of a high priest, performed by blood, and not with fire, is also a matter of certainty. Lev. xvi; Heb. ix. The work of cleansing the Sanctuary is not that of a king taking vengeance on his adversaries, but that of a priest concluding his work in the tabernacle of God. Hence, this work must precede the Second Advent, and be accomplished ere the priestly work of our Lord is closed in the Sanctuary of God. Until that point of time, the wrath of God is stayed by the intercession of our great High Priest. When that point is reached, the sins of the host or church, having been transferred from the Sanctuary to the anti-typical scape-goat, and the saints of God being all sealed, the wrath of God without mixture of mercy is poured out, and the adversaries of the Lord are destroyed with an utter destruction. The period of time in which the Sanctuary is being cleansed, we understand to be what the angel denominates "the last end of the indignation." Dan. viii, 19. That it occupies a space of time is evident from the form of expression used by Gabriel: "I will make thee know what shall be in the last end of the indignation."

THE JUDGMENT.

For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iv, 17, 18.

This text we must regard as prophetic. That it applies to the last period of the church of Christ, seems evident from verses 5-7, 12, 13. In the judgment of the race of man, but two great classes are recognized—the righteous and the sinner, or ungodly. Each class has its time of judgment; and, according to the text, the judgment of the house, or church, of God comes first in order.

Both classes will be judged before they are raised from the dead. The investigative judgment of the house, or church, of God will take place before the first resurrection; so will the judgment of the wicked take place during the 1000 years of Rev. xx, and they will be raised at the close of that period.

It is said of all the just, "Blessed and holy is he that hath part in the first resurrection," therefore all their cases are decided before Jesus comes to raise

them from the dead. The judgment of the righteous is while Jesus offers his blood for the blotting out of sins. Immortal saints will reign with Christ 1000 years in the judgment of the wicked. Rev. xx, 4; 1 Cor. vi, 2, 3. The saints will not only participate in the judgment of the world, but in judging fallen angels. See Jude 6.

"Some men's sins [the righteous] are open before hand, going before to judgment, and some men [the wicked] they follow after." 1 Tim. v, 24. That is, some men lay open, or confess their sins, and they go to judgment while Jesus' blood can blot them out, and the sins be remembered no more; while sins unconfessed, and unrepented of, will follow, and will stand against the sinner in that great day of judgment of 1000 years.

That the investigative judgment of the saints, dead and living, takes place prior to the second coming of Christ, seems evident from the testimony of Peter, "Who shall give account to him that is ready to judge the quick [living] and the dead." For, for this cause was the gospel preached also to them that are dead, that they might be judged according [in like manner] to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Pet. iv, 5-7.

It appears that the saints are judged while some are living, and others are dead. To place the investigative judgment of the saints after the resurrection of the just, supposes the possibility of a mistake in the resurrection, hence the necessity of an investigation to see if all who were raised were really worthy of the first resurrection. But the fact that all who have part in that resurrection are "blessed and holy," shows that decision is passed on all the saints before the second coming of Christ.

The judgment of the house of God is evidently shadowed forth by the events of the tenth-day atonement of the house of Israel. That, in a certain sense, was a day of judgment. The high priest wore the breast-plate of judgment on which was represented the tribes of Israel. Ex. xxxix, 8-21. "For whatsoever soul it be that shall not be afflicted in that day, he shall be cut off from among his people. Lev. xxiii, 29.

The 2300 days [Dan. viii, 14] reached to the cleansing of the Sanctuary, or to the great day of atonement in which the sins of all who shall have part in the first resurrection will be blotted out. Those days terminated in 1844. We think the evidence clear, that since that time the judgment of those who died subjects of the grace of God has been going on, while Jesus has been offering his blood for the blotting out of their sins.

THE BLOTTING-OUT TIME.

When are sins blotted out? Is it at the time when they are forgiven? We think not. We must look to the great day of atonement as the time when Jesus offers his blood for the blotting out of sins. It is at the time of the cleansing of the Sanctuary. Said Peter to the wondering multitude who witnessed the lame man healed, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii, 19-21.

Here the time for blotting out of sins is placed forward just prior to the second appearing of Jesus. It is evidently the last great work in the ministry of Christ in the heavenly Sanctuary.

ARE SINS WRITTEN IN HEAVEN?

We think the Scriptures fully warrant the view that a record of the acts of all accountable men are written in heaven. "And I saw the Dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. xx, 12; Dan. vii, 10. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. iii, 16.

The book of life contains the names of all who become the special subjects of divine favor. See Dan. xii, 1; Rev. iii, 5; Phil. iv, 3. In the other books are recorded sins, also the pardon of sins repented of, and forgiven with those good works necessary to secure the favor of God. This whole account stands, as written during the probation of every subject of special divine favor since the fall of man, till the time of the judgment of the house of God; till Jesus enters the Most Holy to offer his blood for the blotting out of the forgiven sins of all the just.

CHRIST OFFERS HIS BLOOD IN THE MOST HOLY FOR THE BLOTING OUT OF THE SINS OF THE WHOLE ISRAEL OF GOD.

Christ is the only Saviour offered to the race of man. All who are saved will be saved through him. All, of every age, out of every kindred, and tongue, and people, and nation, who shall be redeemed, will be redeemed to God by the blood of Jesus Christ. His blood was shed for all. At the right hand of the Majesty in the heavens, he is ready to plead the cause of every repenting sinner, and through him sinners may find pardon. He also offers his blood in the most Holy for the blotting out of the sins of all the just of every age.

"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix, 13-16.

In the great day of atonement for the blotting out of the sins of all of every age, the cases of patriarchs and prophets, and sleeping saints of all past ages will come up in judgment, the books will be opened, and they will be judged according to the things written in the books. It is thus, at the end of the 1335 days, [Dan. xii, 13,] that

DANIEL STANDS IN HIS LOT.

The first and second definitions of the word lot, as given by Webster, are, 1. "That which in human speech, is called chance, hazard, fortune, but, in strictness of language, is the determination of Providence; as, the land shall be divided by lot. 2. That by which the fate or portion of one is determined; that by which an event is committed to chance, that is, to the determination of Providence; as, to cast lots; to draw lots."

By reference to the Englishman's Hebrew Concordance, we find that the Hebrew word from which lot in Dan. xii, 13 is translated, is "gah-rab" This word occurs, and is translated lot, seventy-five times in the Old Testament, besides Dan. xii, 13. That the reader may be able to determine the signification of the word, we will give the seventy-six instances of its use.

- "Lev. xvi, 8. Aaron shall cast lots.
one lot for the Lord, and the other
lot for the scape-goat.
- 9. upon which the Lord's lot fell.
- 10. on which the lot fell.
- Num. xvi 55. the land shall be divided by lot.
- 56. according to the lot shall the.

See also Num. xxxiii, 54; xxxiv, 13; xxxvi, 2, 3; Josh. xiv, 2; xv, 1; xvi, 1; xvii, 1, 14, 17; xviii, 6, 8, 10, 11; xix, 1, 10, 17, 21, 32, 40, 51; xxi, 4, 6, 8, 10, 20, 40; Jud. i, 3; xx, 9; 1 Chron. vi, 54, 61, 63, 65; xxiv, 5, 7, 31; xxv, 8, 9; xxvi, 13, 14; Neh.

x, 34; xi, 1; Est. iii, 7; ix, 24; Ps. xvi, 5; xxii, 18; xxxv, 3; Prov. i, 14; xvi, 33; xviii, 18; Isa. xlvii, 14; xxxiv, 17; lvi, 6; Jer. xii, 25; Eze. xxiv, 6; Dan. xii, 13; Joel iii, 3; Obad. 11; Jonah i, 7; Micah ii, 5; Nah. iii, 10.

There is another word [gheh-nel] which is translated "region," "country," "lot of inheritance," &c., as in Deut. iii, 4, 13, 14; xxxii, 9; Josh. xvii, 5, 14; xix, 9, 29.

It will now be seen that Daniel does not stand in the "lot of his inheritance," as it has been expressed, at the end of the 1335 days, but he stands in his lot in the decisions of the judgment of the righteous dead.

When did those days end? Evidences are conclusive that the 1335 days ended with the 2300, with the Midnight Cry in 1844. Then the angel [Rev. x, 1-6] swore that time should be no longer. Time here cannot mean duration, as measured in months and years, for 1000 years are measured after this; but it must refer to prophetic time, which was the burden of the angel's message. As Daniel was to stand in his lot at the end of the days, we must conclude that the judgment of the righteous dead commenced at that time, and has been progressing more than twelve years.

When will the cases of the living saints pass in review in the investigative judgment of the house of God? This is a question worthy the candid and most solemn consideration of all who have a case pending in the court of heaven, and hope to overcome. In the order of heaven, we must look for their judgment to follow that of the dead, and to occur near the close of their probation.

It is most reasonable to conclude that there is a special call to the remnant, and a special work to be performed by them, and for them, preparatory to the decisions of the judgment in regard to them, and that their salvation depends upon fully obeying the calls and counsel to them. And we most solemnly believe that this preparatory call and work is brought to view in the testimony to the Laodiceans, and parallel portions of the word of God.

The judgment call and counsel to the Laodiceans finds them lukewarm, and neither cold nor hot. It finds them in a state where it is necessary for them to be zealous in the work of repentance, that they may find pardon, and obtain that preparation necessary to stand in the judgment. Those who do not fully receive and obey this testimony, but remain lukewarm, Christ will spue out of his mouth, or cast them from his favor, and blot their names out of the book of life. The decisive hour is at hand. In this awful hour either sins or names will be blotted out. Those who are zealous and repent of all their sins, buy the gold tried in the fire, (true faith,) the white raiment, (the same as the wedding garment, or white linen, which is the righteousness of Jesus Christ that saints will be clothed with—but one place to buy it—Jesus says, buy of me,) and have their eyes anointed with eye salve, (the anointing of the Holy Ghost,) will have their sins blotted out, while those who remain careless, disobedient and lukewarm, will have

their names blotted out of the book of life. Life and death are in this judgment call of the dear Saviour. It is life to fully receive it; death to be careless and neglect it. Now is the time to fully understand what it is to

OVERCOME.

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. iii, 5.

The white raiment in this text is the same as that offered by the true Witness. Hence we conclude that the overcoming, which is necessary in order to have the names of the people of God retained in, and not blotted out of, the book of life, consists in obeying the testimony to the Laodiceans.

Dear brethren, perfect faith by works, be clothed with the righteousness of Jesus Christ, and get the anointing of the Holy Ghost, which will enable you to see sin in its sinfulness, holiness in its beauty, and the path to life as straight and as narrow as it really is, and retain those priceless treasures, for in this you overcome. And your names will be retained in the book of life, and Jesus, in the judgment of the living just, will confess your names before the Father, and your sins will be blotted out.

We feel confident that but very few realize the consecration necessary to stand the judgment. Behold that dying saint. He first gives up the world and all its hopes. How carefully he reviews his past life, and confesses from the heart every wrong act and feeling. He then commits his family to the Lord, and himself he throws upon the mercy of God. O what a struggle! But when this work is done, Jesus smiles; and leaning upon the bosom of his Saviour, the saint breathes his life out sweetly there. His probation is closed, and his case rests till the record of his life is opened, and his case passes in review in the judgment. His sins were all repented of, therefore, in the great day of atonement, the blood of Jesus Christ can blot them out.

A consecration every way as complete as this will be necessary in order for the names of the living saints to be retained in the book of life, and their sins blotted out. What a struggle to die to this world while in full strength! We feel confident that many will go with the people of God who will fail in their feeble efforts to overcome. But very few realize what a real Bible death to this world is. O church of Christ awake! arise! The judgment is passing! Very soon will your names either be confessed by Jesus Christ before his Father, or they will be blotted out of the book of life. Consecrate all to God, then you will be prepared to act your part in saving others from ruin. The great work of consecration now required is set forth in the following scriptures:

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 3.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God." Joel ii, 12, 13.

"Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." James iv, 6-10.

"As many as I love, I rebuke and chasten; be zealous therefore and repent."

We leave this subject for the present and give room for the pointed communications from Bro. Ingraham and Stone.

J. W.

THE SANCTUARY.

While holding meetings in connection with Bro. Loughborough in Portland, Me., in November, it was proposed by some of the Advent friends in that city, who do not see as we do on all points, that we have a Bible class, if agreeable to us. Most cheerfully we accepted the proposition. When our lectures closed in the city hall, the Advent friends let us have the use of their hall free for two evenings, and on the third we met for Bible class.

Bro. Stiles calls for a report of the Bible class. We have been waiting for Bro. L. to report; but as he is from home we will notice a few points only from memory, having no notes. Bro. L. was chosen class-leader. And, we confess that it appeared to us a singular Bible class. Bro. L., consenting to stand in the desk two hours and answer all the questions which that part of the congregation that differed with him on the subject might ask.

One sister thought the church was the Sanctuary; and on being asked for her Bible proof, said it was somewhere in the Bible, but she could not cite the passage. She has probably searched since, and learned her mistake. The Bible mentions the Sanctuary and host in Dan. viii, 13; but the host being the church, the Sanctuary must be something else.

During the evening the following texts were presented as proof that Christ entered the Most Holy place and commenced his ministry there at the time of his ascension to heaven:

Heb. ix, 8. "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

Chap. x, 19. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

It was then suggested that the word rendered "holiest," is *hagion*, "holies," and is correctly translated by Macknight, "holy places." Here are the passages as given by him.

Heb. ix, 8. "The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth."

Chap. x, 19. "Well then, brethren, having boldness in the entrance of the holy places, by the blood of Jesus."

Chap. ix, 23, 24, was also read. "There was a necessity, therefore, that the representations indeed of the holy places in the heavens, should be cleansed by these sacrifices; but the heavenly holy places themselves, by sacrifices better than these. Therefore Christ hath not entered into the holy places made with hands, the images of the true holy places; but into heaven itself, now to appear before the face of God, on our account."

But this translation was rejected, with the singular and uncalled-for assertion, "I shall not give up my Bible."

Heb. vi, 19, 20, was also presented as proof that Christ entered the holiest at his ascension. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec." It was claimed that as Christ entered within the vail at his ascension, he then entered the Most Holy Place.

Bro. L. called attention to Heb. ix, 3. "And after the second vail, the tabernacle which is called the holiest of all." As a second implies a first, Paul un-

derstood that there were two vails. Christ entered within the first of these vails when he ascended.

Proof was called for that there were two vails, when Heb. ix, 3 was presented again. And judge of our surprise when the very persons who a few moments before had rejected Macknight's translation, saying "I shall not give up my Bible," now suggested that Paul's statement concerning the second vail, must be a misprint, or wrong translation!!! The wrong side of a question is generally the hard side; and those who are on that side, and are determined to maintain their position, are sometimes driven to say things which contradict themselves.

Old Testament testimony was then called for that there were two vails. It was past nine, and too late to search the Old Testament on the point. And as the meeting was about to close, we stated that Bro. L. had set before them his views of what constituted the two holies of the new covenant Sanctuary, both in his lecture, and in answering questions that evening; and it would be a pleasure to us to know their views of what these two holies were. They refused, stating that a Bible class was not a place to arouse sentiments, but to investigate. Much truth in the remark! But such remarks come with best grace where the principle is carried out.

We were left to conclude that their position, if indeed they had a position, was that the earth is the holy place; heaven the most holy, and the ethereal blue was the vail between!! This we know is the vague view which many take of the subject. Besides this, we will put the plain and definite expressions of Paul to the Hebrews.

Heb. ix, 1-5. "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not men. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth he should not be a priest seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, say, with him, that thou make all things according to the pattern showed to thee in the mount."

Chap. ix, 23-24. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Mark well the words used in these passages to prove that there is a Sanctuary in heaven, in the form, at least, of that sanctuary which was on earth. First, "examples;" second, "shadow;" third, "PATTERNS;" fourth, "FIGURES." Apply these definite terms to the view that this earth is the holy place, and heaven the most holy, and the words at once become vague and senseless. More on the two vails next week.

J. W.

THE SANCTUARY AGAIN.

LAST week we promised more on the two vails this week. Says Paul, "And after the second vail, the tabernacle which is called the holiest of all." Heb. ix, 8. Certainly, Paul understood that there were two vails, and that the second was between the holy place, and the most holy. The first is called a "hanging for the door of the tent." Ex. xxvi, 36. "Hanging for the tabernacle door." Chap. xxxvi, 37. "Hanging at the door of the tabernacle." Chap. xl, 28.

Paul regarded this as the first vail, and so may we. When we compare these two vails we find them very nearly alike.

FIRST VAIL.

Ex. xxvi, 36, 37. "And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them."

Chap. xxxvi, 37, 38. "And he made a hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; and the five pillars of it with their hooks; and he overlaid their chapters and their fillets with gold: but their five sockets were of brass."

SECOND VAIL.

Ex. xxvi, 31-33. "And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made. And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy."

Chap. xxxvi, 35, 36. "And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubim made he it of cunning work. And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold: and he cast for them four sockets of silver."

The two vails were made of the same material, same colors, and in the same style. There was this difference; there were five pillars at the first vail, and four at the second. And the sockets of the first were of brass, while those of the second were of silver.

J. W.

THOUGHTS ON THE REVELATION.

CHAPTER IV.

The Heavenly Sanctuary.

Verse 1. After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

In the first three chapters we have the vision of the Son of man. John gives a description of his person, and writes the words he heard from him. But this chapter opens with a new scene which has reference to the heavenly sanctuary. A door is opened in heaven, and John hears a trumpet-voice saying, Come up hither, and I will show thee things which must be hereafter. Compare with chap. 1, 1. The presentation of future events is the great object of the book of Revelation.

Verse 2-5. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

In chap. 1, 10, John says, I was in the Spirit on the Lord's day. He was in vision on that day. Again he says, chap. iv, 2. And immediately I was in the Spirit. Hence we conclude that chap. iv commences a second vision. The illuminating influence of the Holy Spirit came upon John gradually. He first sees a door opened in heaven, then hears a trumpet voice, then immediately, in close connection, is lost to all earthly things, being wrapped in a vision of things in heaven. He entered the first apartment of the heavenly sanctuary, and saw the throne of God, and describes the appearance of him that sat upon it. Before the throne of God were seven burning lamps of fire.

The candlestick, with its seven burning lamps, was in the first apartment of the earthly sanctuary. Ex. xxv, 31; xxxi, 85; xxxvii, 17-28; xl, 24; Lev. xlii, 4; Num. iv, 9; viii, 2; 1 Chron. xxviii, 15; 2 Chron. iv, 20; xlii, 11. These burning lamps in the earthly and in the heavenly sanctuaries, during both dispensations, represent the Holy Spirit in all its operations, here called the seven Spirits of God.

The four and twenty elders, we conclude, were selected from the multitude of captives, of the good and holy of past ages held captives by death, but raised from the dead at the resurrection of Christ, Matt. xxvii, 52, 53, and taken up to heaven at his ascension. Eph. iv, 8, margin. This multitude were raised for some wise purpose, and they doubtless have an important part to act. And the fact that the four and twenty elders are represented in chap. v, 8, as every one of them having golden vials full of odors, which are the prayers of saints, may justify the conclusion that they are assistants in the priesthood of Jesus Christ.

Wesley, speaking of the four and twenty elders, says:

"(Clothed in white raiment) This, and their golden crowns, show that they had already finished their course, and taken their places among the citizens of heaven. They are never termed souls, and hence it is probable that they had glorified bodies already. Compare Matt. xxvii, 52."

Verse 7-11. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion; and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when these beasts give glory and honour and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fell down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

In reference to the word *beasts*, A. Barnes says:

"This is a very unhappy translation, as the word *beasts* by no means conveys a correct idea of the original word. The Greek word—*ζῷον*—means properly a *living thing*; and it is thus indeed applied to animals, or to the living creation; but the notion of their being *living things*, or *living creatures*, should be retained in the translation. Prof. Steward renders it *living creatures*."—Barnes' Notes.

Scott, in the Comprehensive Commentary, says:

"It is indisputably manifest that the four living creatures join in, or rather lead, the worship of the Lamb, as having redeemed them to God; and this proves beyond controversy, that part of the redeemed church is meant by this emblem; and not angels, whose worship is next described, but in language evidently different."

The four living creatures, with the four and twenty elders, probably embrace all those who rose with Christ, and ascended up to heaven with him. These resurrected saints were upon the sea of glass. And we see no reason why the sea of glass should not be as literal and tangible as the redeemed beings upon it. This may be the very foundation of the Sanctuary and City, and may even extend as a border round about the City.

It is here called a sea of glass like unto crystal. Chap. xv, 2. And I saw a sea of glass mingled with fire. Chap. xxi, 21. And the street of the city was pure gold, as it were transparent glass. Those are the beautiful figures which represent the foundation of the Sanctuary and the City, where beings redeemed from the grave stand, and where the overcomers of chap. xv, 2, will soon stand, having the harps of God.

THOUGHTS ON THE REVELATION.

CHAPTER V.

The Heavenly Sanctuary—Continued.

Verse 1. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

The one holding the sealed book is evidently the Father, as the Son, under the figure of a lamb, verse 7, takes the book from his right hand. The book contained an important chain of prophetic history of the Christian church.

Of this book Benson says:

"In short, we should consider this book as being such as one as the ancients used, whose books were not like ours, but volumes, or long pieces of parchment, rolled upon a stick, as we frequently roll silks. Such was this volume or roll, consisting of seven volumes all sealed. Not as if the apostle saw all the seals at once, there being seven volumes wrapped up one within another, each of which was sealed; so that upon opening and unrolling the first, the contents only of one volume were laid open, and the second appeared to be sealed up till that was opened, and so on to the seventh."

Scott, in the Comprehensive Commentary, says:

"It appeared as a roll, consisting of several parchments, according to the custom of those times; and though it was supposed to be written within, yet nothing could be read till the seals were loosed. It was afterward found to contain seven parchments or small volumes, each of which was separately sealed; but if all the seals had been on the outside, nothing could have been read till they had all been loosed; whereas the loosing of each seal was followed by some discovery of the contents of the roll; yet the appearance on the outside seems to have indicated that it consisted of seven, or at least of several, parts."

Verse 2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

This angel is doubtless one of great eminence. With a loud voice he comes out as a orator, and seems to challenge all creatures in the universe to try the strength of their wisdom in opening the counsels of God.

Verse 3, 4. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

No being, heavenly, earthly, or infernal, was able to open the book, neither to look upon it. Clarke says:

"[And no man] *oidik*—No person or being."

Benson says:

"[In Heaven, nor in earth, neither under the earth] That is, none in the universe; for these are the three great regions into which the whole creation is divided."

Upon the phrase, "and I wept much," the same writer gives the following beautiful remarks:

"Being greatly affected with the thought that no being whatsoever was to be found able to understand, reveal, and accomplish the divine counsels, fearing they would still remain concealed from the church. This weeping of the apostle sprang from greatness of mind. The tenderness of heart which he always had, appeared more clearly now he was out of his own power. The Revelation was not written without tears, neither without tears will it be understood."

Verse 5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Christ is here presented under the figure of a Lion, representing his power. He is also called the Root of David. God created all things by Jesus Christ. Heb. 1, 2; John 1, 3; 1 Cor. viii, 6; Col. 1, 16, 17; Eph. iii, 9. In this sense Christ is the root of David, as to him David owed his existence. He had undertaken to save man, and in the contest with Satan, who opposed the work of Jesus Christ in laying the foundation of man's redemption, he had prevailed. He had endured Satan's temptations, the agonies of the cross, and had arisen in triumph over death and the grave, hence was worthy to open the book and to loose the seals thereof.

Verses 6, 7. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.

Here Christ is represented under the figure of a lamb. Doddridge translates, "And I beheld, in the middle space between the throne and the four living creatures, and in the midst of the elders, there stood a Lamb," &c. In the center was the throne of the Father, and by it, in the open space about it, was the Son, represented by the slain lamb. Around these were the redeemed saints, represented by the four living creatures, forming the first circle; then the elders formed a second circle; and the angels, verse 11, formed a third circle. The worthiness of Christ, as he stands in the figure of a slain lamb, is the admiration of all the holy beings in heaven.

Woodhouse, in the Comprehensive Commentary, says:

"The Greek implies that the lamb appeared with a wounded neck and throat, as if smitten at the altar as a victim."

Dr. Clarke, on the phrase, "as it had been slain," says:

"As if now in the act of being offered. This is very remarkable; so important is the sacrificial offering of Christ in the sight of God, that he is still represented as being in the very act of pouring out his blood for the offences of man. This gives great advantage to faith; when any soul comes to the throne of grace he finds a sacrifice there provided for him to offer to God."

The seven horns of the lamb represent perfection of strength—horn is a symbol of power—and the seven eyes represent that in him is perfection of wisdom; hence the heavenly host, verse 12, are heard saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Verses 8-10. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

We have before suggested that those represented by the four living creatures, and the four and twenty elders, embrace the "many" who rose from the dead with Christ, Matt. xxvii, 52, 53, and the "multitude" who ascended to heaven with him, and that these were assistants in the heavenly priesthood. This last idea seems very much strengthened by the statement that

every one of them had golden vials full of odors, which are the prayers of saints. On this point A. Barnes says:

"The idea here is, therefore, that the representatives of the church in heaven—the elders—spoken of as 'priests,' are described as officiating in the temple above in behalf of the church still below, and as offering incense while the church is engaged in prayer."

The song, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood," is called *new* in respect to the occasion and the composition. They were the first that could sing it. They were the good and the holy from every kindred, tongue, people, and nation of those who lived and died before the first advent of Christ. They are kings and priests, probably, in the sense that they are overcomers, are redeemed, and have a part to act in connection with the government of heaven, in reference to this world. And, notwithstanding, they are redeemed, and surround the throne of God, are in the presence of the Lamb that redeemed them, and are surrounded with the angelic hosts of heaven, where all is glory ineffable, yet their song contemplates a still higher state, when the great work of redemption shall be completed, and they, with the whole redeemed family of God of every age, shall reign on the earth, which is the promised inheritance of the saints. Gen. xii, 7; Gal. iii, 10; Rom. iv, 13; Gal. iii, 29; Matt. v, 6; 2 Pet. iii, 13; Isa. lxxv, 17-25; Rev. xii, 1-6.

Verbes 11-14. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever."

We have seen that the new song contemplates redemption completed, when the saints will reign upon the earth, at the close of the 1000 years of chap. xi. Verse 11 commences a new scene. This is indicated by the phrase, "And I beheld." It is the new earth state introduced by the new song of verse 10. This scene is most sublime. It presents the whole universe engaged in the worship of the Lamb, in four divisions.

1. The angels, forming a third circle round about the throne, in number "ten thousand times ten thousand and thousands of thousands." The first computation makes one hundred million; then add the second—"thousands of thousands"—and we have what Paul calls "an innumerable company of angels." Heb. xii, 22. These all with a strong voice strike the song:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

2. Every creature in heaven, on the earth, under the earth, and in the sea, sung praises to God and the Lamb. Wakefield translates, "The whole creation." The Syriac reads, "Every created thing." All of God's creatures throughout the universe join in this song. Its melody is not marred by the shrieks of the

damned in some corner of the universe—some say is the center of the earth, others in the moon—weeping and wailing and gnashing their teeth to all eternity. No! no!! Before this, the Devil, his angels, and all wicked men, are "devoured" by the fire from God out of heaven, chap. xii, 9, and now there is spread out before the Prophet a clean universe, from which arises from every created being,

"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

3. "And the four beasts said, Amen."

4. "And the four and twenty elders fell down and worshiped him that liveth for ever and ever."

Thoughts on the Revelation.

CHAPTER XI.

Verses 1, 2. And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.

We here have a continuation of the instruction which the angel commenced giving to John in the preceding chapter; hence these verses properly belong to that chapter, and should not be separated by the present division. In the last verse of chap. x, the angel gave to John; as a representative of the church, a new commission. In other words, as shown last week, we have in that verse a prophecy of the third angel's message. Now follows testimony showing what the nature of that message is to be. It is connected with the temple of God in heaven, and is designed to fit up a class of people as worshipers therein. The temple here cannot mean the church; for the church is brought to view in connection with this temple as "them that worship therein." The temple is therefore the literal temple in heaven, and the worshipers the true church on earth. But these worshipers are not of course to be measured in the sense of ascertaining the height and circumference of each one in feet and inches; they are to be measured as *worshipers*; hence the measurement has to do with character; and character can be measured only by some standard of right, namely, a law or rule of action. We are thus brought to the conclusion that the ten commandments, the standard which God has given by which to measure "the whole duty of man," are embraced in the measuring rod put by the angel into the hands of John; and this is the very thing which, in fulfillment of this, has been put, under the third message, into the hands of the church. This is the standard by which the worshipers of God are now to be tested.

Having seen what it is to measure those who worship at the temple, another inquiry arises, namely, What is meant by measuring the temple? To measure any object here, requires that we give especial attention to that object. So dubious the call to rise and measure the temple of God, is a prophetic command to the church to give the subject of the temple or sanctuary a special examination. But how is it to be measured with the measuring rod given to the church? With the ten commandments alone we could not do it. We do do it with the message. Hence we conclude that the measuring rod is the special message now given to the church, which embraces all the truths peculiar to this time, including the ten commandments. By this message our attention has been called to the temple above, and through it the light and truth on this subject has come out. Thus we measure the temple and the altar, or the ministration connected with that temple, the work and position of our great High Priest; and we measure the worshipers with that portion of the rod which relates to character, namely, the ten commandments.

"But the court which is without the temple, leave out." As much as to say, The attention of the church is now directed to the inner temple, and the service

there. Nothing pertaining to the court are of less consequence now. It is given to the Gentiles. Having thus introduced the Gentiles, the attention of the prophet is directed to the great feature of Gentile apostasy, namely, the treading down of the holy city forty and two months, during the period of papal supremacy. He is then directed to the condition of the word of God, the truth and the church during that time. Thus by an easy and natural transition, we are carried back into the past, and our attention called to a new series of events.

Verse 3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.

These days are the same as the forty-two months of the preceding verse, and refer to the period of papal triumph. During this time the witnesses are in a state of sackcloth, or obscurity, and God gives them power to endure and maintain their testimony through that dark and dismal period. But who or what are these witnesses?

Verse 4. These are the two olive trees, and the two candlesticks standing before the God of the earth."

Evident allusion is here made to Zech. iv, 3-6, where it is explained that the two olive trees are taken to represent the word of God; and David testifies, "The entrance of thy words giveth light," and, "Thy word is a lamp unto my feet and a light unto my path." Written testimony is stronger than oral. Jesus declares of the Old-Testament scriptures, "They are they which testify of me." In this dispensation he says that his works bear witness of him. By what means do they bear witness of him? Ever since those disciples of his who were personally associated with him while on earth, passed off the stage of life, his works have borne witness of him only through the medium of the New Testament, where alone we find them recorded. This gospel of the kingdom, it was once declared, shall be preached in all the world for a witness to all nations, &c.

These declarations and considerations are sufficient to sustain the conclusion that the Old and New Testaments, one given in one dispensation, and the other in the other, are Christ's two witnesses.

Verse 5. And if any man will hurt them, fire shall proceed out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

To hurt the word of God is to oppress, corrupt, or pervert its testimony, and turn people away from it. Against those who do this work, fire proceedeth out of their mouth to devour them; that is, judgment of fire is denounced in that word against such. It declares that they will have their portion at last in the lake that burneth with fire and brimstone. Mal. iv, 1; Rev. xx, 15; xiii, 18, 19, &c.

Verse 6. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.

In what sense have these witnesses power to shut heaven, turn waters to blood, and bring plagues on the earth? Elijah shut heaven that it rained not for three years and a half; but he did it by the word of the Lord. Moses by the word of the Lord turned the wa-

ters of Egypt to blood. And just as these judgments, recorded in their testimony, have been fulfilled, so will every threatening and judgment denounced by them against any people, surely be accomplished. "As often as they will:" as often as judgments are recorded on their pages to transpire, so often they will come to pass. An instance of this the world is yet to experience in the infliction of the seven last plagues.

Verses 7, 8. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

When they shall have finished their testimony, in their sackcloth state—at about the expiration of the 1260 years—the beast makes war upon them. The following historical facts fulfill this scripture; Between the years 1793 and 1798 the word of God was suppressed by national authority in infidel France. The Bible was made a dead letter by that power which was guilty of all the sins of Sodom and Egypt, and also of spiritually crucifying the Lord of glory.

Verses 9, 10. And they of the people and kindreds and tongues and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put into graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

The nations adjacent to France beheld the delictual work that was carried on in that country during the revolution, but would not join with it in the crusade against the Bible; hence it was not suffered to be put into the grave; that is, was not wholly extirpated from the earth. The merriment and congratulatory gifts among the French people at that time when they thought they had abolished Christianity, is expressed in verse 10.

Verses 11, 12. And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Fulfillment. In just three years from the time the decree was passed suppressing the Bible, a resolution was offered in the national assembly for its restoration. That resolution lay upon the table just six months, when it was taken up and passed without a dissenting voice. France had become tired of the horrid state of anarchy and blood, in which no God, no Bible, and no Christianity were recognized, and with her own hands, after three years and a half (three and a half prophetic days), raised up the dead bodies of the witnesses, and set them upon their feet. About this time was commenced the formation of Bible societies; and the Bible, in fulfillment of verse 12, has since then enjoyed a state of exaltation never before attained.

Verse 13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

Earthquake: revolution. A tenth part of the city fell: France, a tenth division of the great papal city. And there were slain of men seven thousand; margin, names of men; titles of aristocracy and nobility.

"Down with the aristocrats!" was the cry of the Republican mob, as they leveled to the ground all titles of distinction. About seven thousand of these titles were abolished in that movement.

Verse 14. The second woe is past; and behold, the third woe cometh quickly.

The series of seven trumpets is here again resumed. The second woe ended with the sixth trumpet, Aug. 11, 1840; and the third woe occurs under the sounding of the seventh trumpet, which commenced in 1844; and "quickly" is the adverb that is used to warn us of its coming.

Verses 15-17. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

From the 15th verse to the end of the chapter we seem to be carried over the ground from the sounding of the seventh angel to the end, three distinct times. Once in the verses last quoted. Here we are taken down from the commencement of the trumpet to the full establishment of the kingdom of God. In the next verses the prophet goes back and takes up other features of the scene as follows:

Verse 18. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldst destroy them which destroy the earth.

"The nations were angry:" Commencing with the wonderful revolution in Europe in 1848; and from that outburst of passion among the nations, their anger has been daily increasing ever since. Almost every paper of to-day shows the fearful degree to which it is now exalted.

"And thy wrath is come:" the wrath of God for the present generation, is filled up in the seven last plagues, chap. xv, 1, which consequently must here be referred to, and which are soon to be poured out upon the earth.

"And the time of the dead that they should be judged." The great mass of the dead, the wicked dead, are still in their graves after the visitation of the plagues, and the close of this dispensation. A work of judgment—of allotting to each one the punishment due—is carried on in reference to them by the saints in conjunction with Christ, during the one thousand years following the first resurrection. 1 Cor. vi, 2; Rev. xx, 4. It seems most natural to conclude that these are the ones, and this the time to which this scripture applies.

"And that thou shouldst give reward unto thy servants the prophets;" Full reward will be given the saints when they enter upon the possession of the new earth, but not before.

"And shouldst destroy them which destroy the earth:" Referring to the time when all the wicked will be forever devoured by those purifying fires which come down from God out of heaven upon them, and which melt and renovate the earth. 2 Pet. iii, 7: Rev. xx, 9. By this we learn that the seventh trumpet reaches over to the end of the one thousand years.

Momentous, startling, but yet joyous thought! that the trumpet is now sounding which is to see the final destruction of the wicked, and behold the saints clothed in a glorious immortality, safely insolated on the earth made new.

Once more the prophet carries us back to the commencement of the trumpet, in the following language;

Verse 19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Having introduced the seventh trumpet, the first great event that strikes the mind of the seer, is the transfer of the kingdom from earthly to heavenly rule. God takes to him his great power, and forever crushes the rebellion of this revolted earth, a work seemingly delayed, establishes Christ upon his appropriate throne, and remains himself supreme over all. This picture being completed, we are pointed back to the state of the nations, the judgments to fall upon them, and the final destiny of both saints and sinners. This field of vision being scanned, we are taken back once more, and our attention called to the close of the ministration of Christ, the last scene in the work of mercy for a guilty world. The temple is opened: the second apartment of the sanctuary is entered. We know it is the holy of holies that is here opened; for the ark is seen, and in that apartment alone the ark was deposited. This took place at the end of the 2300 days, when the sanctuary was to be cleansed, the time when the prophetic periods expired, and the seventh angel commenced to sound. Since then the people of God have seen by faith the open door in heaven, and the ark of God's testament there. They are endeavoring to keep every precept of the holy law written upon the tables therein deposited. They have received the reed, and are measuring the temple, the altar, and them that worship therein. They are uttering their last prophecy, before nations, peoples, and tongues. And the drama will soon close with lightnings, thunderings, voices, an earthquake, and great hail.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, NICH., THIRD-DAY, JULY 16, 1863.

JAMES WHITE, EDITOR.

The Sanctuary.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii, 14.

Impossession in the very midst of a prophecy of momentous and thrilling interest, a prophecy which spans the active centuries of the world's history, and takes hold upon the eternal destinies of the race, a prophecy which is minute in its delineations, and which the pen of inspiration has taken care in great part to distinctly explain—stands the quotation given at the head of these lines.

These words purport to be a revelation. They are given to impart information to the inquiring mind on the subject to which they refer. They were spoken in answer to the question, put not by mortal man but by an angel himself, "How long shall be the vision concerning the daily sacrifice and the transgression of desecration, to give both the sanctuary and the host to be trodden under foot?" They are included in that Scripture which Paul told Timothy was all given for the instruction, correction, and profit of the men of God.

But to be a revelation they must be understood. The commencement and end of the period of time here given must be clearly ascertained, or its inscription upon the sacred page is to no profit. It would be a waste of time and space for even inspiration to write out a prophetic period, both ends of which should be enshrouded in impenetrable fog. Zero might be written against even a divine dissertation on the subject of the sanctuary, unless we can know what is meant by that object. So would every mention of the cleansing of the sanctuary be darker than the ancient pagan oracles, could we not understand the time and nature of that work. From the character of God, the wants of mankind, and the object of his revelation to them, we therefore reason, that all these points are to be fully understood, that what is necessary on our part to insure success in gaining the knowledge we desire, is but to bring to the investigation a humble mind, a teachable spirit, and a sincere desire, not to have truth on our side, but to be ourselves on the side of truth; to follow where she may lead the way, not to endeavor to compel her to follow us, in the insane and tortuous wanderings of our own wills.

The time was, when these words, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," were household words with every happy believer in the Lord's soon coming. They were emblazoned on the shields of every soldier in the Advent ranks. They were joyfully uttered from many lips as the watchword of their most ardent desires, and their brightest hopes. But the times in this respect are strangely altered. Over a great portion of the Advent body a mysterious silence now reigns concerning this positive and prominent promise. The lips which once were its joyful heralds seem now to be sealed to its utterance. It seems to be studiously ignored, avoided, and set aside. But ignored and set aside it cannot be. The glowing prophecy of which it forms so conspicu-

ous a part, and which must enter into every Advent theory, forbids that it should be passed by unnoticed. There are some things in the regions of prophetic truth as well as in the political world, which are "irrepressible;" and this is one of them. Men may not think to avoid it by giving their attention to other themes and passing it by in silence. In every theory, deserving the name of theory, which professes to show the present age of the world, and the nearness of the great consummation, it imperatively demands a place, and an explanation. It is the embarrassing specter, which, with unvarying constancy, confronts every theory which would endeavor, with ill-concealed dread of its just claims, to turn aside from the straight path to avoid its presence. And it is well that it should be so; for it claims no more than it deserves, it presents no demand which the lover of truth ought not promptly and willingly to grant.

What, therefore, has been the cause of this change? Why are not these words dwelt upon as formerly, with frequency and pleasure? Answer: the expectations based upon them have once been disappointed; and in the different methods adopted to account for that disappointment, lies the explanation of the different views and treatment of the sanctuary and the 2300 days.

Previous to the autumn of 1844, the Advent people were a unit. Zealous in the great doctrine of the soon coming of their Redeemer, clothed with the blessing and power of God, devoted, harmonious, united, they presented a spectacle which made the saints rejoice and the world wonder. But since the tenth of the seventh month, Jewish time, of that year, dissension and division have been, to a mournful degree, inscribed upon their history, and the paths they have taken have been various and divergent. The cause of this division must be in some question involved, in some point at issue, in the events of that memorable day.

The expectation then entertained was, that at that point of time the Lord would come. Arguments had been produced, invulnerable to all the attacks of our enemies, and entirely satisfactory to all lovers of the Advent doctrine at that time, that the 2300 days would end in 1844. From this as a starting point, the argument then ran thus: The prophecy asserts that then the sanctuary shall be cleansed. The sanctuary is the earth or some part of the earth. Its cleansing is to be by fire; but the renovation of the earth by fire is to take place only at the second coming of the Lord; therefore the Lord will come at the termination of the 2300 days. But the time passed by and the Lord did not come—their hopes were not realized. The grievous disappointment many an honest heart full keenly felt; and that a mistake had somewhere been made, none were disposed to deny. What was that mistake? or, in other words, what was the cause of our disappointment? It is here that a difference of opinion begins. But before discussing this difference, let it be remembered that God cannot be the author of the confusion that has existed since that time in the Advent body. All the various theories that have since sprung up, cannot every one be true; and yet every Adventist will admit that the truth of God at the present day, must be found in connection with the Advent doctrine. Every Adventist will admit that if God designs, previous to the coming of the

Lord, to warn the world of that event, the great Advent movement of 1840-1844, in so far as it tended to arouse a slumbering world to the fact that we are living in the time of the end, and to warn them of the nearness of the close of probation, and the great consummation of all things, was in the order and purpose of God. He must, therefore, still have a people on the earth, as the result of that movement; he must still have a truth bearing some relation to that great work; and there must be some correct explanation of the great disappointment in our past history.

To the question, Why were those who looked for the Lord in 1844 so grievously disappointed? but two essential answers can be given: The first is, that we were correct in our views of the sanctuary, but wrong in the application of the time. The other is that we were wrong in our views of the sanctuary, but correct in our application of the time. The first is, in other words, that it is still true that the earth, or some portion of the earth, is the sanctuary, but that the 2800 days did not then expire, to demand its cleansing. The other is that the 2800 days did then expire, but that neither the earth nor any part of the earth, was the sanctuary which was then to be cleansed.

These answers, it will be seen, are at perfect antipodes to each other; but they have both been offered as an explanation of the disappointment under consideration, and in our search for the true solution of that question, must, therefore, both be examined. To the consideration of the first, then, let us now address our attention. Is it true that we were wrong in the application of the time, and that the 2800 days did not end in 1844? Those who hold that they did not, arrive at this conclusion by two different methods: The one class claim that the seventy weeks of Dan. ix, are no part of the 2800 days of Dan. viii, and that consequently the date of the former does not determine the date of the latter. They acknowledge that the date assigned by all Adventists previous to 1844, for the commencement of the seventy weeks, namely, *v. c. 457*, cannot be disproved; but as they are no part of the 2800 days, they furnish no clue to the commencement of that period. Where the 2800 days did commence, or what event marked their beginning they cannot tell. This much only, on this point, they profess to know; that they did not end in 1844, because the earth is the sanctuary, and the earth was not then burned. The other class acknowledge the infallibility of the arguments by which the seventy weeks are shown to be a part of the 2800 days, as held by all Adventists up to 1844, but deny that the date of their commencement was rightly placed in *v. c. 457*. Commencing at that point they would end in 1844; but this class, like the one first mentioned, contend that they could not then have ended, and for the very same reason, namely, because the earth is the sanctuary, and the earth was not then burned.

From this general survey of the subject one would be led to conclude that there was something all-potent in the theory that the earth is the sanctuary. From what it has done, we should suppose it had been able to intrench itself behind infallible evidence. It has led the great majority of those who were in the past Advent movement, while divided on many other points, to agree in this, that the 2800 days did not end in 1844. It has led them to make a full surrender of po-

sitions which were once acknowledged to be the ground and pillar of the Advent faith; positions which able men were led to take when their hearts were glowing with a newly-found and life-giving truth, and their intellects quickened by the outpouring of the Spirit and power of God; positions which passed unscathed through the most fiery ordeal of scrutiny and opposition to which, perhaps, it has ever been the lot of any truth to be subjected; positions which stood the test when the world was aroused to the subject of the Advent as never before nor since, when the opposition was called forth in all its strength, and worldly wisdom played its heaviest batteries against the unpopular but heaven-supported movement. The reasons which would lead men to abandon positions like these, should be infinitely weighty; but these have all been surrendered to the solitary view, which has thus been set up paramount to them all, that the earth is the sanctuary. Where is the mighty array of evidence by which this is sustained? For this it will be our province to inquire somewhat as we proceed.

But to return: Did the 2800 days end in 1844? This question involves the two others already noticed, viz., are the seventy weeks of Dan. ix a part of the 2800 days of Dan. viii? and are they rightly dated from *v. c. 457*?

1. Are the seventy weeks a part of the 2800 days? To determine this, the 8th and 9th chapters of Daniel must be considered in connection. In the 8th chapter Daniel tells us that he had a view of a ram, he-goat, and little horn. He saw the ram pushing his conquests in every direction, except toward the east. He was met by the he-goat from the west, who slew him, broke his horns, and trampled him in the dust. The notable horn of the goat was then broken, and immediately four rose up in its stead toward the four winds of heaven. From one of these there then came forth a horn, at first little, but afterward waxing exceeding great toward the east, the south, and the pleasant land. This horn waxed great, even to the host of heaven, practiced and prospered, and cast down the truth to the ground. A question of vital interest to the prophet, is now raised, respecting the duration of these oppressive and persecuting powers. The inquiry made is, *How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?* And the answer that comes back in response to this question is, *Unto two thousand and three hundred days; then shall the sanctuary be cleansed.* To the wonderful vision of the restless, conflicting, and persecuting powers already brought before the mind of the prophet, another wonder is thus added, namely, that of the long period of 2300 days.

Naturally enough, Daniel seeks for the meaning of all these things, and God, ever ready to grant all the lawful desires of his children, immediately ordains

that his request shall be granted. A voice is heard, saying, "Make this man to understand the vision." A divine command is thus given that Daniel shall receive a full explanation of all these matters. We may be assured that that command will be obeyed to the letter. The one to whom is intrusted this charge is no less a personage than the angel Gabriel, and we

shall expect that he will fulfill his mission, and that Daniel will give us a record of his instructions. Gabriel immediately proceeds to give in plain and unmistakable language, an explanation of the symbols of the ram, the goat, and little horn, explaining the two former to be the kingdoms of Persia and Grecia, and the little horn an exceeding great kingdom which should arise after them; which it is not necessary for us to stop here to argue, signifies the great power of Rome. Up to this point, it will be noticed, the angel has said nothing in explanation of the time or the period of 2300 days; but the view that has already been presented to Daniel of the rise and fall of three successive kingdoms of the earth, and the fact that during all this time the truth should be cast to the ground, and the people of God be held under the iron heel of persecution and oppression, is too much for the tender feelings and sensitive heart of the prophet, and he falls in view of it. Being sick certain days, Gabriel's mission of explaining the vision is necessarily suspended. When Daniel had sufficiently recovered to attend to his ordinary court duties, he expresses his sense of amazement and astonishment that still rested on his mind in view of the vision, but declares that Gabriel had not fulfilled his mission; for he did not yet understand it. These matters stand at the close of chapter viii. Now if Gabriel does not somewhere resume his charge, and complete the explanation of this vision, a portion of it remains forever unexplained, and he becomes a disobedient, or, which is the same thing, a fallen angel. But this cannot be; for we find him more than four hundred years after this, still in divine employ, and sent on sacred missions to Zacharias and to Mary. Luke i. Gabriel has therefore somewhere given Daniel further instruction on that part of his vision which remained unexplained, namely, the 2300 days. We are now prepared to look at the events of chapter ix.

(To be Continued.)

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 21, 1863.

JAMES WHITE, EDITOR.

The Sanctuary.

(Continued.)

From the opening of this chapter it is evident that Daniel had so far misunderstood the period of the 2300 days as to suppose that they terminated with the seventy years' captivity of his people, predicted by Jeremiah. He accordingly "set his face unto the Lord God," and sent forth his supplications that he would remember his promise, and cause his face to shine upon his sanctuary which was desolate. And God answered the prayer of the prophet, as he often answers the prayers of his people now, not by granting them their direct requests, but by giving them something else which he sees it is better for them to have. So he answered Daniel, not by fulfilling his request, but by correcting the misapprehension upon which it was founded. In the very midst of his supplications, suddenly a divine personage stands before him. "Gabriel," is the joyful exclamation of Daniel, "whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Upon what errand had he come? "I am now come forth," says he, "to give thee skill and understanding." Understanding on what? That on which Daniel was evidently coming to wrong conclusions; that part of the "vision" seen "at the beginning," which he did not understand, but which of course Gabriel had been commanded to make him understand. And what was that? The period of time mentioned in that vision, and that only; for all else had been definitely explained. And how does he proceed to explain this point? He does it as follows: "Understand the matter, and consider the vision: Seventy weeks are determined upon thy people, and upon thy holy city." The word here rendered, determined, (*chatak*) signifies, literally, cut off. Cassius in his Hebrew Lexicon defines it thus: "Properly, to cut off; tropically, to divide; and so, to determine, to decree." The earliest versions, the Septuagint and Vulgate, give the single signification of "cutting off" to this verb.

Mark not the lines of thought by which these two visions of Dan. viii. and ix. are inseparably interwoven:

1. Reference is made in chap. ix. to the "vision at the beginning," in which Gabriel appeared to the prophet. This must refer to the vision of chap. viii., as that is the only previous vision in which that angel is said to have been present.

2. Gabriel was seen in the former vision: the same person appears again and elicits the mind of the prophet as to that vision.

3. Gabriel was commanded in chap. viii. to make Daniel understand the vision. Daniel declared at the close of the chapter that he did not understand it; but says Gabriel in chap. ix., "I am now come forth to give thee skill and understanding. Understand the matter and consider the vision."

4. The point which was omitted in chap. viii., was time; all else was fully explained; and hence the angel in giving Daniel further understanding, as recorded in chap. ix., taken up that point, and that only: "Seventy weeks are determined" (cut off) &c.

5. Seventy weeks are said to be cut off from something; but there is no period given from which they can be taken, but the 2300 days of chap. viii. The seventy weeks must therefore be the first part of the 2300 days, and the date of these weeks must determine the date of those days. To deny this is to lay the word of God open to the serious imputation of gravely telling us that a certain period of time is cut off, but giving nothing from which it can be taken, and also of informing us that momentous events are to transpire at the end of 2300 days, but furnishing no conceivable point from which to date them.

In view of this conclusive testimony that the seventy weeks are a part of the 2300 days, is it strange that strong confidence should have existed on this point? As specimens of the noble utterances of the advocates

of truth, touching this subject, irrefutable when uttered, and as good to-day as they were then, we present the following:

"We call attention to one fact which shows that there is a necessary 'connection' between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called 'the vision.' It is found in the 23d verse: 'Seventy weeks are determined, or cut off, upon thy people . . . to seal up the vision,' &c. Now there are but two significations to the phrase 'seal up.' They are, first, 'to make secret,' and second, 'to make sure.' We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, called 'the vision,' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy of fourteen in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse—the vision of the 8th chapter. Daniel tells us that Gabriel was commanded to make him understand that vision (viii. 16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks." *Advent Shield*, 1844.

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this." *Signs of the Times*, 1843.

"The grand principle involved in the interpretation of the 2300 days of Dan. viii. 14, is that the seventy weeks of Dan. ix. 24, are the first 480 days of the 2300 of the eighth chapter." *Advent Shield*, p. 40.

"If the connection between the seventy weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand." *Harmony of the Prophetic Chronology*, p. 38.

Says the learned Dr. Hales, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."

What need we say more? The arguments which show the seventy weeks to be a part of the 2300 days, are all iron-clad and invulnerable. We may consider this question decided, and hereafter appeal to this decision as authoritative.

The following points, then, are now established: 1. That the seventy weeks are a part of the 2300 days. 2. That they are cut off from that period. 3. That consequently they are the first part of those days; and 4. That from the date of the seventy weeks, the 2300 days are to be reckoned. Hence they who have taken the position that the seventy weeks are no part of the 2300 days, have abandoned truth for error, and have taken ground that is untenable.

2. The inquiry now follows, Are those correct who remove the date of the seventy weeks from s. c. 457? The data which the Bible furnishes on this point are found in the further instruction of the angel to Daniel. After telling him that seventy weeks are cut off, and allotted to his people and their holy city, he speaks as follows: "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seventy weeks, and three-score and two weeks: the street shall be built again and the wall even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan. ix, 25-27.

Seventy weeks contain 490 days. But before proceeding to an application of this prophecy, a word may be necessary relative to the nature of the time here introduced: is it literal or symbolic?

1. It is a fact that 2300 literal days (but little over six years) would not cover the duration of a single power in this prophecy, much less extend over them all. Therefore the days must be symbols, even as the beasts and horns are shown to be symbols.

2. It is a fact that a symbolic or prophetic day, is one year. Eze. iv, 5, 6; Num. xiv, 34. Hence the 2300 days denote 2300 years; and the seventy weeks, or 490 days, 490 years.

3. The fact that the seventy weeks, as all admit, were fulfilled in 490 years, is a demonstration of this theory.

The seventy weeks were to date from the commandment to restore and build Jerusalem, and we have thus only to find that commandment, to ascertain their starting-point. But the prophecy is still more definite than this; for it gives us also the events which mark their termination. Sixty-nine of the seventy weeks were to extend to the Messiah the Prince, or, to the commencement of our Lord's ministry upon the earth. During the seventieth week he was to confirm the covenant with many. In the midst, or middle, of that

week, he was to be cut off, and cause the sacrifice and oblation to cease; which can refer to nothing else but his crucifixion. The seventy weeks then must be so dated as to bring the commencement of Christ's public ministry, and his crucifixion at the commencement and middle, respectively, of the last week. And taking the widest difference of opinion there is only a variation of a few years involved in the question respecting the date of the crucifixion of Christ; so there can be but little difference as to the date from which the seventy weeks should be reckoned. And this whole question might be left to an argument on this point, since this has as much bearing upon the question at issue, as even the commandment itself from which it is to date.

But it is not difficult to find the commandment to restore Jerusalem, a commandment, too, which went forth at the precise time to make the prophecy perfectly harmonious throughout.

There are but four events which can be taken as answering to the commandment to restore and build Jerusalem. These are, 1. The decree of Cyrus for the re-building of the house of God, s. c., 530. 2. The decree of Darius for the prosecution of that work which had been hindered, s. c. 510. 3. The decree of Artaxerxes to Ezra, s. c. 457, Es. vii, and 4. The commission to Nehemiah from the same king in his twentieth year, s. c. 444, Neh. ii.

Dating from the first two of these decrees, the seventy weeks would fall many years short of reaching even to the Christian era; besides, they had reference principally to the restoration of the temple and the temple-worship, of the Jews, and not to the restoration of their civil state and polity, all of which must be intended by the expression, "to restore and to build Jerusalem." Thus falling to answer to the prophecy in any respect, these two decrees have never been brought into the controversy. The only question lies between the decrees which were granted to Ezra and to Nehemiah.

(To be Continued.)

The Review and Herald.

"Search them through thy truth; thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 28, 1863.

JAMES WHITE, EDITOR.

The Sanctuary.

(Continued.)

THE COMMISSIONS OF NEHEMIAH AND ESRA.

THE facts between which we are to decide here, are briefly these: In 457 B. C., a decree was granted to Esra by the Persian emperor, Artaxerxes Longimanus, to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, procure offerings for its service, and to do whatever else might seem good unto them. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Esra.

Thirteen years after this, in the 20th year of the same king, A. C. 444, Nehemiah sought and obtained permission to go up to Jerusalem. Neh. II. Permission was granted him, but we have no evidence that it was anything more than verbal. It pertained to him individually, nothing being said about others' going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river, to help him on his way to Judah, and an order on the keeper of the king's forest for timber for beams, &c. When he arrived at Jerusalem, he found rulers, priests, and nobles, and people already engaged in the work of building Jerusalem. Neh. II. 10. These were, of course, acting under the decree given to Esra thirteen years before. And finally, Nehemiah, having arrived at Jerusalem, finished the work he came to accomplish, in fifty-two days. Neh. vi. 15.

Now which of these commissions, Esra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point.

1. The grant to Nehemiah cannot be called a decree. It was necessary that a Persian decree should be put in writing, and signed by the king. Dan. vi. 8. Such was the document given to Esra; but Nehemiah had nothing of the kind: his commission being only verbal. If it be said that the letters given him constituted the decree, then the decree was issued not to Nehemiah, but to the governors beyond the river; besides, these would constitute a series of decrees, and not one decree, as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem was also broken down, and the gates thereof burned with fire. Neh. I. Whose work were these walls and gates that were broken down and burned with fire? Evidently

the work of Esra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar 144 years previous to that time, would have been reported to Nehemiah as a matter of news, or that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of his grief. A decree, therefore, authorizing the building of these, had gone forth previous to the grant to Nehemiah.

3. If any should contend that Nehemiah's commission must be the decree, because the object of his request was that he might build the city, it is sufficient to reply as shown above, that gates and walls had been built previous to his going up; besides the work of building which he went to perform was accomplished in fifty-two days; whereas the prophecy allows for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah, which was not embraced in the decree to Esra; while the latter had all the forms and conditions of a decree, and was vastly more ample in its provisions.

5. It is evident from the prayer of Esra, as recorded in chap. ix. 3, of his book, that he considered himself fully empowered to proceed with the building of the city and the wall; and it is evident that he understood, further, that the conditional prophecies concerning his people were then fulfilled, from the closing words of that prayer in which he says, "Should we again break thy commandments and join in affinity with the people of these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"

6. Reckoning from the commission to Nehemiah, A. C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall, did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince, bring us to A. D. 80-40; but Jesus was baptized of John in Jordan and the voice of his Father heard from heaven declaring him his Son, in A. D. 27, thirteen years before. According to this calculation, the midst of the last, or seventieth, week, which is marked by the crucifixion, is placed in A. D. 44, but the crucifixion took place in A. D. 31, thirteen years previous. And lastly, the 70 weeks, or 490 years, dated from the twelfth of Artaxerxes, extend to A. D. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As it is, it only proves that theory a failure, which dates the seventy weeks from Nehemiah's commission in the twentieth of Artaxerxes.

7. Will these dates harmonize if we reckon from the decree to Esra? Let us see. In this case 457 B. C. is our starting-point. Forty-nine years were allotted to the building of the city and the wall. On this point, Prideaux, Connee. Vol. i, p. 822, says: "In the 45th, 46th year of Darius Nothus, ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and State of the Jews in Jerusalem and Judaea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been commenced by Esra, in the seventh year of Artaxerxes Longimanus."

So far all is harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to the Messiah the Prince. Dating from B. C. 457, they end in A. D. 27. And what took place then? Luke thus informs us: "Now when all the people were baptized, it came to pass that Jesus also, being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased." Luke iii, 21, 22, margin A. D. 27. After this, Jesus came "into Galilee preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*" The time here mentioned must have been some specific, definite, and predicated period; but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to Messiah the Prince. The Messiah had now come, and with his own lips announced the termination of that period which was to be marked by his manifestation.

Here again is indisputable harmony. But further: Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could only cease at the cross; and there they did virtually end, though not literally till A. D. 70. After three-score and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read, And after three-score and two weeks, in the midst of the seventieth week, shall Messiah be cut off and cause the sacrifice and oblation to cease. Now, as the word, midst, here means middle, according to abundance of authority which we might produce, if necessary, the crucifixion is definitely located in the middle of the seventieth week.

It now becomes an important point to determine in what year the crucifixion took place. This question is decided by the following testimony: "The Saviour attended but four passovers, at the last of which he was crucified. Jno. ii, 13; v, 1; vi, 4; xiii, 1. This could not bring the crucifixion later than A. D. 31, as recorded by Aurelius Cassiodorus, a respectable Roman senator, about A. D. 514; 'In the consulate of Tiberius Caesar Aug. v, and Aelius Sejanus [v. c. 784, A. D. 81], our Lord Jesus Christ suffered on the eighth of the calends of April.' In this year and in this day, says Dr. Hales, agree also the council of Nice, A. D. 188 or 198, the Alexandrian Chronicle, Maximus Neosolus, Nicephorus Constantinus, Cedrenus; and in this year but on different days, concur Eusebius and Epiphanius, followed by Kehler, Bucher, Patinus and Potavius." "It is recorded in history that the whole time of our Saviour's teaching was three years and a half, which is the half of a week of years."

Here, then, are thirteen credible authorities, locating the crucifixion of Christ in the spring of A. D. 31. We may therefore set this down as a fixed fact, as the most cautious or the most skeptical could require nothing more. This being in the middle of the last week, we have simply to reckon backward three and a half years to find where the 69 weeks ended, and forward from that point, three and a half years, to find the termination of the whole period. Thus, going

back from the crucifixion, A. D. 31, spring, three and a half years, we find ourselves in the autumn of A. D. 27, where, as we have seen, the 69 weeks ended and Christ commenced his public ministry. And going from the crucifixion forward three and a half years, we are brought to the autumn of A. D. 34, as the grand terminating point of the whole period of the seventy weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrin in the persecution of his disciples, and the turning of the apostles to the Gentiles. Acts ix, 1-18. And these are just the events which we should expect to take place, when that period which was cut off for the Jews, and allotted to them as a peculiar people, should fully expire.

A word respecting the date of the seventh of Artaxerxes, and the array of evidences on this point is complete. Was the seventh of Artaxerxes, B. C. 457? For all those who can appreciate the force of facts, the following testimony will be sufficient here:

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus—a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Id. Herod.*

From the facts above set forth, we see that reckoning the 70 weeks from the decree given to Ezra in the 7th of Artaxerxes, B. C. 457, there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at his baptism, the commencement of his public ministry, the crucifixion, and the turning away from the Jews to the Gentiles with the proclamation of the new covenant, all come in, in their exact place, and like a bright galaxy of messengers of light, cluster around to set to their seal to the prophecy and make it sure.

With the seventy weeks we are now done; but there remains a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2300. Take 490 from 2300, and there remain 1810. The 490, as we have seen, ended in the autumn of A. D. 84. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. Thus, to A. D. 84, autumn, add 1810, and we have A. D., autumn, *eighteen hundred and forty-four*. Thus speedily and surely do we find the termination of the 2300 days, when once the 70 weeks have been located.

The query may here arise in some mind, how the days can be extended to the autumn of 1844, if they commence in 457 B. C., as it requires only 1848 years more, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty; and that is, that it takes 457 *full* years before Christ, and 1843 *full* years after, to make 2300; so that if the period commenced with the very *first* day of 457, it would not terminate till the very *last* day of 1843. Now it will be evident to all that whatever part of the year 457 had passed away before the 2300 days commenced, just so much of the year 1844 must pass away before they would end. We therefore inquire, at what point in the year 457, are we to commence to reckon? From the fact that the first 49 years were allotted to the *building* of the street and wall, we learn that the period is to be dated, not from the starting of Esra for Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra vii, 9. The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844.

The question respecting the time has now been examined. The first answer returned to the question of our disappointment in 1844, namely, that we were mistaken in the time, has been reviewed. We have seen that those have fallen into egregious error who have endeavored to disconnect the 70 weeks from the 2300 days, or to remove their date from B. C. 457. The 70 weeks are an inseparable part of the 2300 days. To endeavor to disconnect them is to outrage every principle of interpretation, and to brand a portion of the word of God as aimless and absurd. Railers at God, and despisers of his word, may take such a position as this, but Christians, never!

We have found the decree for the restoration of Jerusalem, and the date at which it went forth; and no system of sophistry exists on earth by which it can be made to appear that the 2300 days did not commence at that point and end in 1844.

Thus the original dates come forth vindicated from every encounter; their armor of defense is not marred or broken, but only polished to a brighter luster, by every conflict; and they still stand, as they heretofore have stood, sole and absolute masters of this field of controversy.

Our opponents on this view of the prophetic periods, have been wont in years past to meet us like this: "The 2300 days have not ended because the time has passed. Why the time passed in 1844, without the consummation of our hopes, we acknowledge to be a mystery, but the passing of the time is proof that the 2300 days have not ended."

Time, however, is no respecter of persons nor of theories; and with the formidable scythe which he is represented as carrying, he sometimes demolishes in the most summary manner the grotesque and gossamer theories of men, however dear they may be to their authors and defenders. It is so here. Heedless of the wild contentions of those who would vainly compel him to stop and fulfill their daring predictions, he has kept on the swift but even tenor of his way until—what? every limit is passed to which the 2300 days can be extended; and thus he has demonstrated that those days have passed. Let not this point be overlooked. Setting aside for a moment the arguments by which they are shown to have ended in 1844, and letting them date from any point where there is the least shadow of ground for thus placing them, or from which any one has ever dreamed of dating them, and the utmost limit to which they would extend has *gone by*. They cannot possibly be dated at any point which would bring their termination so late as the present time. We therefore say again, *Those days have ended!*

Adventists! Have you been wont to say, we know that the days have not ended, because the time has passed? It is now our turn to speak. Time has at length arrayed himself on our side of the controversy, and we reply, We know that the days *have* ended, because time has passed—passed beyond the utmost limits that can be assigned for those days. All then that we ask is that you need to *face*, and admit that those days, as revelation, and history, and time, have demonstrated, are in the past.

But perhaps you are thinking of the conclusion that immediately follows from this admission; for if the days are in the past, and the prophecy holds good, the sanctuary, whatever it is, is being cleansed. Not if that is so, the earth cannot be the sanctuary; for no physical change has come over the earth, except, perhaps, increasing signs of infirmity and old age; and no moral change, except a deeper plunge into wickedness and sin, on the part of its fast degenerating sons and daughters.

If time has demonstrated that the days are in the past, it has also demonstrated that the earth is not the sanctuary—the very point claimed by those who offer this fact as the explanation of our disappointment in 1844. The inquiry then, What is the sanctuary? is now fairly in hand.

(To be Continued.)

The Sanctuary.

(Continued.)

WHAT IS THE SANCTUARY?

This is exclusively a Bible question. With the testimony of the Bible only, then, have we to do. The object of our inquiry can only be, What does the Bible reveal to us respecting the sanctuary? And we shall find its testimony neither brief nor obscure on this important subject. The word occurs in the inspired Scriptures one hundred and forty-six times; and more times than this does it offer us instruction by prediction, definition, or historic record, concerning this wonderful object.

Perhaps no language can better introduce this subject than that of the apostle Paul in his letter to the Hebrews. In chap. viii, he contrasts the two covenants, the first and the second, the old and the new, under the latter of which we now live. In chap. ix, he then speaks as follows:

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary; and after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory, shadowing the mercy-seat," &c. Ver. 1-5.

Let this language of the apostle be carefully considered. It both introduces and settles one great division of this question. It tells us definitely what, for a time, constituted the sanctuary of the Lord. During the period covered by the first covenant, while the tabernacle, ordained as thus plainly described, was in existence, there can be, in the face of these words of Paul, no controversy as to what constituted the sanctuary. Turning to the records of those times, we find a more definite mention of this singular structure, which from its bearings and relations in the temple of divine truth, deserves to be examined with absorbing interest.

Go back to the time when Israel, crowned with deliverance, stood on the shore of the Red Sea, while the Egyptians were perishing at their feet in the returning and angry waters. Listen to that song of triumph which Moses sings, and mark this language, "The Lord is my strength and song, and has become my salvation; he is my God, and I will prepare him an habitation," Ex. xv, 2. In this we receive the first intimation of that building that was afterward to be erected by the direction of the Lord, that he might dwell among his people. In verse 17 of the same chapter, is the first occurrence of the word, sanctuary, which we find in the Bible.

Pursuing the sacred record, we find in the twenty-fifth chapter of Exodus and onward, more definite information respecting the sanctuary. Here we read the commission which God gave to Moses for the erection of this building. In the third month after their departure from Egypt, the children of Israel came to the wilderness of Sinai. There Moses was summoned up into the mount, to an audience with his Maker. Forty days and nights were consumed in that memorable interview. During this time Moses was shown the pattern of the sanctuary, and all the sacred vessels, and received full instructions in relation thereto.

Into a particular description of the tabernacle, as erected by Moses, we need not here enter. It is minutely set forth in Exodus, chaps. xxv-xxxi. Suffice it to say that it was a structure of extraordinary magnificence, formed of upright boards overlaid with gold. It was thirty cubits in length, about ten in width, and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, overlaid with gold, having hooks of gold and sockets of brass. Over the tabernacle, thus erected, were thrown four different coverings. The first and inner covering was composed of fine linen, embroidered with figures of cherubim in blue, purple, and scarlet. By this would be formed a ceiling of surpassing beauty and magnificence. The second covering was made of goat's hair; the third of ram's skins dyed red; and the fourth and last of badger's skins. A richly embroidered curtain suspended from the five pillars overlaid with gold, that stood at the entrance upon the east, formed the door of the tabernacle.

The sacred tent was divided into two apartments by means of a veil suspended from four pillars of shittim wood, overlaid with gold, set in sockets of silver. In what proportion the sanctuary was thus divided we are not informed; but it was undoubtedly the same that was afterward observed in the temple, 1 Kings vi, in which two-thirds of the space was allotted to the first apartment, and the remaining one-third to the second.

In the first apartment or holy place were three things worthy of notice: the golden candlestick, the table of shew-bread, and the altar of incense. The candlestick was of solid gold, the table of shew-bread and the altar of incense, of shittim wood, but overlaid throughout with pure gold. In the second apartment, or most holy place were also three things to claim attention: the ark, the mercy-seat, and the cherubim. The ark was a chest of shittim wood, two cubits and a half in length, a cubit and a half in breadth, and the same in height. It was overlaid within and without with pure gold. The mercy-seat was the cover of the ark, of solid gold, and the cherubim were likewise of pure gold, on either end of the mercy-seat. It was above the ark, over the mercy-seat, between the cherubim, that God manifested his presence, and from whence he communicated with his people. Ex. xxv, 22. And so David prays, "Thou that dwellest between the cherubim, shine forth." 1 Ps. lxxv, 1.

It will be observed that neither the holy nor most holy place, had any window; hence in the first apartment there was need of the candlestick with its seven lamps; and in regard to the second, where God dwelt, Solomon said, The Lord said that he would dwell in the thick darkness. 1 Kings viii, 12.

How impressive must have been the scene presented by the interior of this building. There were its walls, having all the appearance of massive and solid gold, and reflecting in a thousand directions the light of the seven lamps of the golden candlestick; there were the table of shew-bread, and altar of incense, glittering in its light like burnished gold; and there was the curtain that formed the gorgeous ceiling, with its mystic figures of cherubim in blue, and purple, and scarlet, adding its beauty to the brilliant scene. While in, beyond the second veil, was the glorious Shekinah, or visible manifestation of God's glory, into the awful presence of which, except the high priest's entrance once every year, no man could venture and live.

Before the door of the tabernacle were placed the brazen laver, and the altar of burnt offering, and around the whole was erected the court with its curtains of fine twined linen.

In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of the ten commandments) into the ark, and the morey-seal upon it, and brought it into the tabernacle, and set up the vail; he placed the table of show-bread and golden candlestick in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the vail, and burnt sweet incense thereon; and on the altar, before the door of the tabernacle, he offered the burnt offering and the meat offering as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. xl. He had now taken possession of his dwelling place, in the midst of his people.

We have now before us the sanctuary as Moses erected it in the wilderness of Sinai, 1490 years before Christ. With its ark of the covenant, its morey-seal, and its glorious Shakinah, it constituted the heart and center of Israel's religious worship, under that typical system.

The children of Israel being at this time in the period of their wanderings, the sanctuary was first given to them was adapted to their condition. It was so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the divine presence, which accompanied them in a cloud by day, and a pillar of fire by night, should direct them to pitch their camp. Num. ix, 15-23.

The Levites were consecrated to the service of the sanctuary: and were commanded to bear it and all its sacred vessels, when the camp set forward. Thus it was with them during the forty years in which they journeyed in the wilderness. During this time, this building which God claimed as his dwelling place, and where his service was performed, is fifty-six times called the sanctuary, in the following instances: Ex. xxv, 8; xxx, 18, 24; xxxvi, 1, 8, 4, 6; xxxviii, 24-27; Lev. iv, 6; v, 16; x, 4; xii, 4; xvi, 83; xix, 30; xx, 8; xxi, 12 (twice), 28 (plural); xxvi, 2; xxvii, 8, 25; Num. iii, 28, 81, 82, 88, 47, 50; ix, 12, 15 (twice), 16; vii, 0, 13, 19, 25, 81, 87, 43, 49, 65, 61, 67, 78, 79, 85, 86; viii, 10; x, 21; xviii, 1, 3, 6, 16; xix, 20.

From its entrance into Canaan, it is easy to trace the history of this building, till it was embodied in the larger and more glorious structure of the temple of Solomon, when the children of Israel had become settled in their own land, and the sanctuary had a permanent location. We trace it down to the period when it was overthrown by Nebuchednessar, and suffered to remain in ruins during the 70 years of the Babylonian captivity. From the time it was rebuilt by Zerubbabel, at the close of that captivity, we follow it to the days of Herod, by whom it was taken down and rebuilt, greatly enlarged and beautified, u. c. 19. We come to the days of the Saviour, who solemnly affirmed to the Jews, that their house was left unto them desolate. We behold its beautiful vail which divided

between the holy and most holy place, rent in twain from top to bottom, amid the solemn scenes of the crucifixion, when the great sacrifice for the world was offered up, which rendered null and void all the typical services of the earthly temple. We trace it, after this event, through its brief and nominal existence, to the year A. D. 70, when the ungovernable violence of the Roman soldiers involved it in a ruin from which it has never since arisen.

This was the sanctuary of the first covenant. There can be no doubt on this point with any who yet have confidence in the Bible, either as a divine revelation, or even as a secular history. It is directly declared to be the sanctuary, by the apostle Paul; and of the one hundred and forty-two times of the occurrence of the word in the Old Testament, it refers in almost every instance to this building. Here, then, we occupy common ground with all parties. We have here a common basis on which to build further arguments on this subject. It is in the question, What is the sanctuary of the new covenant? or, in other words, What is now the sanctuary? that the great controversy is involved. This is our next inquiry. And we think we shall find the sanctuary of this covenant no less definitely defined and located than the sanctuary of the first.

(To be Continued.)

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 11, 1863.

JAMES WHITE, EDITOR.

The Sanctuary.

(Continued.)

THE SANCTUARY OF THE NEW COVENANT.

We have referred to the old covenant and taken a brief survey of its sanctuary, the center of the typical worship of that system. But that covenant was not always to last. The Lord commissioned his prophet to declare, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." Jer. xxxi, 31. This covenant was confirmed by our Lord according to the prediction, Dan. ix 27, the last seven years of the 490, or the last week of the seventy—by himself in person the first half of that week, and after his crucifixion, by his apostles the remainder of that term. Heb. ii, 3. Only 490 years of the long period of 2300 were allotted to the first covenant, and the Jewish church. At the end of that period the act of confirming the covenant with that people, had, as prophesied, been finished, the services of that sanctuary had, virtually, forever ceased, and the Jewish church no longer had pre-eminence as the children of God above any other people. The sanctuary prolonged even its nominal existence but a few years after this; but yet 1810 years of the 2300 remained; and it is at the end of this period that the sanctuary of Dan. viii, 14, is to be cleansed. This must refer to the sanctuary of the new covenant; hence the argument is conclusive that this covenant has a sanctuary with its ordinances of divine service also.

As we pursue our inquiries to ascertain what constitutes the sanctuary of this dispensation, the opinions that already exist on this subject, demand a word of attention. If they are sound and true, there is no occasion to deviate from them; and unless they can be shown to be fallacious, the introduction of any new position will appear not only without occasion but without warrant.

Should the reader inquire for the positions that have obtained more or less credit upon this question, four prominent views would be set before him. It is claimed by some that this earth is now the sanctuary. Others, of more enlarged views, contend that this earth is but the first apartment of the sanctuary, while all heaven is the second. A third class claim that it is the land of Canaan which is now the sanctuary; while a fourth take the word in a more spiritual, but no less unauthoritative sense, and apply it to the church.

If we would form correct views on this question, we must keep constantly before us the relation which the sanctuaries of the two covenants sustain to each other. By keeping our eyes steadfastly fixed upon this, it will be almost as hard to arrive at wrong conclusions, as it would be easy were we to lose sight of it.

To this end we call attention to the numerous instances in which the worldly sanctuary is declared to be a pattern of the true. "Let them make me a sanctuary," said the Lord to Moses, "according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye

make it." Ex. xxv, 8, 9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Chap. xxvi, 80. "As it was showed thee in the mount so shall they make it." Chap. xxvii, 8. "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen." Acts vii, 44. "While as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices," &c. Heb. ix, 8, 9. "For Christ is not entered into the holy places made with hands, which are the figures of the true." Verse 24.

From this testimony but one conclusion can be drawn; namely, that the true sanctuary is the pattern from which the earthly tabernacle was erected: and that whatever object we may find of which this earthly sanctuary was a true type or figure, that object is the sanctuary of the better covenant under which we now live, and the cleansing of which the unerring word of the Lord locates at the termination of the 2300 days. We are therefore prepared for the following questions:

1. IN THE EARTH THE SANCTUARY? To this question we reply emphatically in the negative. It is not. This fact was made apparent in the argument on the 2300 days, in which it was shown that those days have ended, but that yet nothing is done toward a renovation of the earth, either moral or physical. But there are other considerations showing the absurdity of the claim that the earth is the sanctuary which should not be passed by unnoticed: 1. The word sanctuary occurs 140 times in the Bible and is not in a single instance applied to the earth. Now if it was really the intention of the Holy Ghost to teach us that the earth was the sanctuary, it seems that it ought, at least once, to have called it so. 2. The definition of the term, sanctuary, according to Walker, Webster, Cruden and the Bible, is, A holy place, a sacred place, a dwelling place for the Most High: but every one knows that the earth is neither a dwelling place for God, nor yet a holy, or sacred place. This fact alone should forever exclude the idea of its being the sanctuary. But 3. Take into consideration the typical and antitypical natures of the sanctuary, and the absurdity of this view will appear in a still stronger light. The earthly sanctuary was a type or figure of the true; but pray tell us in what respect it prefigured this rolling earth. Can it for a moment be supposed that Moses, when in the mount, was shown this earth, as the pattern from which he was to erect the sanctuary, and that the nearest resemblance he could make of it, was an oblong building ten cubits in width, and three times that number in length? And we might pursue this train of thought still further and inquire, What on the earth answers as antitype to the golden candlestick? What to the altar of incense? And what to the table of shew-bread?

But we need not spend time longer to write, nor trouble the reader longer to read, concerning a view so manifestly absurd.

But if the view that the earth is the entire sanctuary involves such apparent folly, what shall we say of that view which makes it only a part of that building? Both these views are indeed of the earth, earthly. The absurdity of the former is equally involved in the

latter, while this goes a degree deeper, in making all heaven only the second apartment, and may be described, in the language of Pollok, as, "A strange belief, that leans its idiot back on folly's topmost twig." We will not detain the reader with any view so baseless and chimerical.

2. IS THE LAND OF CANAAN THE SANCTUARY? The arguments which show that the earth is not the sanctuary of the new covenant, bear with equal force against the view which would claim that honor for the land of Canaan. But as there are, out of the 140 times of the occurrence of the word sanctuary in the Bible, some two or three texts which are urged in favor of this view, we will examine them and see if they will bear the meaning which they have been supposed to convey. The first is Exodus xv, 17, and reads as follows: "Thou shalt bring them in and plant them in the mountain of thine inheritance in the place O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." Before it is decided however that this text fixes the application of the sanctuary to the land of Canaan, let the Psalmist's commentary on this very passage be taken into consideration. He says; "And he led them on safely, so that they feared not, but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased, and he built his sanctuary like high palaces, like the earth which he hath established forever." Ps. lxxviii, 53, 54, 55.

It will be observed that here David speaks of the same events to which Moses referred. There is just this difference in their records; what Moses writes is a prediction. The Psalmist, living after the events had been fulfilled, speaks of them as a matter of history. Now what David gives as a fulfillment will surely be a good and safe commentary on the prediction; and while Moses did not say that the mountain of God's inheritance was the sanctuary, the Psalmist plainly declares that that mountain was only the border of the sanctuary, and that there God built his sanctuary like high palaces, like the earth which he hath established forever. That any one in view of this language should confound the sanctuary with the mountain on which it was built, is a marvelous exhibition of mental confusion.

Listen also to the distinction between the land of Canaan and the sanctuary as pointed out by a king of Judah: "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein and have built thee a sanctuary therein for thy name, saying, If, when evil comes upon us, as the sword, judgment or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. xx, 7-9.

There is another text claimed by some as proof that Canaan is the sanctuary: Isa. lxxii, 18. "The people of thy holiness have possessed it but a little while our adversaries have trodden down thy sanctuary." It is by no means certain that the land is here referred to, since anything else may be trodden down as well as the land. Nothing therefore but an inference can be drawn from it: and there is one plain fact which is sufficient to annihilate the claim: When God's people were driven out of the land of Canaan (as the proph-

et here predicts, using the past tense for the future) they were not only dispossessed of their inheritance, but the sanctuary of God built in that land was laid in ruins. This fact is plainly stated in 2 Chron. xxxvi, 17-20, which divests the passage of all mystery.

Only one text more remains to be urged in favor of the land of Canaan. As such we present it. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary; and I will make the place my feet glorious." Isa. lx, 13. Had the distinction ever been kept in view, between the sanctuary and the place of the sanctuary, we should have had no occasion to notice this text. But if people persist in ignoring this distinction, we would remind them that the same text calls the place of the sanctuary, the place of the Lord's feet also; and if by being the place of the sanctuary it becomes the sanctuary itself, by being the place of his feet, it becomes, by parity of reasoning, his feet also. When any just ground can be shown for avoiding this conclusion, it will be time to notice the passage further. We can only conclude then, that the land of Canaan is not the sanctuary, but that it is simply the place where the typical sanctuary was located.

3. IS THE CHURCH THE SANCTUARY? We answer, It is not. Do you ask for our reasons? One fact alone is sufficient to annihilate the idea: It is never once in the word of God called the sanctuary. Another definite object is invariably called the sanctuary, and the church is uniformly connected with that object as its host or worshipers; the sanctuary itself being the place of that worship, or toward which their prayer was directed. There is one text that may be urged as this point and we therefore notice it: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion." Ps. cxxiv, 4. This would however only prove that one of the twelve tribes was the sanctuary and that the whole church was not. But if the fact be remembered that God chooses Jerusalem which was in Judah, as the place of his sanctuary, we think the following from another psalm will fully explain the connection between Judah and the sanctuary of God, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high palaces (see 1 Chron. xxix, 1) like the earth which he hath established forever." Ps. lxxviii, 68-69. But could a single text be produced in favor of the view that the church is the sanctuary, it could not even then be the sanctuary of Dan, viii, 13, 14; for the church is there represented by the word "host." This none will deny. "To give both the host and the sanctuary to be trodden under foot." The church and the sanctuary then, are two things.

(To be continued.)

The Review and Herald.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH., THIRD DAY, AUGUST 18, 1863.

JAMES WHITE, EDITOR.

The Sanctuary.

(Continued.)

We have now seen that the earth is not the sanctuary; that the land of Canaan is not the sanctuary, but simply the place where the typical sanctuary was located; and that the church is not the sanctuary, but simply the worshippers connected with it. We now inquire,

5. **WHAT IS THE SANCTUARY?** Turn to the Revelation given through John, and while bearing continually in mind that he is looking not to any spot on earth, nor to the church, but into heaven, mark some of the objects which he there beholds. First he beholds a door opened in heaven. Chap. iv, 1. Mark, he does not say that he saw heaven opened, but he saw a door opened in heaven. He then sees seven lamps of fire burning before the throne. Verse 5. He beholds an angel with a golden censer offering incense upon the golden altar which was before the throne. Chap. viii, 3. And again, he sees the temple of God opened in heaven, (mark, he does not see heaven opened, but the temple of God opened in heaven) and there beholds the ark of his testament. Chap. xi, 19. But we know nothing of the golden candlestick with its seven lamps, the golden censer, the altar of incense, and the ark of the testament, only as they are connected with the sanctuary. To the sanctuary all these instruments owed their existence. Had there been no sanctuary, these would never have been formed. From this fact may we not reason concerning the heavenly things. As here on earth, these instruments resulted from the sanctuary, so when we learn from the language of John that such instruments exist in heaven, may we not more than infer that there is a sanctuary there, and that these are its sacred vessels; more especially when John speaks definitely of a heavenly temple, and tells us that in this temple these things were seen. Are not these the patterns from which the earthly vessels were formed? and is there not in heaven a literal sanctuary, also, the antitype of the earthly building?

But an abundance of direct testimony waits to come in on this subject. That the reader is acquainted with the first seven chapters of the book of Hebrews, we take for granted. Paul there discommends upon the new covenant and the superiority of Christ's priesthood over that of Aaron's. He then opens in the eighth chapter as follows: "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man." He declares plainly in chapter ix, 23, 24, that the holy places made with hands were "figures of the true," and that the earthly tabernacle and its sacred vessels, were "patterns of things in the heavens."

Here is positive testimony that there is a tabernacle which the Lord pitched and not man, and that this

tabernacle is in the heavens, (not heaven itself,) and that of this sanctuary, Christ is the minister. That there are literal things in heaven the Scriptures abundantly testify. As the great offering for the world, made on Calvary was literal, and as our great High Priest, Jesus, the son of God, is a real and literal personage, so must he have a literal sanctuary in heaven, in which to perform his priestly office.

With a few Scripture testimonies concerning the existence of this temple in heaven, and a few of its declarations that it is the great original of which the earthly sanctuary was but a type, figure or pattern, we close this part of the subject.

Rev. xi, 19. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xiv, 17. "And another angel came out of the temple which is in heaven." Rev. xv, 5. "And after that I looked and behold the temple of

the tabernacle of the testimony in heaven was opened." Rev. xvi, 17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple in heaven from the throne, saying, It is done." Ps. xi, 4. "The Lord is in his holy temple: the Lord's throne is in heaven." Heb. ix, 11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place having obtained eternal redemption for us." Heb. viii, 1, 2, has already been quoted. This heavenly sanctuary is called by Jesus "my Father's house;" John xiv, 2; by David, Habakkuk and John, "the temple of God in heaven;" Ps. xi, 4; Hab. ii, 20; Rev. ix, 19. God's "holy habitation." Zech. ii, 18; Jer. xxv, 30; Rev. xvi, 17. See also Ps. cii, 19; Jer. xvii, 12; 2 Sam. xxii, 7; Ps. xlviii, 6; Isa. vi, 1-6; Rev. vii, 16; xiii, 6; xiv, 15, 17; xvi, 1, 7.

This "more perfect tabernacle," this "true sanctuary" which the Lord pitched and not man, is the great antitype of the earthly building. The word of God declares it; and we therefore believe it. There is one declaration of Paul's to which we would call particular attention. Speaking of the priests that ministered in the earthly tabernacle he says: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. viii, 5. Paul here declares that the priests served unto the example and shadow of heavenly things; and how does he prove it? By a reference to the building and the command that Moses had, to make it according to the pattern. His argument is this: The priests served unto the example and shadow of heavenly things, just as the tabernacle, built according to the pattern shown to Moses, was a shadow and example of heavenly things; and just as this tabernacle was a shadow of the heavenly building, just so the priests served unto the example of heavenly things.

Here, then, Paul calls the tabernacle erected by Moses, a shadow of heavenly things. One distinguishing feature of this tabernacle was that it had two apartments, a holy and a most holy place. The heavenly sanctuary therefore has the same; for a sanctuary in heaven with only one apartment would not cast a shadow.

ow upon earth with two. And if the pattern had but one holy place, and Moses erected a building with two, he did not follow the pattern; for there would then have been a great dissimilarity. But Moses did build it according to the pattern. Accordingly we hear Paul speaking of the holy places (plural) of the heavenly sanctuary. See Heb. ix, 8, 12; x, 10. The word rendered, holiest, or holy place, in each of these texts is in the original plural (holy places), and is so rendered in many translations.

But Paul makes use of expressions still stronger on this point. Speaking of the earthly tabernacle and its instruments of service, he says, Heb. ix, 28: It was therefore necessary that the patterns of things in the heavens should be purified with these; that is with the blood of calves and goats. What was cleansed by these? The two apartments of the earthly sanctuary and the altar. See Lev. xvi. And Paul explicitly tells us that these were patterns of things in the heavens. Is there need of more testimony here? Apparently not; but yet more given. As if anticipating that some would endeavor to be incorrigibly skeptical upon this point, the apostle makes use of still stronger language. "For Christ," says he, is not entered into the holy places made with hands [the earthly sanctuary] which are figures of the true." Thus does inspiration, by applying to the earthly sanctuary these strong and unequivocal expressions "shadows of heavenly things," "patterns of things in the heavens," "figures of the true," teach us that there is in heaven a greater and more perfect tabernacle, a true sanctuary which the Lord pitched and not man, of which the earthly was a true shadow, resemblance, type or figure.

At the close of the seventy weeks, when the old covenant gave place to the new, the typical sanctuary of that covenant was superseded by the true sanctuary in heaven. The type could not reach beyond its antitype.

The shadow must have ceased when it reached the substance. The offering of goats and calves was no longer serviceable when the great offering for the world had died on Calvary. Christ declared to the Jews as he departed from the temple, "Behold your house is left unto you desolate." Matt. xxiii, 37, 38. And when amid the terrific scenes of the crucifixion day, the veil of the temple was rent in twain from top to bottom, it was a solemn demonstration that its services were forever finished. That blood was then shed that was to be ministered for us in the heavenly sanctuary, and there, from henceforth, the world was to look for salvation and pardon.

The way into the heavenly holy places, says Paul, "was not yet made manifest, while as the first tabernacle was yet standing." Heb. ix, 8. That is, God did not during the typical dispensation, lay open the true tabernacle, but gave to the people a figure or pattern of it. But when the time came that the services of the worldly sanctuary ended, when the dying Saviour cried with a loud voice, It is finished, and darkness overpread the land, and the earth quaked, and the rocks burst, then the way of the temple of God in heaven was laid open. The true church has had since that time neither sanctuary nor priesthood in old Jerusalem, but it has had both in heaven.

We have before shown that only 400 years of the 2300 belonged to the Jews and the earthly sanctuary. Gabriel, in his instructions to Daniel concerning the events to transpire at that time, shows him, first, that

the earthly sanctuary should be destroyed shortly after their rejection of the Messiah, and never be built, but be desolate till the consummation. Dan. ix, 26, 27. Second, he brings to view the new covenant: "He (the Messiah) shall confirm the covenant with many for one week. Verse 27. Third, he brings to view the new-covenant church, or host, namely, the "many" with whom the covenant is confirmed. Fourth, he brings to view the new-covenant sacrifice, namely, the cutting off of the Messiah, but not for himself. He brings to view also the Mediator of the new covenant. Verse 26; chap. xi, 22; Heb. xii, 24. And, fifth, he brings to view, lastly, the new covenant sanctuary, viz., "to anoint the Most Holy." Verse 24. This has reference, doubtless, to an act preparatory to the commencement of the ministration of the sanctuary, which was, to anoint both the holy places and all the sacred vessels. Ex. xl, 9-11. On this point we quote the following from the *Advent Shield*, No. 1, p. 76:

"And the last event of the 70 weeks, as enumerated in verse 64, was the anointing of the 'Most Holy,' or the 'Holy of holies,' or the 'Sanctum sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle, in heaven, what Moses and Aaron did in its pattern. See Heb. vi; vii; viii; ix; Ex. xxx, 22-30; Lev. viii, 10-15."

The fact that the most holy of the heavenly sanctuary is mentioned in Dan. ix, 24, is proof that it has two apartments, as otherwise this distinction would not exist, while it cannot be claimed because only the anointing of the most holy is mentioned that Christ commenced his ministration in that apartment, as the sanctuary when anointed was anointed in both its departments, and immediately following that event, the ministration commenced, not in the most holy, but in the holy place.

There can be no doubt, then, concerning the object which the angel had in view when he said, "Unto 2300 days then shall the sanctuary be cleansed." What that cleansing is, and how it is to be accomplished, we shall find made equally clear in the sacred record.

(To be Continued.)

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 25, 1863.

JAMES WHITE, EDITOR.

The Sanctuary.

(Continued.)

HAVING become satisfied of the existence of a sanctuary in heaven, a true tabernacle which the Lord pitched and not man, the subject of its ministration and cleansing can furnish little ground for controversy. On this point, as on every other concerning the glorious heavenly things, and the more excellent ministry of the Melchisedec priesthood, in the person of our Lord, we must reason from type to antitype, from the earthly shadow to the heavenly substance.

The priests on earth, says Paul, serve unto the example and shadow of heavenly things. This being so, it follows that the work connected with the earthly tabernacle, was the example and shadow of a like work in heaven. Let us then briefly examine

The Ministration and Cleansing of the Earthly Sanctuary. This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt offering [Ex. xxix, 38-40], the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them [Ex. xxx]; also, the additional work appointed for the Sabbaths of the Lord, and the annual sabbaths, new moons and feasts [Num. xxviii; xxxix], besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was an important part of the service, and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim which signified that his sin was transferred to it; it was then slain on account of that transgression, and the blood borne in by the priest and sprinkled in the sanctuary. Lev. i; iii; iv. Thus the sin of the individual was transferred first to the victim, and then through his blood to the sanctuary itself.

In this manner went the typical service forward through the year. Day after day, week after week, month after month, we behold the victim of expiation brought up before the door of the tabernacle. We see the transgressor confessing over him his sin, and thus transferring to him his guilt. He hereby acknowledged that he had sinned and was worthy of death. The law demands the life of the transgressor. But a substitute was provided. The guilt was imputed to the victim, and his life paid the forfeit. The priest took of his blood (and the blood of it is the life thereof, Lev. xvii, 11, 14) and bore it within the tabernacle, and sprinkled it before the Lord, before the veil of the sanctuary. Lev. iv. The sanctuary thenceforth became the receptacle of the offender's sin. A continual transfer of sins from the people to the sanctuary, was thus carried on through the year.

But what at length became of these sins? Were they suffered to remain in the sanctuary? They were not. There was another ministration at the close of the year, by which they were forever removed from the sanctuary, and a final disposition made of them. This was the yearly ministration, or the cleansing of the sanctuary. Lev. xvi. It took place on the tenth day of the seventh month. Verse 29. To accomplish this, the work of the high priest was changed from the holy place, to the most holy, within the veil. Here he entered with the blood of a bullock as a sin-offering for himself. Verse 3. He was then to take of the congregation of the children of Israel, (verse 6,) two kids of the goats for a sin offering. Upon these he was to cast lots, (verse 8,) one lot for the Lord and the other for the scape-goat. He was then to slay the goat upon which the lot fell for the Lord, for a sin-offering for

the people (verse 16), and bear his blood within the veil, and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times.

This blood was offered for two purposes: 1. To make an atonement for the transgression of the children of Israel in all their sins. 2. To cleanse, or make atonement for the holy sanctuary. This fact is plainly stated in Lev. xvi, 16-22, a part of which we here transcribe:

Verse 16. "Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat."

Verse 18. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation."

Verse 17. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out and have made an atonement for himself, and for his household, and for all the congregation of Israel."

Verse 20. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Verse 21. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."

Verse 22. "And the goat shall bear upon him all their iniquities unto a land not inhabited."

Tradition has it, that the goat thus led away, was hurled from a precipice and so killed. With this act the yearly round of service was completed. The work of the priest is again summed up in verses 33, 34, as follows:

"And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year."

In the foregoing testimony, is presented a general outline of the ministration and cleansing of the earth-

ly sanctuary. This was performed unto the example and shadow of heavenly things. From this, therefore, we are to reason concerning

The ministration and cleansing of the heavenly sanctuary.
If the reader has seen no cause to disagree with us, in any of the positions thus far taken, he will see none, we trust, while this point is under investigation. We are not left to our own reasoning on this subject. Paul in his divine commentary on the typical system, has drawn the parallels between that and the more excellent ministry of the Melchisedec priesthood, to the satisfaction, it should be, of every one. We refer to the book of Hebrews. Let us notice his testimony.

1. The earthly sanctuary meets its antitype in the true tabernacle which the Lord pitched and not man, of which, with its two holy places, it constituted a correct pattern or shadow. Chap. viii, 2, 5; ix, 8, 9, 12, 23, 24.

2. The typical offerings meet their antitype in the great offering on Calvary. Chap. vii, 27; ix, 11-14, 26; x, 10, 12, 14.

3. The typical priesthood meets its antitype in the priesthood of our Lord. Chap. iv, 14 vii, 28, 24; viii, 1, 2; ix, 11, 24, 25.

4. As they had offerings to make, it is necessary that he also have somewhat to offer. Chap. viii, 8.

5. The work of the priests in the earthly tabernacle meets its antitype in the ministry of our Lord in the sanctuary above. Chap. viii, 5, 6.

We shall now show that Christ commences his ministry in the first apartment of the heavenly sanctuary. It is necessary to keep this point in view, to guard against the erroneous theories which some have been led to adopt, by either losing sight of, or denying it. That Christ is our High Priest cannot be denied; that he has ascended to heaven is also beyond dispute; and that he there ministers for his people, they cannot call

in question. But some claim that there is in the antitype only a most holy place, and that he all hears, consequently our High Priest ministers in but one apartment.

1. The argument drawn from Dan. ix, 24, has already been noticed. We have also proved that the temple of God in heaven consists of two holy places, or it cast a most inexplicable shadow upon earth. But who will explain the anomaly of there being two holy places in the heavenly sanctuary, and yet a ministry performed in only one.

2. The text, "This man after he had offered as sacrifice for sins, forever sat down on the right hand of God" (Heb. x, 12), has been urged as forbidding the idea of his ministering in two holy places. Was answer, that so far as the idea of sitting is concerned, it would be equally proper to represent him as standing on the Father's right hand. Acts vii, 55, 56. And then we reply further, that even when he is seen coming in the clouds of heaven, he is said to be "sitting on the right hand of power." Matt. xxvi, 64; Mark xiv, 62. Then he can certainly be at the Father's right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the sanctuary; and the word here rendered sanctuary is in the plural number, and signifies the holy places. This none can deny. It is by the Douay Bible rendered, "the holies;" and by Macnight, "holy places." We therefore justly conclude (1.) that our Lord can be a minister of the two holy places, and yet be at the Father's right hand; and (2.) that he must minister in both the holy places, as

Paul's testimony that he is a minister of the holies (plural) is not true; for a priest that should minister simply in the holiest of all, would not be a minister of the holy places.

8. Again: Heb. ix, 8, and also x, 10, are by some urged to prove that Christ ministers only in the most holy place. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but plural: not "hagia hagion," holy of holies, as in chap. ix, 8, but simply "hagion," holies, plural, the same as is rendered sanctuary in chap. viii, 2. Also the phrase in chap. ix, 12, 26, rendered "into the holy place," is the same as is in verse 24 literally rendered into the holy places (plural). These texts therefore instead of sustaining what they are often quoted to prove, viz., that Christ has but one apartment in which to minister, furnish positive testimony to the reverse, by showing that there are holy places in the heavenly sanctuary, and that Jesus ministers in them both.

4. Three hundred and sixty-four days of that service which was performed unto the "example and shadow of heavenly things," was accomplished in the first apartment, or holy place, and only one day out of the year, in the most holy. If therefore, Christ ministers only in the most holy place, the first, and by far the greater, part of the earthly ministration is without an antitype.

5. The ministration in the most holy at the end of the year, was only performed for the purpose of cleansing the sanctuary; and if in the antitype, Christ only ministers in the holy place, it follows that he performs only the antitype of this service; consequently the cleansing of the sanctuary commenced at the ascension of our Lord. But the cleansing of the sanctuary, according to the type, must be preceded by a long ministration; and who will tell us, in this case, when it took place? Again, the 2800 days extend to the cleansing of the sanctuary, and with this view, they should have terminated in A. D. 31, at our Lord's ascension. But, as we have already seen, they did not terminate till 1818 years this side of that event.

The priesthood of Christ is a superior priesthood in which the imperfections of the earthly priesthood find no analogy. We will notice this in a few of its particulars.

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. v, 6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron, Chap. vii, 11.

3. Those priests were many; because they were not suffered to continue by reason of death; but this man continually ever and hath an unchangeable priesthood. Verses 23, 24.

4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. Chap. ix, 25, 26, 28; x, 10, 12, 14.

5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Heb. ix, 11, 12, 24, 26; x.

6. All the blood which was offered in the former dispensation, was offered for past transgression only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but to the future also. Heb. ix, 14, 15.

7. As the blood of Christ is the only blood ministered in connection with the heavenly sanctuary, whether by actual presentation or by virtue of its merits, we need not inquire, the same blood must be ministered in both apartments.

8. As long as Christ fills the office of priest, so long he is mediator between God and man.

The prophets John and Isaiah had each a view of our Lord's position and ministry in the heavenly sanctuary. John saw a door opened in heaven. This must have been the door of the heavenly tabernacle; for it disclosed to John's view the throne of God, which was in that temple. Rev. iv, 1, 2; xvi, 17. That it was the door of the first apartment is evident from the objects which he there beheld [Rev. iv, 6; viii, 3]; and the second apartment which contains the ark of the testament, or ten commandments, is not opened till the sounding of the seventh angel. Rev. xi, 10. Read also Isaiah's description of the same place: Isa. vi, 1-6. That he and John were both viewing the same place will appear from a comparison of the following Scriptures: Isa. vi, 1, with Rev. iv, 2. Isa. vi, 2, with Rev. iv, 6-8. Isa. vi, 3, with Rev. iv, 8. Isa. vi, 4, with Rev. viii, 3; ix, 13.

The Lord here carries forward this great work which he commenced with the act of bearing the sins of the world at his death, by pleading the cause of penitent sinners, through his blood shed in their behalf; and thus their sins are, by his mediation, transferred to the heavenly sanctuary. There is nothing strange or fearful in this. Every one can easily understand it. Such was the service of the type, which was a shadow of the heavenly things; and such, therefore, is the heavenly ministration itself. Thus are the sins of God's people transferred to the sanctuary. But will they remain there forever? No. They will be removed, just as they were in the type, and the heavenly sanctuary will be cleansed even as was the earthly.

(To be continued.)

The Review and Herald.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH., FRIDAY, SEPTEMBER 1, 1863.

JAMES WHITE, EDITOR.

The Sanctuary.

(Continued.)

BEYOND we proceed further with the subject of the cleansing of the heavenly sanctuary, we must stop a moment to remove an obstruction that lies at this point, like a stumbling block directly across the path of many; and that is the idea, that there is anything in heaven to be cleansed. "What!" is their exclamation of surprise, "is there anything in heaven that needs cleansing? anything there that is impure?" And they are even ready to spurn the whole theory of the sanctuary, here presented, on account of this, to them, unpardonable feature. But let us look at the idea, and meet it fairly. Was there not a work of cleansing to be performed in the earthly sanctuary? There was. Where was the necessity for this? Into the most holy place, for instance, no man entered, except the high priest, and he but once a year. Was there anything there physically impure? All are obliged to confess there was not. And yet it had to be cleansed, the most holy, as well as the holy place. Why was this? Because the sins of the people had been transferred to it, and from them it must be freed. The work of cleansing was not the removing of physical uncleanness, but simply a ceremony by which the sins of the people were removed and borne away forever. So in the antitype. There is nothing literally impure or unclean in the heavenly sanctuary; but the sins of those who have sought pardon through the merits of Jesus, have been transferred there, and all the cleansing it is to undergo, is the removal of these. Simply this, and nothing more. No mind can fail to understand, and none need revolt at such an idea.

But however objectionable any may still be disposed to make it appear, the question is settled by positive declarations of the apostle Paul, which there is no erasing. He states in plain and unequivocal terms, that the heavenly sanctuary must be cleansed. Listen to his language. Heb. ix, 21-24. "Moreover he [Moses] sprinkled with blood both the tabernacle and all the vessels of the ministry. [Referring to the ancient sanctuary and its service.] And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, [the blood of goats and calves, verse 10,] but the heavenly things themselves with better sacrifices than these."

Nothing can be, we say it emphatically, nothing can be, plainer and more definite than this. The "tabernacle and vessels of the ministry," "patterns of things in the heavens," were cleansed with the blood of calves and goats. We have already noted its performance, through the ministry of the priesthood. It was necessary, says the Apostle, that it should be cleansed with these. Why? Because without the shedding of blood there is no remission. Remission, and not physical uncleanness, is the burden of the Apostle's argument. The sanctuary must be cleansed; the imputed guilt must be removed. He then goes on

to argue that for the same reason, the heavenly things themselves, of which the earthly were a figure, must be cleansed or purified, but with better sacrifices than those of the type. What is this better sacrifice? The sacrifice of our Lord himself. Heb. ix, 13, 14, 26. Why was a better sacrifice needed? Because the blood of bulls and goats could not take away sin [chap. x, 4]; but yet the law was satisfied with that service for the time being, in anticipation of the great and effectual sacrifice which was thus prefigured. The blood of this better sacrifice does take away sin. It is this blood that is ministered in the heavenly sanctuary in behalf of man, and by this at last, that the heavenly holy places themselves are to be purified and cleansed. Those, therefore who object to a work of cleansing in heaven, take issue with Paul, not with us; and those who condemn and ridicule the idea, are keeping their

countenances and reproach, not upon us, but upon the inspired language of that holy apostle.

There is another idea which may lie with weight in some minds against the existence of a sanctuary in heaven; and that is the fact, that Daniel speaks of its being trodden under foot. Now, it has been asked, can a sanctuary in heaven be trodden under foot? And it has been urged as one of the greatest recommendations of the view that the earth or land of Canaan is the sanctuary, that they are both eminently susceptible of being in that condition. We inquire, then. How much does the prophecy comprehend in the term, "to tread under foot?" The same text [Dan. viii, 13] speaks of treading the host [the worshippers connected with the sanctuary] under foot also. Does this mean that people would literally get them under their feet and stamp upon them? By no means. What then does the expression mean? We shall define it, to oppress or perform any act prejudicial to the interests of another; and this definition the following quotations will sustain: 1. The same prophecy [Dan. viii] represents the little horn as casting the truth to the ground, and casting down the stars, and stamping upon them. We all know what this means; or if not, verse 24 of the same chapter furnishes an explanation; namely, "he shall destroy wonderfully the mighty and the holy people." 2. Paul shows us that wicked men, apostates, even tread "under foot" (this is his expression) the Son of God, who is minister of the heavenly sanctuary. Heb. x, 29. They do it by setting him at naught, counting the blood of the covenant wherewith they were sanctified, an unholy thing, and doing despite unto the Spirit of grace. Why may not the heavenly sanctuary itself, in an equal sense, and in an equal degree, be trodden under foot also?

The agencies through which Satan has all along stood up against the worship of God, are the dally, and transgression of idolatry, or Paganism and Paganism. He has done this by erecting rival sanctuaries to the sanctuary of Jehovah, and endeavoring to turn mankind away from the worship of the true God to the unanctified rites of heathenism. For instance, in the days of Samuel and the Judges, one of Satan's rival sanctuaries was the temple of Dagon where the Philistines worshiped. Jud. xvi, 23, 24. After Solomon had erected the glorious temple upon mount Moriah, Jeroboam erected a rival sanctuary at Bethel, and drew away ten of the twelve tribes to the worship of golden calves. 1 Kings xii, 26-33. In the days of Nebuchadnezzar, the rival sanctuary of Satan was

found in the temple of old Belus at Babylon; and great was his triumph when he was able to deposit the sacred vessels of Jehovah's tabernacle in the palace of his heathen deity. 2 Chron. xxxvi, 7. And still later, a sanctuary of the Devil turns up at Rome, under the name of the Pantheon, or "asylum of all the gods." Dan. viii, 11.

And when the gospel dispensation was ushered in, when the shadow reached the substance, and the type gave place to the antitype, and the sanctuary in heaven took the place of the tabernacle on earth, how did Satan change his mode of opposition? He baptized his heathen deities, and called them Christian. The Pantheon, or "asylum of all the gods," easily became the "sanctuary of all the saints;" and the statue of Jupiter, by an easy metamorphosis became that of Paul or Peter. But more than this: he here set up in his temple at Rome, a blasphemous being, a monster Man of Sin, who should exalt himself above all that is called God, and turn away mankind from the mediation of Christ in the heavenly sanctuary, by pretending to dispense those favors which are the prerogative of Deity alone. Thus the Papacy has trodden under foot the "host," the "holy city," the sanctuary above and its minister, by wearing out the saints of the Most High, and lifting up his voice in blasphemy against God, his tabernacle and them that dwell in heaven. Rev. xlii, 8.

With the conviction that this objection is now entirely removed, we turn again to our subject, the cleansing of the sanctuary. The nature of this cleansing we now understand. It is accomplished by blood not by fire. We understand also the ceremony by which it was performed, through a change in the ministrations from the holy to the most holy place. We conclude, then, that at the end of the 2300 days, when it was said that the sanctuary should be cleansed, the ministration in heaven was changed from the holy to the most holy place: in other words, that in 1844, in the autumn of that year, our great High Priest, commenced the last act of his priestly ministration in the most holy place of the tabernacle above. Are there any to whom it seems presumption to pretend to understand what is being accomplished in heaven? Of such then we would inquire, Have not the 2300 days ended? and was it not said that at their termination the sanctuary should be cleansed? and are we not to reason concerning the sanctuary, from those objects and from that work, which the voice of inspiration declares to us, were the shadow which it cast on earth? Of what use is a type, if we may not, from it, derive some knowledge respecting its antitype?

In the light of these facts of what infinite importance does the subject of the sanctuary become! The whole plan and work of salvation for a lost world is involved therein. How momentous the subject of its cleansing—the final close of the Saviour's redeeming work! And if this last act in the great scheme is now being accomplished, what truth could more vitally concern our perishing race! This finished, the final decision will have passed upon all men; the fiat of the Almighty will have gone forth, "He that is filthy, let him be filthy still, and he that is holy, let him be holy still." Rev. xxii, 11. Momentous period! May he whose meditation for a rebel world is about to close, deeply impress our hearts, with those emotions which this mighty truth is calculated to inspire.

THE SCAPÉ GOAT.

The ministry in the most holy being finished, it yet remained for the priest to bear out the sins from the sanctuary, place them upon the head of the scape-goat and send him away by the hand of a fit man into a land not inhabited. Lev. xvi, 20-22. This ceremony as performed in the type we have already noticed. We now inquire, what service connected with the more perfect tabernacle, answers to this, and to what being shall we look, as the one shadowed forth anciently by the literal and typical goat, as, loaded with the sins of Israel, he went forth from the camp to be heard of no more forever? This point demands more particular notice, as here, again, we are led to differ very materially from the views which have generally obtained upon this subject.

Because John says, [chap. i, 29,] "Behold the Lamb of God which taketh, (margin; beareth,) away the sins of the world," and because it is said of the scape-goat that he "shall bear upon him all their iniquities into a land not inhabited," [Lev. xvi, 22], it has been concluded, by some, that the latter is a type of the former.

From the view, however, that Christ is the antitype of the scape-goat, we are compelled to differ, for what we shall offer as very plain reasons:

1. If Christ, in bearing the sin of the world, fulfilled the antitype of the scape-goat, he must have accomplished it at the crucifixion; for Peter says of him, "Who his own self bear our sins in his own body on the tree." 1 Pet. ii, 24. But in the type the goat was not sent away till after the cleansing of the sanctuary; hence the antitype of this work cannot be performed till after the termination of the 2300 days; for it is not till after those days have ended that the sanctuary is cleansed. Dan. viii, 14; Heb. ix, 23. It is therefore impossible to carry this work back to the crucifixion of Christ, which was even before he commenced his ministration in the sanctuary above; and therefore he cannot be the antitype of the scape-goat.

2. Christ is our great High Priest, the minister of the sanctuary; but the goat is something to be sent away by the priest: therefore he cannot be the priest himself; in other words, he cannot in this dispensation be Christ; but he must be a being whom Christ, after he has loaded him with the sins borne from the sanctuary, can send away into a land not inhabited.

3. The goat was sent away from Israel into a land not inhabited, to be heard of no more forever. But Christ will dwell in the midst of his people, the true Israel of faith.

4. It is impossible that two goats, one of which was chosen by the Lord and is called the Lord's, and was for a sin-offering, while the other is not so called, but was left to perform an entirely different office;—it is impossible that these both should typify the same person.

From these considerations we think it must be evident to every one that Christ cannot be the antitype of the Levitical scape-goat. Who then can he? We answer, The Devil; and our reasons for this position are at hand:

1. We know of only two beings which any one has ever thought could possibly be typified by the scape-goat; and these are Christ and Satan. We have shown above that the goat cannot be a type of Christ; we must therefore look to the Devil for its fulfillment.

2. The Hebrew word for scape-goat, as given in the margin of Lev. xvi, 8, is *Assael*. On this verse, Jenks in his Comprehensive Commentary remarks, "Scape-goat. See diff. opin. in Bochart. Spencer after the oldest opinion of the Hebrews and Christians, thinks *Assael* is the name of the Devil; and so Rosenmire, whom see. The Syriac has, *Assail*, the angel (strong one) who revolted." The Devil is here evidently pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

3. In the common acceptation of the word, the term scape-goat, is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it most strike every one as a very appropriate designation of the Devil who is styled in the Scriptures, the scooner, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, &c., &c.

4. Our fourth reason for this position is the very striking manner in which it harmonizes with the events to transpire in connection with the cleansing of the heavenly Sanctuary, as far as revealed to us in the Scriptures of truth.

We behold in the type, 1. The sin of the transgressor imparted to the victim. 2. We see that sin borne by the priest in the blood of the offering, into the sanctuary. 3. On the tenth day of the seventh month we see the priest with the blood of the sin-offering for the people, remove all these sins from the sanctuary, and lay them upon the head of the scape-goat. 4. The goat bears them away into a land not inhabited.

Answering to these events in the type, we behold in the antitype, 1. The great offering for the world made on Calvary. 2. The sins of all those who avail themselves of the merits of Christ's shed blood, by faith in him, in that blood are borne into the sanctuary. 3. After Christ, the minister of the true tabernacle, Heb. viii, 2, has finished his ministration, he will remove the sins of his people from the sanctuary, and lay them upon the head of their author, the antitypical scape-goat, the Devil. 4. The Devil will be sent away with them into a land not inhabited.

If we want a description of this event in plain terms we find it in Rev. xx, 1-3: "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

But if Satan is the antitypical scape-goat, it may be objected that he shares with Christ the honor of making the atonement. Not at all. The atonement is all made, the servants of God are pardoned and their sins all removed from them, and from the sanctuary, before the Devil is brought to take any part in the transaction. And what is the part he there performs? Simply receiving upon himself the infinite weight of sins which he has instigated, and being sent away under their intolerable load.

And here we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be

a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years.

This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's bond will have been bruised by the seed of the woman. Then the "strong man armed," (Satan,) will have been bound by a stronger than he, (Christ,) and the house of the strong man (the grave) spoiled of its goods, the saints. Matt. xii, 29; Heb. ii, 14. Then will the work of the enemy, in sowing tares among the wheat, [Matt. xiii, 24-48,] be forever remedied, the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh and the Devil, raise their glad voices in the song of Moses and the Lamb. O glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John, "Even so, come Lord Jesus!"

These are scenes to which the children of hope in this lower world love to look forward. On these hang their brightest anticipations. These are the very portals to the glorious city, and to their eternal inheritance.

(To be continued.)

The Sanctuary.

(Concluded.)

The question, Why were those so grievously disappointed who looked for the Lord in 1844? has now been answered. That disappointment arose not from any mistake in the time, for that was all correct; but from our mistaking the subject of the sanctuary. When we claimed that the earth was the sanctuary, and that the cleansing of the sanctuary was to be the renovation of the earth by fire, and that consequently, the Lord would be revealed from heaven in flaming fire for this very purpose at the end of the 2300 days, we claimed that which we had no warrant to expect. An examination of this subject would have shown us that the cleansing of the sanctuary which was then to take place, signified merely that our great High Priest would change his ministrations from the holy to the most holy of the heavenly temple, there to finish up his work of mediation for the world.

But an explanation of our past disappointment is not all that is accomplished by the subject of the sanctuary. It throws over the great doctrine of the Lord's soon coming, an air of nearness and certainty, beyond all other subjects. It is calculated to inspire in the church on earth a spirit of unwonted watchfulness, self-examination and prayer. It becomes the grand and radiant nucleus around which cluster the glorious constellations of present truth!

How it opens to our understanding the plan of salvation! How it lifts the veil from the position of our Lord in heaven! What a halo of glory it throws upon his ministry! What a divine harmony it establishes in the word of God! What a flood of light it pours upon past fulfillment of prophecy! How it fortifies the mighty truths of these last days! What a glory it sheds upon the future! With what hope and joy and consolation it fills the heart of the believer! Glorious subject! Its importance can neither be overdrawn nor overestimated. It is as though a new apartment of the heavenly temple were suddenly opened before us, filled with all the divine splendor, the majesty and the beauty of eternal truth.

We venture the assertion that it is impossible for a person to entertain correct and scriptural views on the subject of the sanctuary, and yet be at variance with any of the fundamental points of present truth; and perhaps no one fact can serve to place its importance in a stronger light than this. It is the great safeguard against all those bewildering errors, which, since the passing of the time in 1844, have torn and scattered the once harmonious body of Advent believers.

An application of this fact in a few particulars may be well. The wild and disastrous work that has been made by some during the past nineteen years, in setting so many erroneous times for the second advent of the Saviour, growing out of the idea that the prophetic periods must reach to the coming of the Lord, might in the light of the sanctuary, have been avoided. That shows up at once that those periods were not designed to extend to the second advent. The most important one, perhaps, any where given in the Scriptures, is expressly declared to reach only to the cleansing of the sanctuary, Dan. viii. 14. The 2300 days ended in 1844. We believe that then our great High Priest entered into the most holy of the heavenly sanctuary, and commenced the work of its cleansing, as the prophecy declared, and that no jot nor tittle of what we were warranted to expect at that time, has in any wise failed.

Not only might the erroneous movements on time since 1844, have been avoided by a careful investigation of this subject, but we are guarded by it against any such work in the future. In the light of this truth no time can again be set for the coming of the Lord. To illustrate could it be shown that the 2300 days extend into the future, admitting for instance that they could be shown to end without a doubt in 1867 or 8, what then?

Is it proved that the Lord will then come? By no means. It is only proved that the work called the cleansing of the sanctuary is then to commence, and time for the accomplishment of that work must be allotted between the ending of those days, and the revelation of the Lord Jesus.

That any of the prophetic periods reach beyond the 2300 days and extend to the coming of the Lord we have no evidence. The 1836 days will doubtless here recur to the mind of the reader, and the inquiry will arise if Daniel's standing in his lot at the end of the days does not mean his rising in the resurrection, and if therefore those days do not extend to the coming of the Lord. We answer, it needs to be proved that it is the 1836, and not the 2300, at the end of which Daniel is to stand in his lot. But what is meant by the "lot" in which Daniel stands? The word here translated lot, is not the word which means, region country lot of inheritance, &c., but that word which means, chance, fortune, the determinations of Providence, &c. This word is therefore applicable to the decisions of character which take place with the cleansing of the heavenly sanctuary, just before the time when the decree goes forth, life that is filthy let him be filthy still and he that is holy let him be holy still. Rev. xii. 11. Especially does this view become probable when David plainly declares that the righteous shall "stand" in the judgment, by declaring the opposite of this, which is that the wicked shall not stand therein. Ps. i. 5. It will hence be seen that Daniel does not stand in the "lot of his inheritance," as it has been expressed, but he stands in his lot in the decisions of the judgment of the righteous dead. He stands in his lot, with all the righteous dead, in the person of his Advocate. There is, therefore, nothing in this to prove that any of the prophetic periods extend to the coming of the Lord.

Being satisfied with regard to the termination of the prophetic periods, we are guarded also, by the subject of the sanctuary against giving up the past Advent movement, as a delusion, or ignoring the divine agency that produced it. We are prevented from misapplying the first and second messages of Rev. xiv, as they were but proclamations preparatory to the sanctuary work; and we are as firmly fixed upon the third, since that work is its very foot and foundation.

But we call attention more particularly to the connection which this subject has with a practice which constitutes one of our distinguishing features as a people—we mean the observance of the Lord's Sabbath.

We read in Revelation, "that the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Chap. xi. 19. This ark of the testament, whether contemplated on the earth, as man was connected with it under the former dispensation, or in heaven as it is here introduced to us, is equally an object of interest.

Considering that the sanctuary of the first covenant was but a type or shadow of the sanctuary of this, which now exists in heaven, who will tell us that the ark of the true tabernacle which the Lord pitched and not man, differs from the former, either in the purpo-

es for which it was used, or the things which it contained? The ark of the earthly sanctuary was called the ark of the testimony, or testament, because it contained the tables of stone, on which were engraved by the finger of God the ten commandments, and just as he engraved them. Ex. xxv, 16, 22: xxxi, 18. The ark of the heavenly sanctuary, called also the ark of his testament, as in the text above quoted [Rev. xi, 19], must also contain similar tables, or it could not be called the "ark of his testament," and could not be prefigured by the former.

The ark, then, under whatever dispensation we view it, suggests to our mind the same idea: the commandments of God, as he uttered them from Sinai, and engraved them with his own finger.

But who can suppose that thoughts of the ark, or the writing it contained, suggested to the mind of a Jew the observance of the first day of the week as a day of rest? Neither does it suggest such an idea to our minds; but quite another, according as the fourth commandment contained in it declares that the seventh day is the Sabbath of the Lord thy God.

Such are some of the considerations which naturally connect themselves with the ark of God. But, says the Revelation, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament;" therefore considerations like these have been, and are still, agitating the minds of the people; and as we have seen by faith, through the declarations of his word, those tables of the law carefully preserved in the holy temple of the Highest, we have received such overwhelming impressions of its immutability and perpetuity that we could do no otherwise than turn our feet to the keeping of all those holy commandments.

Here is a nail in a sure place. The tables of the testimony are enthroned in heaven. There they exist without liability of change or decay. Men may legislate and hold councils, and pass decrees, and wage war against those who will acknowledge the claims of the royal law, but they cannot touch the law: as high as heaven from earth it still remains above their reach. What must man do to change it? He must ascend to heaven, burst through the angel guards into the sacred temple, dethrone Jehovah, wrest from the ark the mercy-seat, and with his own would-be omnipotent finger, change the writing of the imperishable tables. And yet people will talk about the change of the law as a very little thing! or even proceed further and speak of its abolition! They might as well talk of abolishing heaven itself!

The temple has been opened in heaven, and there is seen the ark of his testament. I have set before thee an open door, says Jesus, and no man can shut it. Rev. iii, 8. Men may endeavor with all their energies to obscure the claims of the law, but they cannot obscure them. They may raise all the stir they are able to raise amid the rubbish and dirt of earth, and joy over the dust they succeed in throwing into their own eyes; but we have only to look away to the heavenly sanctuary, and there we behold the ark of his testament, and in that ark the tables of the commandments, safely deposited beneath the eye of Him who slumbers not nor sleeps.

We now perceive a beauty, before unnoticed, in the work of redemption. Sin is the transgression of the law. The law is deposited in the ark. The cover of the ark is the mercy-seat. Ex. xxv, 21. Before the

mercy-seat Christ pleads his blood for sinful man. Before the eyes of our Mediator therefore lies the law which we have transgressed, and which is the test of our characters. And now, reader, what think you? Can you with confidence approach the throne of grace, and plead with the Minister of the sanctuary for mercy until you are conscious that you are at least striving to keep every one of those commandments, just as they are engraved upon those tables which repose beneath the mercy-seat before which he ministers? Think well upon this point; and may the Lord help you to seek in a consistent manner remission of your sins, and justification by faith in Christ.

Thus the sanctuary becomes the great center and bulwark of truth on every hand. We do not say that a person cannot keep the Sabbath unless he believes in it; but we do say that a person cannot believe in it, and yet consistently, we may say honestly, refuse to observe the Sabbath.

Never lose sight of the sanctuary. When the carnal heart is venting its spite against the law of God, look to the sanctuary. Amid all the opposition of "unreasonable men" against the commandments of God, look to the sanctuary. In hours of darkness, trial, temptation, and persecution, look to the sanctuary. There is light and glory there. There help has been laid upon one that is mighty. There our High Priest ministers for us; and thither our hope has entered within the veil. Heb. vi, 19, 20.

Reader, remember that you have an interest in the great and momentous work which the world's High Priest is now consummating before the ark of God in heaven. Whether men know it or not, their eternal interests center there. The last great act in the plan of salvation is being accomplished; and the last messenger, the third angel of Rev. xiv, that is ever to announce that God's long-extended and long-abused mercy still lingers for a rebel world, is fulfilling his mission. With this message, all efforts of animosity and everlasting life on the part of the government of God forever cease. All that could be done for sinful, rebellious man has been done. Life has been freely offered. The

Son of God has died to make an atonement for their transgressions. Yet a few more days will he plead his blood in the sanctuary in their behalf, ere the work is forever finished. The announcement that his mediation is consummated will soon be heralded from on high, announcing their day of triumph to his waiting church, and startling from their delusive dreams of peace and safety, a hapless world. The "great voice out of the temple of heaven from the throne" will soon be heard saying, "It is done!" Rev. xvi, 17. The fearful decree is soon to go forth, "He which is filthy let him be filthy still, and he that is righteous, let him be righteous still." Rev. xxi, 11.

May it not be in vain for us that the plan of salvation was ever devised; but when the sanctuary work which was set forth in shadow here upon earth, but which is now being performed in fact and once for all, in the tabernacle in heaven, shall be finished, be it ours to be among the holy company who shall be holy still; to have on the wedding garment when the King shall come in to see the guests; to be prepared to join the ransomed of the Lord, when they shall return and come to Zion with songs and everlasting joy upon their heads: when the "tabernacle of God shall be with men," and he shall dwell with them forevermore.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 1, 1863.

JAMES WHITE, EDITOR.

The Sanctuary.

"A TRACT for the times. The Sanctuary. By Eld. H. V. Lyon, Minister of the Gospel, Oshawa, Canada West."

Such is the title of a tract which we recently saw advertised, and purchased for perusal. Whenever we meet with anything bearing the title of the sanctuary, our attention is at once arrested; for we regard it as one of the most important, beautiful and harmonious subjects that can, at the present time, engage the mind of man.

The tract of which we speak is designed to enlighten certain classes who are ignorant on this important question. It therefore comes forth challenging public examination; and as it is perused by those for whose benefit it is designed, consistency requires that, if they are enlightened by it, they should acknowledge that fact; and if not, that they should give their reasons why.

After quoting Dan. viii, 14, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed," the tract opens with the following very unfortunate assertion: "First-day Adventists have taken and still take the position, that the earth as a whole, is the sanctuary spoken of in the text. The Seventh-day Adventists take the position that it is heaven. Each are wrong in their positions! And the object of these pages is to assist honest inquirers, to arrive at the truth on this all-important theme—the sanctuary."

We have given the above, with its exclamation point, italics and small caps, just as we find it. In reply we speak, of course, only in behalf of Seventh-day Adventists. We are among those, it appears, who are wrong in their position; and this tract has come forth to set us right. The modest declaration that "the object of these pages is to assist honest inquirers to arrive at the truth," with its implied suspicion of our honesty in this matter, can only mean in plain language that their object is to expose our dishonesty, and reveal, if not dispel, our ignorance, on this question.

The author commences by stating that the position of Seventh-day Adventists is, that Heaven is the sanctuary. He has no right to make such an assertion for two reasons: 1. If he knows so little of our views, or has so heedlessly examined our arguments as to suppose that we believe that Heaven is the sanctuary, he has no right to stand forth as an exponent of our belief in this matter; and 2. If he knows what our position is, he has no right to misrepresent it by the utterance of that which is utterly and positively untrue. We do not thank any man for conjuring up positions which we do not believe, and then proclaiming them to the world as a part of our errors. That which he gives as the position of the Seventh-day Adventists, is not, and never has been, their position; nor have they ever written anything from which such an inference could be drawn.

But a tract which is designed to set right those who are wrong, should be exhaustive of the subject in hand; it should thoroughly canvass the testimony, and all the testimony bearing on the question, point out the wrongs and establish the truth. How far this tract does this we shall see. A very few words will suffice to set forth its method of reasoning and the sum of its testimony.

We are treated first to the different meanings of the word sanctuary. On p. 4 we read: "First, What are we to understand by the word sanctuary? Upon an investigation of the Living Oracles, we shall find that the word sanctuary has various meanings. First, the temple at Jerusalem is called a sanctuary." We reply that it is called more than this: it is called *the* sanctuary; and of the one hundred and forty-two times of the occurrence of the word sanctuary in the Old Testament it refers in almost every instance to this building and the tabernacle of Moses, of which the temple was but a continuation, on a larger and more magnificent scale.

We quote from the tract again: Second, The holy place, or place appointed for the public worship of the Lord is called a sanctuary. Ps. lxxiii, 17, 'Until I went into the sanctuary of God.' This undoubtedly refers to the temple, and hence is not a different application of the word from the one given above.

We read again: "Third, Judah is called God's sanctuary. Ps. cxlv, 2. 'Judah was his sanctuary.'" The same psalm says, "The mountains skipped like rams, and the little hills like lambs." Verse 4. This shows the highly figurative nature of that psalm. In another psalm we read, "But choose the tribe of Judah, the mount Zion which he loved." Ps. lxxviii, 68. Shall we understand from this that Judah was mount Zion? The same rule which would make Judah the sanctuary in Ps. cxlv, 2, would make it mount Zion here. It is not difficult to see that these are figurative expressions; and the reason why such figures are applied to Judah, may be learned from those texts which inform us that mount Zion was the city of David, a part of Jerusalem, which was located in Judah, as one of its cities. See 2 Sam. v, 6, 7; Ezra i, 8; Ps. lxxix, 86.

Mr. L. continues: "Fourth, Christ is called a sanctuary. Isa. viii, 18, 14. 'Sanctify the Lord of Hosts himself . . . and he shall be for a sanctuary.'" This text does not call Christ the sanctuary or a sanctuary. It only says he should be *for* a sanctuary.

Again, "Fifth, Heaven is called the sanctuary. Ps. cii, 19. 'For he hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth.'" Heaven is not here called, nor proved to be, the sanctuary. To illustrate we might say, From the capitol, from Washington, come forth the laws of this nation. This would not prove that the capitol was Washington, but only that it was in Washington. So Psalm cii, 19, does not prove that the sanctuary is Heaven, but only that it is in Heaven; so that in looking from his sanctuary, the Lord would, of course, look from Heaven.

Again we read: "Sixth, mount Zion, or the land of Palestine is called the sanctuary; and this is the sanctuary spoken of in the text." We deny that the land of Palestine is ever called the sanctuary! But even if it is, how does he arrive at so sudden and abrupt a

conclusion that it is the very one spoken of in the text? We have his assertion for it—nothing more. To prove Palestine the sanctuary, he quotes the following texts which will be noticed hereafter: Ex. xv, 17; Ps. lxxviii, 54; xxxii, 13, 14; Isa. lxiii, 18. To prove it the one spoken of in the text, he offers—nothing.

His second chapter then opens as follows: "In my first chapter, I have shown the reader, by presenting to him immutable testimony, that the sanctuary spoken of in my text is Palestine." He thus rests his whole argument on the four texts last quoted; for these are the only ones claimed to refer to the land of Palestine. These are the texts which are to show that all others are wrong and he is right. Truly this is reducing the subject to a very small compass. Accordingly chapter ii, which commences on page 6 of his tract is composed of quotations from the prophecies threatening desolation to the land of Israel. Whether these have anything to do with the sanctuary or not, all depends upon the texts quoted to prove Palestine the sanctuary. If they do not prove it, these of course are altogether irrelevant.

Chapter three embraces pp. 9-23, and concludes the book. This chapter is composed of long and rambling quotations from prophecies supposed to refer to the Age to Come, in which the only point worthy of notice is, that the land is to be defiled by the dead bodies slain in the great battle, and it is to be cleansed by burying them! Eze. xxxix, 11-16. Such, according to this book, is the cleansing of the sanctuary! Whether the writer has any just conception of this great work, and the relation it sustains to the plan of salvation, the readers of the Review can judge. There is therefore nothing in chapter iii, that demands notice, as whatever relevancy its testimony has, is dependent on the texts before quoted to prove Canaan the sanctuary; for, if they do not prove it, none of these prophecies are relevant to the subject in hand. The whole

question, therefore, so far as this book is concerned, is reduced to the four texts above mentioned. These we will now examine.

1. Ex. xv, 17. "Thou shalt bring them in and plant them in the mountain of thine inheritance; in the place, O Lord, which thou hast made for them to dwell in; in the sanctuary, O Lord, which thy hand hath established." It will be noticed that this is part of the song of Moses uttered immediately after the passage of the red sea. It is a prediction of what God would do for Israel. It was to be accomplished in the promised land, hence we may look for its fulfillment; and when we see how it was fulfilled, we shall have, beyond question, the intent of the prophecy. We trace the history of Israel till they were brought in and planted in the land of Palestine, and the mountain of his inheritance, as predicted. But what do we then learn of the sanctuary? We learn that a sanctuary was built therein by that people, as the center of their worship and the dwelling place of God. And could we have asked Moses, or any Jew, from his day down to A. D. 70, to point out to us the sanctuary, the answer would ever have been, Behold the tabernacle, or the temple. David bears direct testimony on this point; but as his language is quoted as text number two to prove the position under review, we will examine it as such.

2. Ps. lxxviii, 54. "And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." This text belongs

with Ex. xv, 17; for it is the record of the fulfillment of what Moses utters as a prediction. Hence it is an inspired commentary upon that song. But so far from proving the mountain to be the sanctuary, as has been hastily inferred from the song of Moses, it tells us plainly that the mountain was only the border of the sanctuary. Our author does not seem inclined to use further testimony from this same psalm of David. But there is, a few verses further on, direct testimony as to what the sanctuary then was. Why was not this quoted? To introduce it would indeed have been fatal to his purpose of proving Palestine the sanctuary; and shall we conclude that this is the reason it was omitted? He has certainly left the way all open to so grave a suspicion as this. But let us look at the testimony. After stating that the Lord had brought his people into that good land, and cast out the heathen before them, the psalmist proceeds, verse 69, "And he built his sanctuary like high palaces." Ah, then the sanctuary was a building erected in that land, and not the land itself. If there are any who still cannot see the difference between the sanctuary and the land, listen while good king Jehoshaphat, a ruler on the throne of David, rebukes such lack of discernment: "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gave it to the seed of Abraham thy friend, forever? And they dwell therein, and have built thee a sanctuary therein for thy name saying, If when evil cometh upon us, as the sword, judgment or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. xv, 7-9. The house which is here referred to, was the temple which they had built in that land; and this is plainly called the sanctuary, in distinction from the land in which it was built.

3. The third text quoted is Ps. cxxxiii, 13, 14: "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." How this proves that the whole land of Palestine is the sanctuary, we should be truly gratified to learn. It speaks of Zion, not Palestine; and the reason for calling Zion his habitation, can only be because Jerusalem of which Zion, the city of David, was a part, contained the sanctuary, in which God dwelt." Ex. xxv, 8.

4. Isa. lxiii, 18. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." This cannot be offered as positive testimony that the land is the sanctuary, since the treading down is equally applicable to cities or dwellings, as to the land. And it is a fact that when the people were dispossessed of the land, the sanctuary which they had built in that land was laid

in ruins. In referring to the same event in the next chapter, verse 11, the prophet says, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire;" thus showing that the sanctuary was their beautiful house, and not the land.

And this is the sum total of the "immutable testimony" that Palestine is the sanctuary, which this book claims to give. We have said that a book coming forth with the claims of this one, should be exhaustive of the

subject. How far it is so, the reader can now judge. No word is said in reference to what Paul calls the sanctuary of the first covenant, Heb. ix, 1, 2, and the wonderful service connected therewith, and which occupied so prominent a place in the former dispensation. No word is spoken of Paul's invincible commentary on that system, in his epistle to the Hebrews, in which he shows that the sanctuary and priesthood of this dispensation is in Heaven, as that of the former was upon earth. And of the one hundred and forty-six times of the occurrence of the word sanctuary in the Bible, only four texts, and one of these not even mentioning the sanctuary, are quoted to show what the sanctuary is! Is this important subject to be settled with treatment like this?

We are reminded by this effort that there are few subjects which our opponents seem more loth to meet, and certainly none on which they manifest greater weakness, than the subject of the sanctuary. Brethren, we have here a citadel of strength. Here all the great columns of present truth center; and our system of truth forever remains unshaken while this citadel stands.

Let nothing then cause your interest in this subject to wane away. Let nothing obscure its light and glory. But remember that the light has come, not so much to enable us to maintain a theory, as to reveal the momentous work now consummating before the ark of God in Heaven, to show us the position of our Great High Priest, inspire us with earnestness to confess all our sins ere his intercession shall cease, and enable us to be among the number whose sins shall be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall come forth to pronounce the everlasting covenant of peace upon his people. And while we are strong and joyful in this blessed truth, let us also be faithful in all the duties which it brings to view.

LIFE INCIDENTS.

BY ELDER JAMES WHITE.

CHAPTER TEN.

*The Types.—Patient Waiting.—The Perilous Task.—
The Shut Door.—Two Ways of Leaving the Position.*

In the providence of God, in the seventh-month movement the attention of the people was turned to the types of the law of Moses. The argument which had been given, that as the vernal types, namely, the pass-over, the wave sheaf, and the meat-offering, were fulfilled in their order and time in the crucifixion, the resurrection of Christ, and the descent of the Holy Spirit on the day of Pentecost, so would the autumnal types be fulfilled as to time, in the events connected with the second advent, seemed to be conclusive and satisfactory. The position taken was, that as the high priest came out of the typical sanctuary on the tenth day of the seventh month and blessed the people, so Christ, our great High Priest, would on that day come out of Heaven to bless his waiting people.

But it should be borne in mind that at that time those types which point to the work in the heavenly sanctuary were not understood. In fact, no one had any definite, tangible idea of the tabernacle of God in Heaven. We now see that the two holies of the typical sanctuary, made by the direction of the Lord to Moses, with their two distinct ministrations—the daily and the yearly services,—were, in the language of Paul to the Hebrews, "patterns of things in the heavens," "figures of the true," chapter ix. He also says of the work of the Jewish priests in chapter viii, "Who serve unto the example and shadow of heavenly things." His words mean simply this: In Heaven there is a sanctuary where Christ ministers, and that sanctuary has two holies, and two distinct ministrations, as truly as the earthly sanctuary had. If his words do not mean this, they have no meaning at all. How natural, then, the conclusion, that as the Jewish priests ministered daily in connection with the holy place of the sanctuary, and on the tenth day of the seventh month, at the close of their yearly round of service, the high priest entered the most holy place to make atonement for the cleansing of the sanctuary, so Christ ministered in connection with the holy place of the heavenly sanctuary from the time of his ascension to the ending of the 2800 days of Dan. viii. In 1844, when on the tenth day of the seventh month of that year he entered the most holy place of the heavenly tabernacle to make a special atonement for the blotting out of the sins of his people, or, which is the same thing, for the cleansing of the sanctuary. "Unto two thousand three hundred days," said the angel to the prophet, "then shall the sanctuary be cleansed."

The typical sanctuary was cleansed from the sins of the people with the offering of blood. The nature of the cleansing of the heavenly sanctuary may be learned from the type. By virtue of his own blood, Christ entered the most holy to make a special atonement for the cleansing of the heavenly tabernacle. For a clear and full exposition of the sanctuary and the nature of its cleansing, see the excellent work upon the subject from the pen of Eld. J. N. Andrews, for sale at the Review Office, Battle Creek, Mich.

With this view of the heavenly sanctuary before the reader, he can see the defect in the seventh-month

theory. It now appears evident that the conclusion that Christ would come out of Heaven on that day is not justified by the promises in the case. But if Christ's ministry in the heavenly sanctuary was to last but one year, on the last day of which he would make an atonement for the cleansing of the heavenly tabernacle, according to the type, then the conclusion that he would on that day come out and bless his waiting people, would be irretrievable.

But let it be remembered that "the law having a shadow of good things to come," was "not the very image of the things." In the shadow, the round of service, first in the holy place for the entire year, came one day, and second, in the most holy place on the last day of that year, was repeated each successive year. But not so in the ministry of Christ. He entered the holy place of that heavenly sanctuary at his ascension once for all. There he ministered till the time for the cleansing of the sanctuary at the close of the 2800 days in the autumn of 1844. To accomplish this work, he then entered the most holy place once for all. Christ suffered upon the cross—not often—but once for all. He entered upon his work in the holy place once for all. And he cleanses the heavenly sanctuary for the sins of his people once for all. His ministry in the holy from his ascension in the spring of A. D. 81, to the autumn of 1844, was eighteen hundred and thirteen years and six months. The period of his ministry in the most holy can no more be defined before its close, than the time of his ministry in the holy could be defined before it terminated. Therefore, however much the tenth-day atonement for the cleansing of the typical sanctuary proved that our great High Priest would enter the most holy of the heavenly tabernacle on the tenth day of the seventh month, it proved nothing to the point that he would on that day come out of the most holy place.

But just what was accomplished on the tenth day of the seventh month became a matter of discussion. Some took the rash position that the movement had not been directed by the providence of God. They cast away their confidence in that work, not having sufficient faith and patience to "wait," and to "watch," until it should be explained by the light of the sanctuary and the three messages of Rev. xiv, and they drew back, to say the least, toward perdition.

Others trembled for this fearful step, and felt the deepest solicitude for the welfare of the flock, and exhorted the brethren to patiently wait and watch for the coming of the Lord, in full faith that God had been in the work. Among these was William Miller. In a letter published in the Advent Herald for Dec. 11, 1844, he says:

"Dear Bro. Himes: Be patient, establish your heart, for the coming of the Lord draweth nigh. For ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry."

I have room for only one more extract. It is from the cheering pen of Elder F. O. Brown, who was not only a man of ability, but one who drank deeply at the fountain of advent experience. He saw and felt the danger of drawing back, and wrote the following letter to encourage his brethren to hold fast, and believe to the ending of the soul. It was written Nov. 11, 1844, and published in the Advent Herald.

"Dear Brethren and Sisters: The great God has dealt wonderfully with us. When we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, he saw fit to awaken us from our death-like slumbers, to a knowledge of these things. How little of our own or man's agency was employed in this work you know. Our prejudices, education, tastes, both intellectual and moral were all opposed to the doctrine of the Lord's coming. We know that it was the Almighty's arm that disposed us to receive this grace. The Holy Ghost wrought it in our inmost souls, yes, incorporated it into our very being, so that it is now a part of us, and no man can take it from us. It is our hope, our joy, our all. The Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present everything tries us. Well, we have heretofore had almost uninterrupted peace and exceeding great joy. True, we have had some trials formerly, but what were they in comparison with the glory to be revealed? We are permitted to live in the days of the Son of man, which Jesus spoke of as a desirable day. How special the honor! How unspeakable the privilege.

"And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! We know that God has been with us. Perhaps never before this has he for a moment seemed to depart from us. Shall we now begin like the children of Israel to doubt and to fear and repine, after he has so frequently and signally shown us his hand in effecting for us one deliverance after another? Has God blest us with sanctification and salvation and glory, now to rebuke and destroy us! The thought is almost blasphemous. Away with it! Have we been so long with our Lord and yet not know him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in all past ages? Let us pause, and wait, and read, and pray, before we act rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness, and see not as clearly as heretofore, let us not be impatient. We shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land. I have no kind of fears of it, and I will not desert him before he does me.

"Here doing the work just right. Glory to his name! Remember you have been sailing a long, long voyage, and you began to think yourselves pretty skillful sailors until you approached the home coast, when the Pilot coming on board, you had to relinquish the charge to him, and oh, how hard it is to commit all your precious cargo and your noble vessel into his hands! You fear, you tremble, lest the gallant ship should become a wreck, and the dear-bought freight be emptied into the ocean! But do not fear. Throw off the masts, and like a good, cool, relieved officer, go and take your place with the humble, yet sturdy crew, and talk over home scenes and endearments. Cheer up, 'all's well.'

"You have finished your work, and now be patient, and you shall have the reward.

"It was necessary that our 'faith' and 'patience' should be tried before our work could be completed. We closed up our work with the world some time ago. This is my conviction. And now God has given us a little season for self-preparation, and to prove us before the world. Who now will abide the test? Who is resolved to see the end of his faith, live or die? Who will go to Heaven if he has to go alone? Who will fight the battle through, though the armorbearers faint, and fear and fall? Who will keep his eye alone on the floating flag of his King, and, if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels.

"We must be in speaking distance of port. God's recent work for us proves it. We needed just such a work if Christ is coming forthwith. I bless God for such glorious manifestations of himself to his people. Don't dishonor him, questioning whether it might not have been the work of man, for he will vindicate that, and his word, too, very shortly, in my solemn belief.

Do not be allured by the baits that may be hung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope. They cannot be made to understand us. Let them alone. You have buried your name and your reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you falsely for Christ's sake. Pray for your enemies. Do look straight ahead, lest your minds again become occupied with earth—its business, cares, labors, pleasures, friends. The Bible, the Bible, is the best teacher now. Prayer, prayer, is the best helper. The next signal we have will be the final one. Oh, shall any of us be found with our lamps going out when the Master comes? Oh, how impressive the Saviour's repeated admonition, *Watch, watch, watch.*"

Many concluded that great changes took place on the tenth day of the seventh month closely connected with the final destiny of men, but as yet there was no well-defined position as to what did take place.

Joseph Marsh, editor of the *Voices of Truth*, Nov. 7, 1844, says:

"We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense in this matter, toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.

"We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not on that very day, accomplish all that the type would justify us to expect. We now believe he did."

"Where are we in the fulfillment of prophecy?" soon became a matter of most interesting inquiry. Some yielded to the clamors of the church and world, who called for confessions that they had been mistaken at least in the time, and among this number were several able ministers. Their fearful course greatly increased the anxiety to understand the real position. The hour was a most trying one. There seemed to be a strong inclination with many to draw back, which ripened in them into a general stampede in the direction of Egypt. Finally, not a few settled with more or less clearness, upon a position embracing the following points:—

1. That the parable of the ten virgins represented the great advent movement, each specification illustrating a corresponding event connected with second-advent history.

2. That, in answer to the inquiry, "Where are we?" the point of time was resolved, when the words of our

Lord following the parable were applicable, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." *Math. xxv, 13.*

3. That the time had come to liken, or to compare, the experience of those who were looking for the kingdom, here called the kingdom of Heaven, with an eastern marriage, and that in order to do this, both must be matters of history, showing that each specification in the parable was already fulfilled.

4. That the time when to compare second-advent experience with the events in the marriage was definitely pointed out by our Lord, when he says, "Then shall the kingdom of Heaven be likened unto ten virgins." When? He had just closed a description of two kinds of servants in chapter xlvii, one giving meat to their master's household in due season, the other class emitting these good and faithful servants, and in their hearts saying, "My Lord delayeth his coming." Just then may the comparison between the events con-

needed with advent history be compared with profit with the specifications of the parable. These two classes had both been engaged in the same work. But by some means, one begins to say in his heart, My Lord delayeth his coming, and smites his fellows. No one who wished to see, could fail to see a clear fulfillment of this illustration in the labors and general course of Advent ministers soon after the passing of the time. All came up to the time apparently a band of brothers. The time passed. Some became impatient and cast away their confidence in the work, confessed to a scoffing church and world, and because others would not confess as they had done, that a human or satanic influence had controlled them, they were ready to smite those who were strengthening the Master's household with the bread of Heaven. The spiritual food for that time was by no means that teaching which would let them down from the position they had taken, and send them weeping and murmuring back to Egypt. But most in due season were those expositions of God's word which showed his hand in the movement, and such cheering testimonies are quoted in the foregoing pages in vindication of the advent movement. How humiliating and painful the fact that Satan is permitted to bring the spiritual warfare within the second-advent ranks.

5. That in the sense of the parable the Bridegroom had come. Come where? Answer, To the marriage. Was the marriage of the Lamb to take place in this world at the second appearing of Christ? The Bridegroom had not come. But if the marriage of the Lamb was to take place in Heaven, the position might be correct. And right here the charge of our Lord to the waiting ones comes in with peculiar force: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding." Luke xli, 35, 36. If our Lord at his second appearing returns from the wedding, then the marriage of the Lamb must take place in Heaven prior to his return. Therefore, the coming of the Bridegroom in the parable illustrated some change in the position and work of our great High Priest in Heaven in reference to the marriage of the Lamb.

In a letter to the Voice of Truth for Feb. 10, 1846, William Miller says:

"I presume, Bro. Marsh, you have seen the Advent Mirror, printed in Boston, Jan. 1846, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ.—Why, say you? Read Luke xli, 36: 'And ye yourselves, like unto men that wait for their Lord, when he shall return from the wedding, that when he cometh and knocketh, they may open to him immediately.' You see his coming, for which we look, is after the wedding.

"Has Christ come in the sense spoken of, Matt. xxv, 10? I think he has."

"I know many of my brethren whom I highly esteem, will, and do, disagree with me on this matter. I would advise them not to have any hardness. Remember what James says, v, 9. 'Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth before the door.' It would seem that in this very time when we have need of patience, the apostle, by the inspiration of the divine Spirit, foresees that there would be danger of grudging, or grieving one another, and warns us not to do it, lest ye be condemned: for 'the Judge standeth before the door.'"

"Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat, and bruise, and grudge against his fellow-servant. He that seeks

to save his life now by conformity to the world, or worldly men, will lose it; and he that loses his life now, for the truth's sake, will find eternal life."

6. That the old, established view that the marriage of the Lamb, the church, was the bride of Christ, was among the errors of past times. By investigation it was clearly seen that there were two things which the Scriptures of the Old and New Testaments illustrate by marriage. First, the union of God's people in all past ages, as well as at the present time, with their Lord. Second, Christ's reception of the throne of David, which is in the New Jerusalem. But union of believers with their Lord has existed since the days of Adam, and cannot be regarded as the marriage of the Lamb. It is supposed that Isaiah (lv, 6, 7) speaks of the church when he says, "Thy Maker is thine husband;" but Paul, in Gal. iv, applies this prophecy to the New Jerusalem.

Says John, speaking of Christ, "He that hath the bride is the bridegroom." John iii, 29. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they are here called the bridegroom and bride is not true. No one believes that the event called the marriage of the Lamb, took place more than eighteen hundred years since.

Paul, in writing to the church, 2 Cor. xi, 2, says, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." But does this prove that the marriage of the Lamb took place in Corinth? Or, did Paul only wish to represent by marriage the union which he had effected through the gospel between Christ and the church at Corinth?

He also says, Eph. v, 23, "For the husband is the head of the wife, even as Christ is the head of the church." But please turn and read from verse 21, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken. That is not his subject. He commences, "Wives, submit yourselves unto your own husbands." Verse 22. "Husbands, love your wives." Verse 25. It is, indeed, an excellent subject, but has nothing to do in determining what the bride is.

The marriage of the Lamb does not cover the entire period of probation, in which believers are united to their Lord, from Adam to the close of probation. It is one event, to take place at one point of time, and that is just prior to the resurrection of the just.

Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will shew thee the bride, the Lamb's wife." Rev. xxi, 9. Did the angel show John the church? Let John testify. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Verse 10.

The New Jerusalem is also represented as the mother. "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. Christ is represented [Isa. lx, 6, 7] as the "everlasting Father" of his people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And, beyond all doubt, the resurrection of the just is represented by birth. Now appropriate, then, is the view that the marriage of the Lamb takes place in Heaven, before the Lord comes, and before the children of the great family of Heaven are brought forth at the resurrection of the just.

Let those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are caught up to Heaven, answer the following questions:

1. Who are illustrated by the men found at the marriage, Matt. xxii, not having on the wedding garment?
2. Will any be caught up by mistake, to be bound hand and foot, and be cast down to the earth again?
3. If the church is the wife, who are they that are called to the marriage as guests?
4. Jerusalem above is the mother of the children of promise; but if the church is the Lamb's wife, who are the children?

5. Allowing that the church is to be the bride, who are "the nations of the saved," Rev. xxi, 24, that walk in her light?

6. That the door was shut. The clear light from the heavenly sanctuary that a door, or ministration, was opened at the close of the 2800 days, while another was closed at that time, had not yet been seen. And in the absence of light in reference to the shut and open door of the heavenly sanctuary, the reader can hardly see how those who held fast their advent experience, as illustrated by the parable of the ten virgins, could fail to come to the conclusion that probation for sinners had closed.

But light on the subject soon came, and then it was seen that although Christ closed one ministration at the termination of the 2800 days, he had opened another in the most holy place, and still presented his blood before the Father for sinners. As the high priest, in the type, on the tenth day of the seventh month, entered the most holy place, and offered blood for the sins of the people, before the ark of the testament and the mercy-seat, so Christ, at the close of the 2800 days, came before the ark of God and the mercy-seat to plead his blood in behalf of sinners. Mark this: The great Redeemer then approached the mercy-seat in behalf of sinners. Was the door of mercy closed? This is an unscriptural expression, but, if I may be allowed to use it, may I not say that in the fullest sense of the expression the door of mercy was opened on the tenth day of the seventh month, 1844.

Inside the ark of God containing the ten precepts of his holy law, over which was the mercy-seat, did the trusting ones now behold their merciful High Priest. They had stood in harmony with the whole advent host at the passing of the time, then represented as "the church in Philadelphia;" meaning brotherly love. And with what inexpressible sweetness did the following words addressed to that church come home to their stricken hearts: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and he that shutteth, and no man openeth. I know thy works. Behold, I have set before thee an open door, and no man can shut it." Rev. iii, 7, 8.

Adventists were agreed that the seven churches of Rev. ii and iii, symbolized seven states of the church, covering the entire period from the first advent of Christ to his second appearing, and that the sixth state addressed represented those who with one united voice proclaimed the coming of Jesus, in the autumn of 1844. This church was about to enter upon a period of great trial. And they were to find relief from

it, so far as ascertaining their true position is concerned, by light from the heavenly sanctuary. After the light should come, then would also come the battle upon the shut and open door. Here was seen the connecting link between the work of God in the past advent movement, present duty to keep the commandments of God, and the future glory. And as these views were taught in vindication of the advent movement, in connection with the claims of the Sabbath of the fourth commandment, those men, especially those who had given up their advent experience, felt called upon to oppose. And their opposition, as a general thing, was most violent, bitter, and wicked.

The shut and open door of the heavenly sanctuary was the strong point upon which this matter turned. If we were right on the subject of the cleansing of the sanctuary, the preaching of the time was right, and the entire movement has been right.

The hand of the Lord seemed to be with those who took hold of these views, and many embraced them. Then it was that our opponents arose in the spirit of persecution, manifesting the wrath of the dragon against those who kept the commandments of God, and labored to open the door that had been shut, and to shut that door which had been opened, and thus put an end to the matter. Hence the strong expressions quoted above—"He that openeth and no man shutteth, and he that shutteth and no man openeth." "Behold I have set before thee an open door, and no man can shut it." Nothing can be plainer than that man, or a set of men, would, near the close of the history of the church, war against the truth of God in reference to the shut and open door.

And to this day those who retain the spirit of war upon those who keep the commandments of God, make the belief in the shut and open door edious, and charge it all upon Seventh-day Adventists. Many of them are not unaware of the injustice of this. Some of this people did believe in the shut door, in common with the Adventists generally, soon after the passing of the time. Some of us held fast this position longer than those did who gave up their advent experience, and drew back in the direction of perdition. And God be thanked that we did hold fast to the position till the matter was explained by light from the heavenly sanctuary.

And it may be worthy of notice that although the belief in, and abandonment of, the shut-door position has been general; there have been two distinct and opposite ways of getting out of it. One class did this by casting away their confidence in the advent movement, by confessions to those who had opposed and had scoffed at them, and by ascribing the powerful work of the Holy Spirit, which they had felt, to human or satanic influence. These got out of the position on the side of perdition.

Another class heeded the many exhortations of Christ and his apostles, applicable to their position, with its trials, dangers and duties—Watch—Be ye therefore patient—Cast not away therefore your confidence—For ye have need of patience—Hold fast.—They waited, watched, and prayed till light came, and they, by faith in the word, saw the open door of the heavenly sanctuary, and Jesus there pleading his precious blood before the ark of the most holy place.

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But what was that ark? It was the ark of God's testimony, the ten commandments. Reader, please follow these trusting, waiting ones as they, by faith, enter the heavenly sanctuary. They take you into the holy place, and show you "the candlestick, and the table, and the shewbread," and other articles of furniture. Then they lead you into the most holy, where stands Jesus, clad in priestly garments, before the mercy-seat which is upon, and but the cover of, the ark containing the law of God. They lift the cover and bid you look into the sacred ark, and there you behold the ten commandments, a copy of which God gave to Moses. Yes, dear reader, *there*, safe from the wrath of man and the rage of demons, beside his own holiness were the ten precepts of God's holy law.

The waiting, watching, praying ones embraced the fourth precept of that law, and with fresh courage took their onward course to the golden gates of the city of God, cheered by the closing benediction of the Son of God: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Thus they came out of the position of the shut door on the side of loyalty to the God of high Heaven, the tree of life, and the eternal city of the redeemed. The reader will not fail to see the difference between this and getting out of the shut door on the side of perdition. God pity the apostate.

SAVING FAITH.

BY REV. JAMES WHITE.*

TRUST.—"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Heb. x, 35-39.

I know of no better subject for this occasion than that which sets forth the position of those who have prepared this house of worship.

"Cast not away therefore your confidence." Somebody has had great confidence.

"Which hath great recompense of reward." This confidence is not to be condemned. It is approved of high Heaven, and will meet its reward.

"For ye have need of patience." Those who have had this confidence are brought into a position of extreme trial, calling for patience.

"That, after ye have done the will of God." Here they have the assurance that they have done the will of God, notwithstanding their disappointments and trials.

"That ye might receive the promise." It is important that they retain their confidence. It is their privilege and duty to hold fast the beginning of their confidence firm unto the end, that they may receive the promises of God.

I believe that this portion of Scripture applies to Adventists. I believe that it clearly delineates their hopes, their disappointments, their trials, their present position, and their present duties. Do you ask me why I apply this scripture to Adventists, and to this time? Let the next verse, which I have already read in your hearing, answer the question:

"For yet a little while, and he that shall come will come, and will not tarry." The subject of the apostle's remark is evidently the Coming One. "Cast not away therefore your confidence" in the Coming One. "For ye have need of patience," being disappointed in reference to the time of the appearing of the Coming One.

"That ye might receive the promise." "For yet a little while." Time is not long, and he that shall come will come, and will not tarry."

"Tarry." Why this word introduced into the text, unless there was to be disappointment and delay? The time had passed to which they were looking anxiously and joyfully for the return of the Coming One. The time already past, they no longer looked to a future point of time. Once it was a matter of mathematical calculation. Then they walked as it were by sight. But now the time has passed, and the just live by faith.

"But if any man draw back, my soul shall have no pleasure in him." Draw back from what? His advanced position in reference to the Coming One. Such apostasy is extremely offensive to God.

"But we are not of those who draw back to perdition. Fearful words! Ood pity the apostate.

"But of those that believe to the saving of the soul." Believe in what? What is the subject? Answer, The

Coming One. During the delay, following the disappointment, the faith of believers is to be exceedingly tried. Many were to draw back. Some were to hold fast. God approves those who hold fast their confidence, and continue to the end, and sets before us the extreme danger of apostatising and drawing back after having been called out to look for the Coming One. God save us.

We do not expect this entire congregation to appreciate our views upon this subject. Some of you will; others will not. To many of you they will appear inconsistent. Millenism, you say, is a mistake. The doctrine was all blown up when the time past; and to talk of holding fast our faith, looks to you one of the greatest inconsistencies.

We think, however, that the matter is explainable. It is consistent. We believe that in the great Advent movement, illustrated by those three figures, the three angels upon this chart are explainable.

Prophecy has been fulfilled in our disappointments, as well as in our most joyful expectations. And here again we appear inconsistent. Prophecy fulfilled, and yet we mistaken! We acknowledge our disappointment, and yet we believe prophecy has been fulfilled in the great Advent movement.

Do you say this can not be? Do you take the position that when Providence fulfills prophecy in any class of men, there can be no mistake connected with it? Go back with me, if you please, more than eighteen centuries. Behold the Master riding into Jerusalem, while the shouting multitudes are crying, Hosanna. They expected that he would then, and there, ascend the throne of David, and be king. In a few days, however, he was nailed to the cross, and with him the hopes of the disciples, died. Their expectations utterly failed, yet they fulfilled prophecy.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zech. ix, 9. This was fulfilled when Christ meekly rode into Jerusalem, followed by the devoted twelve, and the shouting multitude. They spread their outer garments in the way that he was to pass, cut off the branches of the beautiful palm trees, and carpeted his pathway as he rode meekly along. They cried, "Hosanna to the King of David." Some of the prudent ones came to the Lord and said, "Master, rebuke thy disciples." He approvingly said, "If these should hold their peace, the stones would cry out."

Prophecy had gone forth, and unless the multitude had cried, Hosanna, God would have put a tongue into the very stones. The crowd supposed Christ was then to take the throne. They had no doubt of it. And they became excited and enthusiastic at the prospect. They were filled with the spirit of the time, and of the occasion. They cried hosanna in full expectation that Christ was there to take the throne. Did they fulfill prophecy? They did. Were they disappointed? They were. They were disappointed in every particular.

Were Adventists disappointed in 1844? They were. Then I ask, may not prophecy be fulfilled in their experience, although they were disappointed, as well as

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In the experience of discipline who lived eighteen centuries ago, when Christ rode into Jerusalem?

But, my friends, I am prepared to show that where the shouting multitudes, eighteen centuries since, were disappointed in every particular, Adventists, in 1844, were mistaken in only one out of four leading points of their faith.

The leading points in the Advent faith were these: First, the personal, not spiritual, coming of Christ. Second, the application of the prophetic symbols which are here represented upon this chart, namely, the great image of Daniel ii, the four beasts of Daniel vii, and the symbols of Dan. viii, &c. The third point was prophetic time. The fourth point was the event to take place at the termination of the prophetic periods. These are the four great points of their faith. On three of these we maintain that we were right. On one, we were mistaken.

I repeat, the consecrated twelve and the shouting multitude fulfilled prophecy, and were disappointed in every particular. It was an entire failure. But the Adventists of 1844, who were joyfully looking for the coming of the King of kings, were disappointed in one point, while in three other leading points they were right. To these four points I wish to call your attention:

First, the personal coming of Christ. When Wm.

Miller and his associates went forth to lecture publicly and scatter publications everywhere, the churches were holding the doctrine of the temporal millennium, or spiritual coming and reign of Jesus Christ. This was not the old established doctrine in the church. He who undertook to trace it back to the apostles, could go no further than Daniel Whithy, of the eighteenth century, as the first to teach the spiritual second advent and reign of Christ. It had, however, in this short time, become very popular in all the churches, and, with few exceptions, the individual members received the sentiment.

The Low Hampton farmer came out upon the doctrine of the literal personal advent of Jesus Christ at the resurrection of the just, and met this popular error of the world's conversion and the spiritual reign of Christ, with the word of God. He presented the words of Christ himself: "And ye shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels, and they shall gather together his elect from the four winds, from one end of heaven to the other."

He also relied upon the declaration of the angels who stood by, at the ascension of Christ, and said to the disciples, as they gazed earnestly to catch the last glimpses of their ascending Lord, "Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." They saw him after his resurrection. Thomas even placed his finger in the prints of the nails in his hands and feet, and of the spear in his side; and as he saw these tangible evidences of his personality, he exclaims, "My Lord and my God."

"Mury," said the Master, "touch me not, for I have not yet ascended to my Father." And he afterward said to his disciples, "A spirit hath not flesh and bones as ye see me have."

He ate of the broiled fish and of the honeycomb. It was this personal Christ that led his disciples up

upon the Mount of Olives, and there ascended in their sight. And the angels bore testimony that this same Jesus, not another, that ye see go into heaven, shall so come, in like manner, as ye see him go into heaven. This is the best kind of testimony. Language cannot be formed to give stronger evidence of the literal return of the Son of God.

In language equally plain, the Revelator says: "Behold he cometh with clouds, and every eye shall see him." And the great apostle says: "For the Lord himself [not another, but himself, lest we should make a mistake and think that the second advent was the advent of the Spirit, or conversion, or death, or something else] shall descend from Heaven with a shout, with the voice of the archangel, and with the tramp of God, and the dead in Christ shall rise first."

I might go to the prophets. I might read to you what Job says: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

With this view of the subject, the book of God appears harmonious. It appears beautiful and clear, as the testimony of Christ, of the angels, of the apostles, and of the prophets, all harmonizing in the clearest terms to impress us with the fact that He who ascended up in a tangible form, and personally went up to the throne of the Father, will come again a personal Christ, to reign King over his people forever. On this point, Adventists are right.

On the second point, the application of the prophetic symbols, Wm. Miller has the majority of commentators with him. I need not dwell upon this point. All Protestants agree, with very few exceptions; and Wm. Miller only repeated that which had been concerted to in the past, as to the application of these great prophetic symbols.

The third point, the time, the termination of the prophetic periods. Here it was said that Wm. Miller was treading upon forbidden ground. It was asserted that he had no business with prophetic chronology. Then I answer that it had no business in the Bible. This book professes to be a revelation. We take it as such. The God of the Bible has not troubled the church with non-essentials. He has given us the essentials, and has been very careful to keep the non-essentials out. "All Scripture is given by inspiration of God, and is profitable."

But there is no book in the Bible that contains more of the grand pillars that bear up Christianity against infidelity, than the book of Daniel. It is the Christian's stronghold. And in that book are the prophetic measurements. They, as well as other portions of that book, are profitable.

I have not time to go into the arguments on prophetic chronology. I was stating Wm. Miller's position in regard to the prophetic times. He claimed that the 2300 days were so many years; that they commenced, not from any point in the eighth chapter, but that the ninth chapter is a key that explains the eighth. The 70 prophetic weeks, or 490 years, were to be determined or cut off from the 2300. The 70 weeks were to date from the going forth of the commandment to restore and build Jerusalem, which went forth 457 years before Christ. This being the case, the whole period of 2300 days would reach to A. D. 1844.

This position stood the test of the most rigid criticism. Said Prof. Bush, who stood at the head of New England Presbyterianism, Millerism is a mistake; but he who touches Wm. Miller on chronology, touches him on the strongest point. Miller is right as to time; but he is mistaken in the event. He says that Christ is coming, and that the world is to be burned, whereas the true event is the spiritual reign of Christ, and the temporal millennium. This great man taught the people that the temporal millennium was coming about the year 1844. Did not Prof. Bush make a mistake? Has the temporal millennium come, friends? If we have been enjoying it since 1844, why the Lord save us from the balance.

Wm. Miller believed that the prophetic periods terminated in 1844, and that Christ would then come, and the resurrection of the just take place. Wm. Miller was mistaken; Prof. Bush was also mistaken. To err, even in matters and events pertaining to the great God and the events of prophecy, is human. Everything beneath the sun is marked with imperfection, with a lack of foresight. God only is supremely great and supremely wise. But why not let Wm. Miller rest in the grave without reproach, as well as Prof. Bush. Both of these great men sleep; but who thinks of reproaching Prof. Bush because the temporal millennium has not come? But who will plead the cause of Wm. Miller? The good man rests. God bless him! In the resurrection morning he will come forth.

The shouting multitude eighteen centuries ago were utterly mistaken, when they were fulfilling prophecy. Wm. Miller and his associates were right on three points out of four. They were mistaken in only one leading point. Time has rolled on, and given us chance to search our Bibles with a little more care and prayerfulness, until the matter is now all perfectly explainable.

The mistake of these two great men, Miller and Bush, was in not rightly understanding the subject of the Sanctuary and its cleansing. I have already referred to the 2300 days. Allow me to quote the words of the angel to Daniel: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Says Prof. Bush, "The sanctuary is the church. The church is to be cleansed, and the world converted; and it is all to take place at the end of the 2300 days, about 1844." But the church has not been cleansed yet. Said Wm. Miller, "The sanctuary is the earth. That good and truly great man, when he searched the word of God, and saw blazing light shine forth from this precious book in reference to the coming of Christ, saw that one object of that coming was to cleanse and purify the earth. And as the old earth was cleansed by being washed by the waters of the flood, so the present was to be cleansed by the fires of the last day. He inferred that the sanctuary to be cleansed at the end of the 2300 days was the earth. He made a great mistake; and there is the secret of the whole disappointment.

The earth God's sanctuary? Never, since man stepped his foot out of Eden. Once God walked and

talked with man in Eden. Sin entered. The blight and mildew of sin rests everywhere, and moral darkness and iniquity have covered the earth. The primary signification of sanctuary is, a holy place, a sacred place, the dwelling-place of the most high God. Neither this earth, nor any part of it, has been such a place since man left Eden.

Two things only God acknowledges in the Scriptures as his sanctuary: First, the tabernacle built by Moses; second, the sanctuary which is represented here upon this chart. Said God to Moses, "Make me a sanctuary, that I may dwell among you." Moses obeyed. There God placed his name, manifested his glory, and held converse with the high priest relative to the welfare of Israel. That was a holy place. It was the dwelling-place of God.

The second place that God acknowledges as his sanctuary is that of which the apostle speaks in Hebrews: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The man, Moses, pitched the earthly tabernacle. The Lord pitched the heavenly. Men of infirmity were priests under the typical system, and officiated under the shadow, in the earthly sanctuary. But Christ ascended up to the great antitypical sanctuary in Heaven, to plead his own precious blood.

The Jewish sanctuary was but the shadow, the type, the pattern. The great reality is in Heaven. There is the sanctuary of the new covenant.

The sanctuary of the old covenant long since passed away. Unto two thousand three hundred days, years, reaching down near the close of this dispensation, and then shall the sanctuary be cleansed. But does Heaven need cleansing? Well, friends, your ideas are altogether too gross upon the subject of the cleansing of the sanctuary as spoken of by the prophet. We cleanse rooms in this world with sand, soap, and water. But would we get a clear idea of cleansing as applied to heavenly things, let us look at the cleansing of the typical sanctuary.

Into the holy place went the high priest once every year to cleanse the sanctuary. Did he go in there with water, soap, and sand to cleanse it? Was it because that building was unclean as this house might be by bringing dirt and filth into it? There was no such uncleanness in the typical sanctuary. The priests were required to wash their feet before going into the sanctuary, lest some particle of dust should cling to their feet and they should thus leave it in that place. But there was moral uncleanness transported to the sanctuary. The people brought their sin-offerings, confessed their sins, and the priest bore in before the Lord the sins of the people. They were thus taken from the people and conveyed to the sanctuary. It was sin that polluted the sanctuary. It was sin conveyed in figure from the people to that sanctuary which made its cleansing by blood necessary. Hence on the tenth day of the seventh month, the last day of that yearly service, the high priest went into the most holy place to cleanse the sanctuary. He came out bearing the sins of the people, and confessed them on the head of the scapegoat, which is then sent away by the hand of a fit man into the wilderness. All this is done in

shadow, and the goat is borne away into the land of separation. This is the way in which the typical sanctuary was cleansed.

Now, how with the antitypical? Every sinner, who has found pardon of his sins, has looked up to Jesus, and to him has confessed his sins. Jesus reaches down his arm to save him. He accepts his confessions of sin, and thus, shall I say, through the intercession of Christ, the sins of the sinner are conveyed to the heavenly sanctuary. Hence at the close of his ministration, Jesus goes into the most holy place of the heavenly sanctuary, and hears out these sins and consecrates them upon the head of the great antitypical scapegoat, which we think is the Devil. And as the goat in the type was by the hand of a fit man sent away into the wilderness, so the Devil is at this time bound by the mighty angel. This is our idea of the cleansing of the sanctuary of the new covenant.

The grand period of 2300 prophetic days reached from the going forth of the commandment to restore and build Jerusalem, B. C. 457, to A. D. 1844, when Christ, our great high priest, entered the most holy place, where, by virtue of his own blood, he is to remove the sins of his people from the heavenly sanctuary.

This view of the subject explains the nature of the disappointment of Adventists, and helps define their present position. It was a part of God's great plan in dealing with the people of our time to arouse the sleeping churches and the world by the proclamation of the time of the Lord's coming. In order for this it seems necessary that the present clear light upon the sanctuary, and the nature of its cleansing should remain hidden till after the passing of the time. Since the disappointment, how forcible the words of the text:

"Cast not away therefore your confidence which hath great recompense of reward."

Adventists had great confidence in the proclamation that the Lord would come in 1844. Are they reproved, or approved for this confidence? Hear while I quote the text again; and may God impress you with its true meaning: "Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience [God knows that we have had need of patience], that after ye have done the will of God ye might receive the promise; for yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

Faith, my friends, unshaken faith in this great question yet. We see no reason for doubting on this great question. Our faith has never been stronger in the personal coming of our Lord, in the application of the prophetic symbols, in prophetic chronology. We were mistaken in the event. Time has rolled on to fulfill this prophecy, and these declarations about the tarrying and the waiting time. What use should we have for them if we had not had just such a disappointment?

In our waiting position, we have had opportunity to correct our mistakes. And here we stand, with increased light upon this great question.

Believers should follow down the track of prophecy, and see God's providential hand still leading. Those

who stand in the light are to-day stronger than at any other point in our Advent history.

This is saving faith—faith in God and in his word; faith in the great second Advent movement which has been wrought out in harmony with the word and Spirit of God; faith in our advanced position in the third message, keeping the commandments of God and the faith of Jesus; faith that in a little while, He that is to come will come, and will not tarry. Here is saving faith. God save us from drawing back to perdition.

May God bless this dear congregation. May these truths of such tremendous importance, oh, may they find a place in all your minds and hearts.

I thank God that our friends, though few, have prepared so comfortable and fitting a place of worship. With cheerful hearts and ready hands have they done this; and now open their doors for worship. We are disappointed this morning at having so large a representation from this community to address. God bless you, dear friends. May his Spirit come down upon us, and may this be the place where God's honor shall dwell, and his servants shall be free; and may they ever have in their bosoms the love and compassion of Christ.

This house has not been built with feelings of ambition to maintain a party feeling; but has been erected for Christ's cause. May all the members of this church be the servants of Jesus Christ, conducting themselves in humility and love. And may this be the place where the people shall ever love to come to hear the plain word of God. And may his blessing ever rest upon us while we meet in earthly courts to pray, and praise his holy name. And when these scenes shall close may it be our happy lot to meet in the mansions above. Amen.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TWELVE.—THE VISION.

BY ELDER JAMES WHITE.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

This text is important, or it would not be in the Bible. The text may be understood; otherwise, it is not a portion of God's revelation to man. What God has revealed, he designed should be understood. It is true that "the secret things belong unto the Lord our God." We have no business with them. "But those things which are revealed belong unto us, and to our children for ever." Deut. 29:29.

Time is revealed in the sacred Scriptures. Time is important, or it would not be in the Bible. To class

the prophetic periods with non-essentials is an insult upon the God of the Bible. In giving man a revelation, our gracious God gave the essentials, and left the non-essentials out of the book.

The definite time of the second advent of Christ is not revealed in the Bible. This fact, however, does not take from the prophetic periods any of their importance. They were designed to serve an important purpose, and just what purpose, is the object of this discourse to show.

We will first briefly define the terms employed in the text.

1. The two saints in conversation are Christ and Gabriel.

2. The vision embraces the three empires of Persia, Greece, and Rome.

3. The daily sacrifice, and the transgression of desolation, represent Rome in its Pagan and Papal forms.

4. The sanctuary is that of the new covenant, or of the Christian age, and is in Heaven. It is the sanctuary of which Paul speaks in the book of Hebrews.

5. The host are the true people of God, who direct their worship to the heavenly sanctuary.

6. Both the sanctuary and the host are trodden under foot in the same sense that men now tread under foot the Son of God. Heb. 10:29.

7. The days are prophetic, meaning 2300 years, and their commencement and termination can be distinctly defined.

8. The cleansing of the sanctuary is not from physical uncleanness, but from the sins of the people. Much may be learned of the nature of the cleansing of the heavenly sanctuary at the close of the 2300 prophetic days, by the manner in which the typical sanctuary was cleansed on the tenth day of the seventh month of each year.

We will now notice each point stated, and give our reasons for the positions taken.

1. The two saints in conversation. The angel selected to especially instruct Daniel says to him, in chap. 10:21, "There is none that holdeth with me in these things but Michael your prince." Jude, verse 9, has the expression: "Michael the archangel." Archangel is the head over angels, as archbishop in

head over bishops. But who is the archangel? The apostle, in 1 Thess. 4:16, says, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." And John 5:28, proves that it is the voice of the Son of God that wakes the dead to life. "The dead shall hear the voice of the Son of God, and they that hear shall live." These texts prove that Michael is the Son of God. Therefore the Son of God was one of the two heavenly beings. And as there were but two engaged in revealing to Daniel the great facts of the vision, the angel Gabriel, mentioned in chap. 8:10; 9:21, is the other heavenly being.

How beautifully grand the scene! The Son of God and the angel Gabriel in conversation! One inquires of the other, "How long the vision" concerning Persia, Greece, and Rome? The other directs the answer to the prophet, "Unto 2300 days, then shall the sanctuary be cleansed."

2. The vision relates to what the prophet saw respecting Media and Persia, Greece, and Rome, as re-

corded in the eighth chapter of Daniel: Verses 1, 2;

"In the third year of the reign of King Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai." In these verses the term, "a vision," is mentioned three times. Referring to the same in verse 13, the question is asked, "How long shall be the vision?" The Son of God, in verse 16, commands Gabriel to make Daniel "understand the vision." And Daniel says at the close of his prayer, in chapter 9: "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision." This vision we will now consider.

Verses 4, 5: "Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." The symbol of the ram is explained in verse 20:

"The ram which thou sawest having two horns are the kings of Media and Persia." This vision does not begin with the empire of Babylon, represented by the head of gold in chap. 2, and the lion of chap. 7. It begins with the empire of Media and Persia at the height of its power, prevailing westward, northward, and southward, so that no power could stand before it. The two horns of the ram denote the union of these two powers in one government. Compare with the arms of the metallic image of chap. 2, and the bear, raising itself up on one side, of chap. 7.

Verses 6-8: "And as I was considering, behold an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the

fury of his power. And I saw him come close unto the ram, and he was moved with cholera against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."

The symbol of the goat is explained in verses 21, 23: "And the rough goat is the king of Greece; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21, 22. The explanation of this symbol is also definite and certain. The power that should overthrow the Medes and Persians, and, in their stead, bear rule over the earth, is the empire of the Greeks. Greece succeeded Persia in the dominion of the world, *n. c.* 331. The great horn is here explained to be the first king of Greece. It was Alexander

the Great. The four horns that arose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death. The same is represented by the four heads and four wings of the leopard of chap. 7. It is predicted without the use of symbols, in Dan. 11: 2, 4. These four kingdoms were Macedonia, Thrace, Syria, and Egypt. They originated about *n. c.* 312.

Verses 9-12: "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yes, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered."

In verses 23-25, the symbol of the little horn is explained thus:

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand."

To avoid the application of this prophecy to the Roman power, Pagan and Papal, the Papists have changed it from Rome to Antiochus Epiphanes, a Syrian king who could not resist the mandates of Rome. See notes of the Douay (Romish) Bible on Dan. 7: 8; 11. This application is made by the Papists to save their church from any share in the fulfillment of the prophecy; and in this they have been followed by most of those who have opposed the Advent faith. The following facts show that the little horn was not Antiochus.

(1) The four kingdoms into which the dominion of Alexander was divided, are symbolized by the four horns of the goat. Now this Antiochus was but one of the twenty-five kings that constituted the Syrian horn. Now, then, could he, at the same time, be another remarkable horn?

(2) The ram, according to this vision, became great; the goat waxed very great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison:

Great. Persia.	Very great. Greece.	Exceeding great. ANTIOCHUS.
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How easy and natural is the following:

Great. Persia.	Very great. Greece.	Exceeding great. ROME.
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(3) The Medo-Persian empire is simply called *great*. Verse 4. The Bible informs us that it extended "from India even unto Ethiopia, over as hundred and seven and twenty provinces." Esther 1: 1. This was succeeded by the Grecian power, which is called *very great*. Verse 8. Then comes the power in question, which is called *EXCEEDING GREAT*. Verse 9. Was Antiochus exceeding great when compared with Alexander, the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer:

"Finding his resources exhausted, he resolved to go into Persia, to levy tributes and collect large sums which he had agreed to pay to the Romans."

Surely, we need not question which was exceeding great, the Roman power which exacted the tribute, or Antiochus who was compelled to pay it.

(4) The power in question was "little" at first, but it waxed, or grew, "exceeding great toward the south, and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly north-west from Jerusalem, and its conquests in Asia and Africa were, of course, toward the east and south; but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, "He did not enlarge it."

(5) Out of many reasons that might be added to the above, we name but one. This power was to stand up against the Prince of princes. Verse 25. The Prince of princes is Jesus Christ. Rev. 1: 5; 17: 14; 19: 16. But Antiochus died 164 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy. The following facts demonstrate that Rome is the power in question:

(1) This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy till connected with the people of God. Rome had been in existence many years before it was noticed in prophecy; and Rome had made Macedonia, one of the four horns of the Grecian goat, a part of itself *n. c.* 108, about seven years before its first connection with the people of God. See 1 Mac. 8. So that Rome could as truly be said to be "out of one of them," as the ten horns of the fourth beast in the seventh chapter, could be said to come out of that beast, when they were ten kingdoms set up by the conquerors of Rome.

(2) It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. (Psalms. Ps. 106: 24; Zeck. 7: 14.) This was

tree of Rome in every particular. Witness its conquests in Africa and Asia, and its overthrow of the place and nation of the Jews. John 11:48.

(8) It was to cast down some of the host and of the stars. This is predicted respecting the dragon. Rev. 12:8, 4. All admit that the dragon was Rome. Who can fail to see the identity of the dragon and the little horn?

(4) Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. Moses used similar language when, as all agree, he predicted the Roman power. Deut. 28:40, 50.

(5) Rome did destroy wonderfully. Witness its overthrow of all opposing powers.

(6) Rome has destroyed more of "the mighty and holy people," than all other persecuting powers combined. From fifty to one hundred millions of the church have been slain by it.

(7) Rome did stand up against the Prince of princes. The Roman power nailed Jesus Christ to the cross. Acts 4:20, 27; Matt. 27:2; Rev. 12:4.

(8) This power is to "be broken without hand." How clear the reference to the stone "cut out without hand," that smote the image. Dan. 2:34. Its destruction, then, does not take place until the final overthrow of earthly power. These facts are conclusive proof that Rome is the subject of this prophecy.

The field of vision, then, is the empire of Persia, Greece, and Rome.

3. The daily sacrifice and the transgression of desolation represent Rome in its Pagan and Papal forms. Leaving out the supplied words, the text would read, "The daily, and the transgression of desolation." These are two desolating powers; first, Paganism, then, Papacy. Of these, Paul in 2 Thess. 2:8-8, says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

That which withheld the manifestation of the Papacy in Paul's day was Paganism. These are the two powers which have desolated the people of God, of which the angel speaks in the vision of Dan. 8.

4. The sanctuary. The definition of the word sanctuary is, "A holy place"—*Walker*. "A sacred place"—*Webster*. "A holy or sanctified place, a dwelling-place of the Most High."—*Cruice*. A dwelling-place for God. Ex. 25:8.

The earth is not the sanctuary. Since man left Eden on account of transgression, the earth, or any portion of it, has not been a holy place, a sacred place,

the dwelling of the Most High. The word sanctuary is used a hundred and forty-six times in the Bible, and it is not applied to the earth in a single instance.

The church is not the sanctuary. The Bible never calls the church the sanctuary. But if a single text could be cited to prove that the church is called the sanctuary, the following plain fact would prove beyond controversy that the church is not the sanctuary to be cleansed at the end of the 2800 days. The church is represented in Dan. 8:13, by the word host, "To give both the sanctuary and the host to be trodden under foot." The church and the sanctuary are two things. The church is the host, or worshippers, and the sanctuary is the place of worship, or the place toward which it is directed.

The land of Canaan is not the sanctuary. Of the one hundred and forty-six times in which the word sanctuary occurs in the Bible, only two or three texts have been urged, with any degree of confidence, as referring to the land of Canaan. Yet, strangely enough, men have claimed that the supposed meaning of them two or three texts ought to determine the signification of the word in Dan. 8:13, 14, against the plain testimony of more than a hundred texts! For none can deny that in almost every instance in which the word does occur, it refers directly to the typical tabernacle, or else to the true, of which that was but the figure or pattern. But we now inquire whether the two or three texts in question do actually apply the word sanctuary to the land of Canaan. They read as follows: "Thou shalt bring them in, and plant them in the mountains of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in: in the sanctuary, O Lord, which thy hands have established." Ex. 15:17. "And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. . . . And he built his sanctuary like high palaces, like the earth which he hath established forever." Ps. 78:53, 54, 60.

The first of these texts, it will be noticed, is taken from the song of Moses, after the passage of the Red Sea. It is a prediction of what God would do for Israel. The second text was written about five hundred years after the song of Moses. What Moses utters as a prediction, the psalmist records as a matter of history. Hence the psalm is an inspired commentary on the song of Moses. If the first text be read without the other, the idea might be gathered that the mountain was the sanctuary, though it does not directly state this.

But if the second text be read in connection with the first, it destroys the possibility of such an inference. The psalmist states that the mountain of the inheritance was the border of the sanctuary; and that God, after driving out the heathen before his people, proceeded to build his sanctuary like high palaces. See 1 Chron. 29:1. 1. The land of Canaan was the moun-

lands of the inheritance. Ex. 16: 17. 2. That mountain was the border of the sanctuary. Ps. 78: 64. 3. In that border God built his sanctuary. Ps. 78: 69. 4. In that sanctuary God dwelt, by his representative, the glorious Shekinah. Ps. 74: 7; Ex. 26: 8. 5. In that border the people dwelt. Ps. 78: 64, 65. These facts demonstrate that the same Spirit moved both those "holy men of old." These facts perfectly harmonize, not only with each other, but with the entire testimony of the Bible, respecting the sanctuary. If the reader still persists in confounding the sanctuary with its border, the land of Canaan, we request him to listen while a king of Judah points out the distinction:

"Art thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwell therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. 20: 7-9.

This language is a perfect parallel to that of Ps. 78: 64, 66, 69. In the clearest manner it points out

the distinction between the land of Canaan, and the sanctuary which was built therein; and it does clearly teach that that sanctuary was the house erected as the habitation of God.

But there is another text by which some attempt to prove that Canaan is the sanctuary. "The people of thy holiness have trodden it but a little while: our adversaries have trodden down thy sanctuary." Isa. 63: 19. No one offers this as direct testimony. As it is only an inference, a few words are all that are needed. 1. When the people of God's holiness were driven out of the land of Canaan (as here predicted by the prophet, who uses the past tense for the future), not only were they dispossessed of their inheritance, but the sanctuary of God built in that land, was laid in ruins. This is plainly stated in 2 Chron. 30: 17-20. 2. The next chapter testifies that the prophet had a view of the destruction of God's sanctuary, as stated in the text quoted from 2 Chronicles. This explains the whole matter. Isa. 64: 10, 11; Ps. 74: 3, 7; 79: 1.

A fourth text may occur to some minds as conclusive proof that Canaan is the sanctuary. We present it, as it is the only remaining one that has ever been urged in support of this view. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. 60: 13. This text needs little comment. The place of God's sanctuary, we fully admit is the land of Canaan, or the new earth, for Isaiah refers to the glorified state. And as God has promised to set his sanctuary in that place, Isa. 67: 25-28, the meaning of the text is perfectly plain. But if any still assert that the place of the sanctuary is the sanctuary itself, let them notice that the same text calls the same "place" the place of the Lord's feet; and hence, the same principle would make the land of Canaan the feet of the Lord!

The view that Canaan is the sanctuary is too absurd to need further notice. And even were it a sanctuary, it would not even then be the sanctuary of Daniel; for the prophet had his eye upon the habitation of God. Dan. 9. Canaan was only the place of God's sanctuary or habitation.

The sanctuary to be cleansed at the termination of the 2800 prophetic days, or, as we shall show, years, is not the sanctuary of the first covenant. Heb. 9: 1-7. This sanctuary exists at the end of the 2800 days, while that passed away with the first covenant. The sanctuary of Dan. 9, then, is the greater and more perfect tabernacle, not made with hands. Heb. 9: 11. The sanctuary of the first covenant was typical of this. In chap. 9: 1, 2, the apostle says:

"Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Man pitched the typical on earth. The Lord pitched the antitypical in Heaven. The Jewish priests ministered in the earthly. Christ ministers in the heavenly. The earthly sanctuary was cleansed from the sins of the people on the last day of each yearly service of the Jews. The heavenly is cleansed from the sins of the people once for all at the close of the 2300 days. But of the cleansing of this sanctuary we will speak hereafter.

5. The host. We have only to say on this point that the host embraces all the people of God who direct their worship to the heavenly sanctuary where their great High Priest ministers.

6. The sanctuary and host trodden under foot. The agents by which the sanctuary and host are trodden under foot are the Jolly, or continual desolation, and the transgression, or abomination of desolation. Dan. 8: 13; 11: 31; 12: 11. These two desolations, as we have already seen, are Paganism and Papacy. It is often urged as a sufficient argument against the view of the sanctuary of God in Heaven, that such a sanctuary is not susceptible of being trodden under foot. But we answer, this is not impossible, when the New Testament shows us that wicked men (apostates) tread under foot the Minister of the heavenly sanctuary, our Lord Jesus Christ. Heb. 10: 29; 8: 1, 2. If they can tread under foot the Minister of that sanctuary,

then they can tread under foot the sanctuary itself. It is not impossible that the Pagan and Papal desolations should be represented as treading under foot the heavenly sanctuary, when the same vision represents the little horn as stamping upon the stars, Dan. 8: 10, and when it is expressly predicted that the Papal power should war against the tabernacle of God in Heaven. Rev. 18: 6-7. The language of this vision, that these blasphemous powers should cast down the truth to the ground, stamp upon the stars, and tread under foot the sanctuary and the host, is certainly figurative, as it would otherwise involve complete absurdities.

Let us now briefly trace the manner in which Satan has, by Paganism and Papacy, trodden under foot the sanctuary of the Lord. We have already seen that he has done this by erecting rival sanctuaries, where, in the place of the only living and true God, he has established "new gods that came newly up." Deut. 32:16, 17. In the days of the Judges and of Samuel, Satan's rival sanctuary was the temple of Dagon, where the Philistines worshiped. Judges 16:23, 24. And when they had taken the ark of God from Israel, the Philistines deposited it in this temple. 1 Sam. 5. After Solomon had erected a glorious sanctuary upon Mount Moriah, Jeroboam, who made Israel to sin, erected a rival sanctuary at Bethel, and thus drew away ten of the twelve tribes from the worship of the living God, to that of the golden calves. 1 Kings 12:26-33; Amos 7:18, margin. In the days of Nebuchadnezzar, the rival to the sanctuary of God was the temple of Nebuchadnezzar's god at Babylon. And into this temple he carried the vessels of the Lord's sanctuary, when he laid it desolate. Dan 1:2; Ezra 1:7; 5:14; 2 Chron. 36:7. At a still later period, Satan established at Rome a temple or sanctuary of all the gods. Dan 8:11; 11:31.

After the typical sanctuary of the first covenant had given place to the true sanctuary of God, Satan usurped his Pagan sanctuary and heathen rites and ceremonies, calling them Christianity. Thenceforward he had at Rome a "temple of God," and in that temple a being exalted above all that is called God, or that is worshiped. 2 Thess. 2:4. And this Papal abomination has trodden under foot the holy city, Rev. 11:2; 21:2, by persuading a large portion of the human family that Rome, the place of this counterfeit temple of God, was the "holy city," or the "eternal city." And it has trodden under foot and blasphemed God's sanctuary or tabernacle, Rev. 18:6; Heb. 8:2, by calling its own sanctuary the temple of God, and by turning away the worship of them that dwell on the earth from the temple of God in Heaven to the sanctuary of Satan at Rome.

It has trodden under foot the Son of God, the minister of the heavenly sanctuary, Heb. 10:20; 8:2, by making the pope the head of the church, instead of Jesus Christ, Eph. 5:23, and by leading men to the worship of that son of perdition, as one able to forgive past sins, and confer the right to commit them in the future, and thus turning men from Him who alone has power on earth to forgive sins, and to pardon iniquity and transgression. Such has been the nature of the warfare which Satan has maintained against the sanctuary and the cause of God, in his vain attempts to defeat the great plan of redemption which God has been carrying forward in his sanctuary.

OUR FAITH AND HOPE;

Of, Reasons Why We Believe as We Do.

NUMBER THIRTEEN.—THE TIME.

BY ELIAS JAMES WHITE.

7. THE 2800 DAYS. We will now go back to

Verses 13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Gabriel is next commanded to explain the vision to the prophet.

Verses 15-19: "And it came to pass when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came I was afraid, and fell upon my face; but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be."

In the remaining verses of chap. 8, the angel explained the meaning of the ram, the goat, and the little horns. But he gave no explanation of the time in this chapter. The vision embraces Persia, Grecia, and Rome. And it is evident that 2800 literal days could not cover the duration of one of these kingdoms, much less all three of them. Hence the days must be symbolic, a day for a year, even as the heasts and horns are shown to be symbols. And it is a fact that a symbolic, or prophetic, day is one year. Num. 14: 34; Eze. 4: 6, 9. Hence the period is 2800 years.

But the angel did not explain the time in chap. 8. And, at the very close of the chapter, the prophet says, "I was astonished at the vision, but none understood it." It was the time alone that he did not understand, as all else had been explained in that chapter. But Gabriel did explain the time in chap. 9, so that in the first verse of chap. 10, he says that "he understood the thing, and had understanding of the vision." This understanding, therefore, he did receive in chap. 9.

This chapter commences with the earnest, importunate prayer of the prophet, from the reading of which it is evident that he had so far misunderstood the vision of chap. 8, that he concluded that the 2800 days of trampling under foot the sanctuary would terminate with the 70 years' desolation of the city and sanctuary predicted by Jeremiah. Compare verses 1 and 2, with verses 16 and 17. Gabriel is now sent to undeceive him, and to complete the explanation of the vision. "While I was speaking in prayer," says Daniel, "even the man Gabriel, whom I had seen in the vision at the beginning [here he cites us back to chap. 8: 15, 16],

being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter and consider the vision." Verses 21-23.

Note these facts: (1) In verse 21, Daniel cites us to the vision of chap. 8. (2) In verse 22, Gabriel states that he had come to give Daniel skill and understanding. This being the object of Gabriel's mission, Daniel, who, at the close of chapter 8, did not understand the vision, may, ere Gabriel leaves him, fully understand its import. (3) As Daniel testifies at the close of chap. 8, that none understood the vision, it is certain that the charge given to Gabriel, "Make this man to understand the vision," still rested upon him. Hence it is that he tells Daniel, "I am now come forth to give thee skill and understanding;" and in verse 23 requests him to "understand the matter, and to consider the vision." This is undeniable proof that Gabriel's mission in chap. 9, was for the purpose of explaining what he omitted in chap. 8. If any ask further evidence, the fact that Gabriel proceeds to explain the very point in question, most fully meets the demand.

Verses 24-27: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations, he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate."

These facts should not be forgotten: (1) The word rendered "determined," verse 24, literally signifies

"The word rendered determined in Dan. 9: 24, is *chatak*, and occurs nowhere else in the Bible. Gesenius, in his Lexicon, defines it thus: "Properly, to cut off; tropically, to divide, and so to determine, to decree."

"cut off." (2) "The vision" which Gabriel came to explain, contained the period of 2800 days; and in the explanation he tells us that "seventy weeks have been cut off" upon Jerusalem and the Jews. Therefore the seventy weeks are a part of the 2800 days. Hence the commencement of the seventy weeks is the date of the 2800 days. And the fact that the seventy weeks were fulfilled in 490 years, as all admit, is a demonstration that the 2800 days, from which this period of 490 days was cut off, are 2800 years.

The angel's date of the seventy weeks next claims our attention. The date for the commencement of the weeks is thus given by Gabriel: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." Dan. 9: 25.

We present the following important testimony from the *Advent Herald*. It is a calm, dispassionate vindication of the dates, which establishes them beyond dispute. It was written in the year 1850, and consequently cannot be supposed to be given with a desire to prove that the days ended in 1844, as the *Herald* is not willing to admit that fact. Therefore it must be regarded as candid and honorable testimony to important facts. That it demolishes every view that has been put forth to re-adjust the 2300 days, no one, who can appreciate the force of the arguments presented, will fail to perceive.

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly-ascertained date. From this period downward, we have the undisputed Canon of Ptolemy and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is opened. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year *s. c.* 467; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in *s. c.* 467, and end in *a. d.* 34. Commencing in the twentieth, they must commence in *s. c.* 444, and end in *a. d.* 47. As no event occurred in *a. d.* 47, to mark their termination, we cannot reckon from the twentieth; we must therefore look to the seventh of Artaxerxes. This date we cannot change from *s. c.* 467, without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in *a. d.* 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in *a. d.* 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Advent Herald*, March 2, 1850.

Sixty-nine of the seventy weeks were to extend to the Messiah the Prince. Sixty-nine weeks of years are 483 years. Beginning these with the seventh of Artaxerxes, they extend to *a. d.* 20-7. The word Messiah signifies the anointed. John 1: 41, margin. The Saviour was anointed at his baptism. Compare Acts 10: 37, 38; Mark 1: 10; Luke 4: 18.

After being thus anointed he went into Galilee preaching the gospel of the kingdom of God, and saying, "The time is fulfilled." Mark 1: 14, 15. The time then fulfilled could be no other period than the sixty-nine weeks, for that was to reach unto the Messiah, or the Anointed One. The sixty-nine weeks, reckoned from the seventh of Artaxerxes, as it is fixed by astronomical calculations, would end in *a. d.* 20-7; and *a. d.* 27 we find is the precise point of time when the Saviour must have been "about thirty years" of age, when he was baptized of John, and declared the time fulfilled.

The decree referred to in Dan. 9, from which the seventy weeks are dated, is that of the seventh of Artaxerxes. Ezra 7. Indeed, speaking properly, there was no decree in his twentieth year. For by turning to Neh. 2: 18, it will be seen that when Nehemiah arrived at Jerusalem he had nothing with which to incite the Jews to action, except to relate to them the good words which the king had spoken to him. Thus Nehemiah had mere verbal permission to restore the city of Jerusalem. But such verbal permission does not constitute a Persian decree. For in Dan. 6: 8, we learn that it must be a written document, signed by the king.

But thirteen years previous to Nehemiah's permission to go up to Jerusalem, such a decree had been given to Ezra in the seventh year of Artaxerxes. Respecting this decree Prof. Whiting remarks:

"We are informed in Ezra 7: 11, 'Now this is the copy of the letter that king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.' The letter then follows, written, not in Hebrew, but in Chaldean (or the Eastern Aramaic), the language then used at Babylon. At the 37th verse, the narrative proceeds in Hebrew. We are thus furnished with the original document, by virtue of which Ezra was authorized to 'restore and build Jerusalem,' or, in other words, by which he was clothed with power, not merely to erect walls or houses, but to regulate the affairs of his countrymen in general, to 'set magistrates and judges which may judge all the people beyond the river.'"

That Ezra understood that power was conferred upon himself and upon the people of Israel, to rebuild the street and wall of Jerusalem is certain from his own testimony, recorded in chap. 9: 9: "For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem."

The seventh year of Artaxerxes, from which the decree is dated, is fixed beyond dispute in *s. c.* 467. The commencement of Christ's ministry, in *a. d.* 27, was just 69 weeks, or 483 prophetic days, from the decree in *s. c.* 467. The crucifixion in the midst of the week occurred in the spring of *a. d.* 31, just three and a half years from the commencement of Christ's ministry. The remaining three and a half years of the seventieth week, ended in the autumn of *a. d.* 34. Here the seventy weeks, which had been cut off upon the Jews, in which they were "to finish the transgression,

sion," alone with the Jewish Sanhedrim's act of formally rejecting Christ by persecuting his disciples, and God gives the great apostle to the Gentiles his commission to them. Acts 9.

The first three and a half years of the seventieth week ended in the first Jewish month (April) in the spring of A. D. 31. The remaining three and a half years would therefore end in the seventh month, autumn, of A. D. 34.

Here ends the great period which Gabriel, in explaining the 2300 days to Daniel, tells him was cut off upon Jerusalem and the Jews. Its commencement, intermediate dates, and final termination, are unequivocally established. It remains then to notice this one grand fact: the first 490 years of the 2800 ended

in the seventh month, autumn of A. D. 34. This period of 490 years being cut off from the 2300, a period of 1810 years remains. This period of 1810 years being added to the seventh month, autumn of A. D. 34, brings us to the seventh month, autumn of 1844.

Let us recur to the events connected with the great Advent movement of 1843 and 1844. Previous to the year 1843, the evidence on the going forth of the doctrine in A. D. 457 had been clearly and faithfully set forth. And as the period of 457 years before Christ, subtracted from the 2300, would leave but 1843 years after Christ, the end of the 2800 years was confidently expected in 1843. But if the 2800 years began with the commencement of A. D. 457, they would not end till the last day of A. D. 1843, as it would require all of 457, and all of 1843, to make 2800 full years.

But at the close of 1843, it was clearly seen that as the crucifixion occurred in the midst of the week, in the spring of A. D. 31, the remainder of the seventieth week, viz., three and a half years, would end in the autumn of A. D. 34. And as the seventy weeks, or 490 years, ended in the seventh month, autumn of A. D. 34, it is a settled point that the days began, not in the spring, with Ezra's starting from Babylon, but in the autumn, with the commencement of the work at Jerusalem. Ezra 7. And this view that the days begin with the actual commencement of the work, is much strengthened by the fact that the first seven weeks, or 49 years, are manifestly allotted to the work of restoration in "troublesome times." And that period could only begin with the actual commencement of the work. Dan. 9: 25.

When it was seen that only 456 years and a fraction had expired before Christ, it was at once understood that 1843 years and a portion of 1844, sufficient to make up a full year when joined to that fraction, was required in order to make 2800 full years. In other words, the 2800 days in full time, would expire in the seventh month, 1844. And if we take into the account the fact that the *midst* of the seventieth week was the fourteenth day of the first month, and consequently the end of the seventy weeks must have been at a corresponding point in the seventh month, A. D. 34, we perceive at once that the remainder of the 2800 days would end about that point in the seventh month, 1844.

It was with this great fact before us, that the 2800 days of Daniel, which reached to the cleansing of the sanctuary, would terminate at that time, and also with the light of the types, that the high priest in "the example and shadow of heavenly things," on the tenth day of the seventh month, entered within the second veil to cleanse the sanctuary, that we confidently expected the advent of our Redeemer in the seventh month, 1844. The prophecy said, "Then shall the sanctuary be cleansed." The type said that at that season in the year the high priest should pass from the holy place of the earthly tabernacle to the most holy, to cleanse the sanctuary. Lev. 16.

With these facts before us we reasoned as follows:

(1) The sanctuary is the earth: or the land of Palestine. (2) The cleansing of the sanctuary is the burning of the earth, or the purification of Palestine, at the coming of Christ. (3) And hence, we concluded that our great High Priest would leave the tabernacle of God in Heaven, and descend in flaming fire on the tenth day of the seventh month, in the autumn of 1844.

It is needless to say that we were painfully disappointed. And, though the man does not live who can overthrow the chronological argument, which terminates the 2800 days at that time, or meet the formidable array of evidence by which it is fortified and sustained, yet multitudes, without stopping to inquire whether our conceptions of the sanctuary and of its cleansing were correct or not, have openly denied the agency of Jehovah in the Advent movement, and have pronounced it the work of man.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER FOURTEEN—THE SANCTUARY.

BY ELLEN JAMES WHITE.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14, 15.

We have seen that the earth is not recognized in the sacred Scriptures as God's sanctuary, that the church is not his sanctuary, and that the land of Canaan is not the sanctuary. The definition of the word is, "A holy place."—Walker. "A sacred place."—Widener. "A holy or sanctified place, a dwelling place of the Most High."—Cruden. A dwelling place for God. Ex. 25:8. Neither the earth, nor any portion of it, has been such a place since sin found its way into Eden.

The word sanctuary is used in the Bible one hundred and forty-six times, and not in a single instance does it apply to the earth, the land of Canaan, or the church. In one hundred and thirty-seven times it refers to two things, and only two: first, the sanctuary which was the center of the Jewish system of worship; and, second, the sanctuary of which Christ is the minister in Heaven. There are nine instances where the word sanctuary does not refer to the sanctuary of the Lord. In one text it is said that "Judah was his sanctuary." Ps. 114:2. The Lord of hosts "shall be for a sanctuary." Isa. 8:14. Moab had a sanctuary. Isa. 16:12. God is a little sanctuary. Eze. 11:16. The king of Tyre had sanctuaries. Eze. 28:18. There were heathen sanctuaries. Dan. 9:11; 11:31. The "king's chapel," margin, sanctuary. This was a rival sanctuary. Amos 7:18. See verse 9, where the sanctuaries, plural, of Israel are named. In these nine texts the word sanctuary does not refer to either the earthly sanctuary or to the heavenly; but in all these instances it derives its name from the sanctuary of the Lord.

The sanctuary of the Bible is the habitation of God. It includes, first, the tabernacle pitched by man, which was the pattern of the true; and second, "the true tabernacle which the Lord pitched and not man." The tabernacle erected by man, as a pattern of the true, embraced, first, the tabernacle of Moses, second, the temple of Solomon, and, third, the temple of Zerubbabel. The true tabernacle of God is the great original of which Moses, Solomon, and Zerubbabel erected "figures," "patterns," or "images." We trace the pattern of the true from the time it was erected by Moses, until it was merged into the larger and more glorious pattern which Solomon caused to be established. We trace this building down to the period when it was overthrown by Nebuchadnezzar, and suffered to remain in ruins through the Babylonian captivity. And from the time that Zerubbabel rebuilt the sanctuary, we trace the history of the pattern until we reach the true tabernacle, the great sanctuary of Jehovah in Heaven.

We gather our first instruction respecting the sanctuary from the book of Exodus. In chapter 24, we learn that Moses went up into the cloud that overshadowed the God of Israel, upon the mount Sinai, and that he was there forty days. It was during this period that the building of the sanctuary was explained to Moses, and the pattern of it shown to him in the mount. Heb. 8:5. The next chapter commences with the commandment to erect the sanctuary: "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:8, 9.

We have learned several important facts: (1) The sanctuary was the habitation of God. It was erected for this express purpose, that God might dwell among his people. And Moses had his eye upon this habitation, or sanctuary, in that very chapter in which he is supposed by some to teach that the land of Canaan is the sanctuary. "He is my God," says Moses, "and I will prepare him a habitation." Chap. 16:2. It is plain that even then Moses understood the difference between the habitation of Jehovah, and the place of its location. (2) The sanctuary which God commanded Moses to erect, was the tabernacle. The tabernacle of witness was the sanctuary of God. (3) Moses was solemnly enjoined to make the sanctuary and all its vessels according to the pattern showed to him in that place. Hence, we are now to have a model of the habitation of God set before us.

In the plan of the sanctuary, its walls on the north, the west, and the south sides, were formed of upright boards set in sockets of silver. Five bars running the length of the sides, and passing through rings in the boards, joined them all together. And the whole was overlaid with gold. The sanctuary was covered with four different coverings. The east end was closed by a veil, or hanging, called the door of the tent, or tabernacle. A second veil divided the tabernacle into two parts, called the holy place, and the holiest of all. Chap. 26:1-28, 31-37; 38:8-38; Lev. 16:2; Heb. 9:8.

The vessels of the sanctuary were all made after the pattern which the Lord showed to Moses. Ex. 25:9, 40. They were as follows: (1) The ark. This was a chest about four feet six inches in length, and about two feet six inches in width and height, overlaid with pure gold, within and without. This was made for the express purpose of containing God's testament, the ten commandments. Chap. 25:10-16, 21; 31:8; 32:16, 18; 37:1-6; Deut. 10:1-6; 1 Kings 8:9; 2 Chron. 5:10; Heb. 9:4. (2) The mercy-seat. This was the top of the ark. On either end of it stood a cherub, the cherubim and the mercy-seat being one solid work of beaten gold. Ex. 25:17-22; 37:8-9; 26:34; Heb. 9:4, 5. (3) The altar of incense. This was overlaid with gold, and was about three and a half feet in height, and nearly two feet square. It was for the purpose of burning incense before God. Ex. 30:1-10; 37:25-28; Luke 1:9-11. (4) The golden censor. This was used to burn incense before the Lord, particularly in the holiest. Lev. 10:1; 16:

12; Heb. 9:4. (5) The candlestick, with its seven lamps, was one solid work of beaten gold, about the weight of a talent. It was made after the express pattern shown to Moses. Ex. 25:31-40; 37:17-24; Num. 8:4. (6) The table of show-bread. This was about three and a half feet in length, two and a half in height, and two in width. It was overlaid with pure gold, and on it show-bread was always kept before the Lord. Ex. 25:23-30; 37:10-16; Heb. 9:2. (7) The altar of burnt-offering. This was about nine feet square, and nearly five and a half in height. It was overlaid with brass, and was, as its name implies, used for the purpose of offering up sacrifices to God. Ex. 27:1-8; 38:1-7. (8) The laver. This was made of brass and contained water for the use of the priests. Chap. 30:18-21; 38:8. The court of the tabernacle was one hundred cubits in length, by fifty in breadth, and five cubits, or about nine feet in height. Chap. 27:9-16; 38:9-20.

Moses erected the sanctuary. He reared up the tabernacle, and set up its boards in the sockets of silver, and united them together by the bars, and spread over the whole, the covering of the tabernacle. He then placed the testimony in the ark, and set the mercy-seat upon it, and carried the ark into the tabernacle. Chap. 40:17-21. He then hung up the veil in front of the ark, and thus divided between the holy places. Verses 21; 26:33; Heb. 9:8. He placed the table without the veil on the north side of the holy place, and set the bread in order upon it. Verses 22, 23. He then placed the candlestick on the south side of the holy place, and lighted its lamps before the Lord. Verses 24, 25. He placed the golden altar before the veil in the holy place, and burned sweet incense upon it. Verses 26, 27. He set up the hanging for the door of the sanctuary, and he placed the altar of burnt offering at the door, and set the laver between the tabernacle and this altar, and around the whole, he set up the court of the tabernacle. Verses 28-33. The sanctuary erected for the habitation of Jehovah, Ex. 16:2; 26:8, is now ready to receive the King eternal.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Verses 34, 35. We now have found the habitation or sanctuary of the Lord. In the book of Exodus, Moses calls this building the sanctuary at least eleven times.

But do you ask for the testimony of the New Testament on this point? Then listen to Paul's view of the sanctuary of the first covenant: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary. And after the second veil, the tabernacle, which is called the holiest of all; which had the golden censor, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory, shadowing

the mercy-seat." Heb. 9:1-5; 13:11. It is settled, therefore, that we have the right view of this subject thus far, and that the tabernacle of God, and not the land of Canaan, was the sanctuary.

The worldly sanctuary was the pattern of the true. "After the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:9, 40. "And thou shalt rear up the tabernacle according to the fashion thereof, which was showed thee in the mount." Chap. 26:30. "As it was showed thee in the mount, so shall they make it." Chap. 27:8. "According unto the pattern which the Lord had showed Moses, so he made the candlestick." Num. 8:4. "Our fathers had the tabernacle of witness in the wilderness as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." Acts 7:44. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true." Heb. 9:23, 24.

From these texts we learn two important facts: 1. We are many times certified that the tabernacle of witness was made according to the pattern which God showed to Moses. 2. That that pattern was a representation of the heavenly sanctuary itself. Heb. 8:2.

From Acts 7:46, we learn that the tribes of Israel carried the sanctuary with them into the promised land. In the book of Joshua it is called the house of God, or tabernacle; and we learn that it was set up at Shiloh. Josh. 9:23; 18:1; 19:51; Jer. 7:12. It is called the Lord's tabernacle. Josh. 22:19. It is called "the sanctuary of the Lord." Chap. 24:26. In the book of Judges it is simply called "the house of God," located at Shiloh. Judges 18:31; 20:18, 26, 31; 21:2. In first Samuel it is termed the house of the Lord. Chap. 1:7, 24; 3:16. In chapters 1:0; 3:8, it is called "the temple of the Lord." In chapter 2:29, God calls it "my habitation," or tabernacle, margin. It still abode in Shiloh. Chap. 4:4.

We now pass from the shadow to the substance. The typical sanctuary gave place to the true.

1. The sanctuary of the first covenant ends with that covenant, and does not constitute the sanctuary of the new covenant. Heb. 9:1, 2, 8, 9; Acts 7:48, 49.

2. That sanctuary was a figure for the time then present, or for that dispensation. Heb. 9:9. That is, God did not, during the typical dispensation, lay open the true tabernacle; but gave to the people a figure or pattern of it.

3. When the work of the first tabernacle was accomplished, the way of the temple of God in Heaven was laid open. Heb. 9:8; Pa. 11:4; Jer. 17:12.

4. The typical sanctuary and the carnal ordinances connected with it, were to last only till the time of reformation. And when that time arrived, Christ came, as high priest of good things to come by a greater and more perfect tabernacle. Heb. 9:9-12.

5. The rending of the veil of the earthly sanctuary at the death of our Saviour evinced that his services were finished. Matt. 27:50, 51; Mark 15:38; Luke 23:45.

6. Christ solemnly declared that it was left desolate. Matt. 23:37, 38; Luke 13:34, 35.

7. The sanctuary is connected with the host. Dan. 8:13. And the host, which is the true church, has had neither sanctuary nor priesthood in old Jerusalem the past 1800 years, but has had both in Heaven. Heb. 8:1-6.

8. While the typical sanctuary was standing, it was evidence that the way into the true sanctuary was not laid open. But when its services were abolished, the tabernacle in Heaven, of which it was a figure, took its place. Heb. 10:1-9; 9:6-12.

9. The holy places made with hands, the figures or patterns of things in the heavens, have been superseded by the heavenly holy places themselves. Heb. 9:23, 24.

10. The sanctuary since the commencement of Christ's priesthood, is the true tabernacle of God in Heaven. This is plainly stated in Heb. 8:1-6. These points are conclusive evidence that the worldly sanctuary of the first covenant has given place to the heavenly sanctuary of the new covenant. The typical sanctuary is forsaken, and the priesthood is transferred to the true tabernacle.

But the most important question in the mind of the reader is this: How did Gabriel explain the sanctuary to Daniel? Did he point out to him the transition from the "figure" or "pattern," to the "greater and more perfect tabernacle," the true holy places? We answer, He did.

1. Gabriel explains to Daniel what portion of the 2300 days belonged to Jerusalem and the Jews: "Seventy weeks have been cut off upon thy people, and upon thy holy city." Dan. 9:24. Whiting's Translation. Then the whole of the 2300 days does not belong to old Jerusalem, the place of the earthly sanctuary, nor do they all belong to the Jews, the professed people of God in the time of the first covenant.

2. For in that period of 70 weeks, the transgression was to be finished, that is, the Jewish people were to fill up their measure of iniquity, by rejecting and crucifying their Messiah, and were no longer to be his people, or host. Dan. 9:24; Matt. 23:32, 33; 21:33-43; 27:26.

3. Gabriel showed Daniel that the earthly sanctuary should be destroyed, shortly after their rejection of the Messiah, and never be rebuilt, but be desolate till the consummation. Dan. 9:26, 27.

4. The angel brings the new covenant to Daniel's view. "He [the Messiah] shall confirm the covenant with many for one week." Dan. 9:27; Matt. 26:28.

5. He brings to Daniel's view the new-covenant church, or host; viz., the "many" with whom the covenant is confirmed. Verse 27.

6. He brings to view the new-covenant sacrifice, viz., the cutting off of the Messiah, but not for himself. Verse 26. And also the Prince, or Mediator, of the new covenant. Verse 25; 11:22; Heb. 12:24. He brings to Daniel's view the new covenant sanctuary, and informs him that before the close of the 70 weeks, which belonged to the earthly sanctuary, the most holy should be anointed. That this "most holy" is the true tabernacle in which the Messiah is to officiate as priest, we offer the following testimony:

"And to anoint the most holy;" *kodesh, kodashim*, the holy of holies."—*Adam Clarke*. Dan. 9:24.

"Seventy weeks are determined upon thy people, and the city of thy sanctuary; that sin may be restrained, and transgression have an end; that iniquity may be expiated, and an everlasting righteousness brought in; that visions and prophecies may be sealed up and the holy of holies anointed."—*Houbigant's Translation of Dan. 9:24*.

The fact is plain, then, that of the vision of 2300 days concerning the sanctuary, only 490 pertained to the earthly sanctuary; and also that the iniquity of the Jewish people would in that period be so far filled up that God would leave them, and the city and sanctuary would soon after be destroyed, and never be rebuilt, but be left in ruins till the consummation. And it is also a fact that Gabriel did present to Daniel a view of the true tabernacle, Heb. 8:1, 2, which about the close of the 70 weeks did take the place of the pattern. And as the ministration of the earthly tabernacle began with its anointing, so in the more excellent ministry of our great High Priest, the first act, as shown to Daniel, is the anointing of the true tabernacle or sanctuary, of which he is a minister. Ex. 40:9-11; Lev. 8:10, 11; Num. 7:1; Dan. 9:24.

It is, therefore, an established fact that the worldly sanctuary of the first covenant, and the heavenly sanctuary of the new covenant, are both embraced in the vision of the 2300 days. Seventy weeks are cut off upon the earthly sanctuary, and at their termination, the true tabernacle, with its anointing, its sacrifice, and its minister, is introduced. And it is interesting to notice that the transfer from the tabernacle made with hands, to the true tabernacle itself, which the Lord pitched and not man, is placed by Gabriel at the very point where the Bible testifies that the shadow of good things to come ceased, being nailed to the cross, Col. 2:14, 17; where the offering of bulls and goats gave place to the great sacrifice, Heb. 9:11-14; 10:1-10; 13:40; 10:8; Dan. 9:27; where the Levitical priesthood was superseded by that of the order of Melchisedec, Heb. 7:1-10; 13:10; where the example and shadow of heavenly things was terminated by the more excellent ministry which it shadowed forth, Heb. 8:1-6; and where the holy places, which were the figures of the true, were succeeded by the true holy places in Heaven, Heb. 9:23, 24. In the first part of this article we saw that Gabriel did not explain the 2300 days and the sanctuary in Dan. 8. We now see that in Dan. 9 he explained both.

RH March 8, 1870 JWS

OUR FAITH AND HOPE; Or, Reasons Why We Believe as We Do.

BY ELDER JAMES WHITE.

NUMBER FIFTEEN—THE HEAVENLY SANCTUARY.

"Now of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man." Heb. 8:1, 2. "A glorious high throne from the beginning, is the place of our sanctuary." Jer. 17:12; Rev. 16:17; Ps. 11:4. "For he hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth." Ps. 102:10.

The heavenly sanctuary has two holy places. The following testimony on this point is conclusive. We gather it from the Old and New Testaments, that in the mouth of two or three witnesses every word may be established:

1. The tabernacle erected by Moses, after a forty-days' inspection of the one showed to him in the mount, consisted of two holy places, Ex. 26:30-33, and is declared to be a correct pattern, or model, of that building. Ex. 26:8, 9, 40, compared with chap. 39:32-48. But if the earthly sanctuary consisted of two holy places, and the great original, from which it was copied, consisted of only one, instead of likeness, there would be perfect dissimilarity.

2. The temple was built in every respect according to the pattern which God gave to David by the Spirit. 1 Chron. 28:10-19. And Solomon in addressing God, says, "Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning." Wis. Sol. 9:8. The temple was built on a larger and grander scale than the tabernacle; but its distinguishing feature, like the tabernacle, consisted in the fact that it was composed of two holy places. 1 Kings 6; 2 Chron. 3. This is clear proof that the heavenly tabernacle contains the same.

3. Paul plainly states, that "the holy places [plural] made with hands" "are the figures [plural] of the true," and that the tabernacle and its vessels are "patterns of things in the Heavens." Heb. 4:23, 24. This is direct evidence that, in the greater and more perfect tabernacle, there are two holy places, even as in the figure, example, or pattern.

4. The apostle actually uses the word *holy* (plural) in speaking of the heavenly sanctuary. The expression, "holiest of all," in Heb. 9:8; 10:19, has been supposed by some to prove that Christ began to minister in the most holy place, at his ascension. But the expression is not "*hagios hagion*," holy of holies, as in chapter 9:3; but is simply "*hagion*," holies. It is the same word that is rendered sanctuary in Heb. 9:2. In each of those three texts, Heb. 9:2; 9:8; 10:19, Macknight renders the word, "holy places." The Douay Bible renders it, "the holies." And thus we learn that the heavenly sanctuary consists of two "holy places."

We have noticed particularly the vessels of the earthly sanctuary, and have cited divine testimony to show that they were patterns of the true in Heaven. This is strikingly confirmed by the fact that in the heavenly sanctuary we find the like vessels:

1. The ark of God's testament, and the cherubim. Rev. 11:19; 1's 30:1.

2. The golden altar of incense. Rev. 8:3; 9:13.
3. The candlestick with the seven lamps. Rev. 4:5; Zech. 4:2.

4. The golden cover. Rev. 8:8. This heavenly sanctuary is called by David, Hahakkuk, and John, "the temple of God in Heaven." Ps. 11:4; Heb. 2:20; Rev. 11:19; "God's holy habitation," Zech. 2:13; Jer. 25:30; Rev. 16:17; "greater and more perfect tabernacle," Heb. 9:11; "the sanctuary and true tabernacle which the Lord pitched, and not man," Heb. 8:2.

THE MINISTRATION AND CLEANSING OF THE EARTHLY SANCTUARY.

We have before shown that the earthly sanctuary consisted of two holy places, and that it was a pattern of the true tabernacle of God in Heaven. We shall now present in a brief manner, the work of ministration in both these holy places, and also the work of cleansing that sanctuary, at the end of that ministration every year, and shall prove that that ministration was the example and shadow of Christ's more excellent ministry in the true tabernacle.

The ministration in the earthly sanctuary was performed by the Levitical order of priesthood. Ex. 28; 29; Lev. 8; 9; Heb. 7. The act preparatory to the commencement of the ministration in the earthly tabernacle, was the anointing of its two holy places and all its sacred vessels. Ex. 40:9; 30:20-29; Lev. 8:10. The entire work of the priests in the two holy places is summed up by the apostle, as follows: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:6, 7. The ministration in the earthly sanctuary is thus presented before us in two grand divisions. First, the daily service in the holy place, which consisted of the regular morning and evening burnt offering, Ex. 29:38-43; Num. 28:3-8, the burning of sweet incense upon the golden altar, when the high priest lighted the lamps every morning and evening, Ex. 30:7, 8, 34-36; 31:11, the special work upon the Lord's Sabbaths, and also upon the annual sabbaths, new moons, and feasts, Num. 28:11-31; 29; Lev. 23, and besides all this, the special work for individuals as they should present their particular offerings during the year. Lev.

1-7. And, second, the yearly work in the most holy place, for the sins of the people, and for the cleansing of the sanctuary. Lev. 16. Thus each of the two holy places had its appropriate work assigned. The glory of the God of Israel was manifested in both apartments. When he entered the tabernacle at the first, his glory filled both the holy places. Ex. 40:34, 35. See also 1 Kings 8:10, 11; 2 Chron. 5:13, 14; 7:1, 2. In the door of the first apartment, the Lord stood and talked with Moses. Ex. 33:9-11. In this place, God promised to meet with the children of Israel, and to sanctify the tabernacle with his glory. Ex. 29:42-44; 30:36. In the holiest, also, God manifested his glory in a special manner. Ex. 25:21, 22; Lev. 16:2.

In the first apartment stood the priests in a continual course of ministration for the people. He that had sinned, brought his victim to the door of this apartment to be offered up for himself. He laid his hand upon the head of the victim, to denote that his sin was transferred to it. Lev. 1:8. Then the victim was

slain on account of that transgression, and his blood, bearing that sin and guilt, was carried into the sanctuary, and sprinkled upon it. Lev. 4. Thus, through the year this ministration went forward; the sins of the people being transferred from themselves to the victims offered in sacrifice, and through the blood of the sacrifices, transferred to the sanctuary itself.

On the tenth day of the seventh month, the ministration was changed from the holy place, where it had been continued through the year, to the most holy place. Lev. 16:2, 20-24. The high priest entered the holiest with the blood of a bullock, as a sin offering for himself. Verses 5, 6, 11-14. He then received of the children of Israel two kids of the goats for a sin offering. Upon these goats he cast lots; one lot for the Lord, and the other for the scape-goat. Verses 5, 7, 8. He next proceeded to offer the goat upon which the Lord's lot fell, as a sin offering for the people.

We shall now show that he offered this blood for two purposes:

1. "To make an atonement for the children of Israel, for all their sins."

2. To cleanse or "make an atonement for the holy sanctuary." Let us read a portion of Lev. 16: "Then shall he kill the goat of the sin offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat into the wilderness." "And this shall be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." Verses 16-22, 28, 30, 33, 34.

We have here read several important facts:

1. On the tenth day of the seventh month the ministration was changed from the holy place to the holiest of all. Verses 2, 20-24.

2. That in the most holy place, blood was offered for the sins of the people to make an atonement for them. Verses 2, 5, 15, 17, 20, 22, 24; Heb. 9:7.

3. That the two holy places of the sanctuary, and also the altar of incense, were on this day cleansed from the sins of the people, which, as we have seen, had been borne into the sanctuary by means of the blood of sin offering. Verses 16, 18-20, 24; Ex. 30:10.

4. That the high priest having by blood removed the sins of the people from the sanctuary, bears them to the door of the tabernacle, Num. 18:1; Ex. 28:38, where the scape-goat stands, and putting both his hands upon the head of the goat, and confessing over him all the iniquities of the children of Israel in all their sins, he puts them upon the head of the goat and sends him away, with all their iniquities, into a land not inhabited. Verses 5, 7-10, 20-22. The sanctuary was thus cleansed from the sins of the people, and those sins were borne by the scape-goat from the sanctuary.

The foregoing presents in our view a general outline of the ministration in the worldly sanctuary. The following scriptures show that that ministration was the example and shadow of Christ's ministry in the tabernacle in Heaven: "Now of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore, it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. 8:1-6; Col. 2:17; Heb. 10:1; 9:11, 12.

The facts stated in these texts are worthy of careful attention.

1. We have a High Priest in the Heavens.

2. This High Priest is a minister of the sanctuary or true tabernacle.

3. As the earthly high priests were ordained to offer sacrifices for sins, so it is of necessity that our High Priest should have something to offer for us in the heavenly sanctuary.

4. When upon earth he was not a priest.

5. The ministry of the priests in that tabernacle, made after the pattern of the true, was the example and shadow of Christ's more excellent ministry in the true tabernacle itself.

6. The entire typical service was a shadow of good things to come.

7. In the greater and more perfect tabernacle, Christ is a minister of these good things thus shadowed forth. With these facts before us, in our next we will consider that more excellent ministry in the temple of God in Heaven.

RH March 15, 1870

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OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

BY HENRY JAMES WHITE.

PUBLISHED SIXTEEN—THE HEAVENLY SANCTUARY.

At the close of the typical services, He of whom Moses in the law and the prophets did write, Jesus of Nazareth, came and laid down his life for us. The death of the Lord Jesus is the dividing point between the two dispensations, as it put an end to the typical services, and was the great foundation of his work as a priest in the heavenly tabernacle. On Jesus was laid the iniquity of us all, and he bore our sins in his own body on the tree. Isa. 53:6; 1 Pet. 2:24; Heb. 9:28. He was raised from the dead for our justification, and ascended into Heaven to become a great High Priest in the presence of God for us. Rom. 4:25; Heb. 9:11, 12, 24.

The ministration in the heavenly sanctuary is performed by the Melchisedec order of priesthood, in the person of our Lord. Ps. 110: Heb. 5-8. We have already proved that the temple of God in Heaven consists of two holy places, as did the earthly tabernacle; and that the ministration in the two holy places of the worldly sanctuary was the example and shadow of Christ's ministry in the true tabernacle. But it is contended by some that Christ ministers only in the most holy place of the heavenly sanctuary. Let us examine this point:

1. The anointing of the most holy place at the commencement of his ministration, may be urged as proof that he ministers only in the second apartment of the heavenly sanctuary. Dan. 9:24. But this objection vanishes at once, if we consider that before the Levitical priesthood began to minister in the earthly sanctuary, that entire building, the holiest as well as the holy place and all the sacred vessels, was anointed. Ex. 40:9-11; 40:28-29; Lev. 8:10; Num. 7:1. And when this anointing was accomplished, that ministration began in the first apartment. Lev. 8-10; Heb. 9:6, 7. And this order, let it be remembered, was "the example and shadow of heavenly things."

2. It has been urged by some that the text, "This Man, after he had offered one sacrifice for sins, forever sat down on the right hand of God," Heb. 10:12, forbids the idea of his ministering in the two holy places. But we answer, so far as the idea of sitting down is concerned, it would be equally proper to represent him as standing on the Father's right hand. Acts 7:56. And if the Saviour is at "the right hand of the power of God" when descending from Heaven, as he testifies respecting himself, Matt. 28:18; Mark 16:7; Luke 22:69, then he certainly can be at the Father's right hand in both the holy places. But we have direct testimony here. Paul says that Christ is a "minister of the sanctuary." Heb. 8:2. That the word, *Agion*, here rendered sanctuary, is plural, no one can deny. It is literally rendered by the Douay Bible, "the holies." As translated by Macknight, Heb. 8:1, 2, reads thus: "Now of the things spoken the chief is, we have such an High Priest as became us, who sat down at the right hand of the throne of

the Majesty in the Heavens, a minister of the holy places, namely, of the true tabernacle, which the Lord pitched and not man." We draw two conclusions from the foregoing: (1) Our Lord can be a minister of the two holy places, and yet be at the Father's right hand. (2) He must minister in both the holy places, or Paul's language that he is a minister of the holies or holy places (plural), is not true. A high priest that should minister simply in the holiest of all, is not a minister of the holy places.

3. But another argument to prove that Christ ministers only in the most holy place, has been urged by some, from the following texts: "The Holy Ghost, this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb. 9:8. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Chap. 10:19. But as has been before remarked, the word rendered "holiest of all," is the same that is rendered "sanctuary" in chap. 8:2, and is not *Agia hegion*, holy of holies, as in chap. 9:8, but is simply *Agion*, holies, plural. The rendering of Macknight, which correctly translates the word in the plural, removes all difficulty. He translates these two texts, as follows: "The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth." "Well then, brethren, having boldness in the entrance of the holy places, by the blood of Jesus." These texts, therefore, do not favor the doctrine that Christ is a minister of only one of the holy places. With a literal rendering of the word, giving it in the plural in our language, just as it was written by Paul, the objection to Christ's ministration in the two holy places of the heavenly sanctuary is entirely removed. The way into the holy places of the heavenly sanctuary was not laid open, while the ministration in the earthly tabernacle continued; but when that ministration was abolished, the way of the heavenly holy places was laid open, and we have boldness to enter by faith, where our High Priest is ministering for us.

It may be proper to add, that the phrase rendered "into the holy place," in Heb. 9:12, 26, and "into the sanctuary," in chap. 13:11, is the same that in chap. 9:24, is literally rendered in the plural, "into the holy places." Macknight renders them all in the plural. Then the heavenly tabernacle, where our Lord Jesus Christ ministers, is composed of holy places, as really as was its pattern or image, the earthly tabernacle; and our great High Priest is a minister of those holy places while at the Father's right hand.

Let us now examine those scriptures which present our Lord's position and ministry in the tabernacle in Heaven. In vision at Patmos, the beloved disciple had a view of the temple of God, the heavenly sanctuary. A door was opened in Heaven. This must be the door of the heavenly tabernacle, for it disclosed to John's view the throne of God, which was in that temple. Rev. 4:1, 2; 16:17; Jer. 17:12. It must be the door of the first apartment, for that of the second apartment (which discloses the ark containing the ten commandments) is not opened until the sounding of the seventh angel. Rev. 11:19. And the view that John was looking into the first apartment of the

heavenly sanctuary, when he saw the Lord Jesus take the book from the hand of Him that sat upon the throne, is strikingly confirmed by what he saw before the throne. He testified "that there were seven lamps of fire burning before the throne, which are the seven spirits of God." Rev. 4:5; Zech. 4:2. He also saw the golden altar of incense before the throne, and witnessed the ministration at that altar with the golden censer. Rev. 8:5. In the earthly tabernacle, which was the pattern of things in the heavens, the golden candlestick with its seven lamps, and the golden altar of incense, were both represented, and by God's express direction, placed in the first apartment. Num. 8:2-4; Heb. 9:2; Lev. 24:2-4; Ex. 40:24-27. The scene of this vision is the first apartment of the heavenly sanctuary. Here it was that John saw the Lord Jesus. Rev. 6:1-8.

Let us read Isaiah's description of this place: "[In the year that king Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet; and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar." Isa. 6:1-6.

That this was a view of the heavenly tabernacle, and not of the temple at Jerusalem, may be proved by comparing John 12:80-41, with Isa. 6:1-10. Words written by Isaiah, while looking into the temple of God, are quoted by John, with the declaration that Isaiah spoke them while beholding Christ's glory. That John and Isaiah both beheld the same place, is evident; both beheld the throne of God, and him that sat upon it; Isa. 6:1; Rev. 4:2; both beheld the living beings with six wings; Isa. 6:2; Rev. 4:6-8; each heard from these beings a like song; Isa. 6:3; Rev. 4:8; and both beheld the golden altar before the throne. Isa. 6:6; Rev. 8:5; 9:13. That John and Isaiah both saw our Lord Jesus Christ, we have already proved. And the scene of their visions was in the first apartment of the heavenly sanctuary, the place of the golden candlestick with its seven lamps, and the golden altar of incense. And in this apartment our High Priest commenced his ministration, like the priests in the temple and shadow of heavenly things. In the shadow, each part of the work was many times repeated; but in the substance, each part is fulfilled once for all. Once for all our sacrifice is slain; Rom.

6:9, 10; Heb. 9:25-28, and once for all our High Priest appears in each of the holy places. Heb. 9:11, 12, 24, 25. Hence our Lord must continue his ministration in the first apartment until the period arrives for his ministration within the second veil, before the ark of God's testament.

The sins of the world were laid upon the Lord Jesus, and he died for these sins according to the Scriptures. The blood of the Lamb of God, which was shed for our transgressions of God's law, is that by which our High Priest enters the heavenly sanctuary, Heb. 9:12, and which, as our advocate, he offers for us in that sanctuary. Heb. 9:12; 1 Pet. 1:2; 1 John 2:1, 2. His great work, which began with the act of bearing the sins of the world at his death, he here carries forward by pleading the cause of penitent sinners, and presenting for them his blood which had been shed as the great sacrifice for the sins of the world. The work in the earthly sanctuary was essentially the same thing. The sins were there laid upon the victim, which was then slain. The blood of that sacrifice, bearing that guilt, was sprinkled in the sanctuary, to make reconciliation for the sinner. And thus in the shadow of heavenly things, we see the guilt of the people transferred to the sanctuary itself. This can be easily understood. And it is a plain fact that its great design was to give an example of heavenly things. As the sin of him who came to God through the offering of blood by the high priest, was, through that blood, transferred to the sanctuary itself, so it is in the substance. He who bore our sins at his death, offers for us his blood in the heavenly sanctuary. But when he comes again he is "without sin;" Heb. 9:26; his great work for the removal of sin is fully completed before he comes again.

OUR FAITH AND HOPE; Or, Reasons Why We Believe as We Do.

BY ELDER JAMES WHITE.

HUNDRED SEVENTEENTH—REMOVAL OF SIN.

We now inquire respecting the removal of the sins of the church, or host, from the sanctuary. We have seen that only 400 of the 2300 years belonged to the earthly sanctuary, and that the remaining 1810 years belonged to the true sanctuary, which Gabriel introduced to Daniel in his explanation in chapter 9; consequently the sanctuary to be cleansed from the sins of the church, or host, at the end of the 2300 years, in the heavenly sanctuary. We have also examined those portions of the Bible that explain how and why the earthly sanctuary was cleansed, and have seen that that cleansing was accomplished, not by fire, but by blood. We have seen that that work was ordained for the express purpose of shadowing forth the work in the heavenly sanctuary. And we have also seen that the sins of those who come to God through our great High Priest are communicated to the sanctuary, as was the case in the type. But we are not left without direct testimony on this important point. The apostle Paul states the fact of the cleansing of the earthly and the heavenly sanctuaries, and plainly affirms that the latter must be cleansed for the same reason that the former had been. He speaks as follows: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. 9: 22-24. Two important facts are stated in this portion of Scripture:

1. The earthly sanctuary was cleansed by blood.
2. The heavenly sanctuary must be cleansed by better sacrifices, that is, by the blood of Christ. It is plain, then, that the idea of cleansing the sanctuary by fire has no support in the Bible.

These words, as rendered by Macknight, are very clear: "And almost all things, according to the law, are cleansed with blood, and without the shedding of blood, there is no remission. There was a necessity, therefore, that the representations indeed of the holy places in the heavens, should be cleansed by these sacrifices; but the heavenly, holy places themselves, by sacrifices better than these. Therefore, Christ hath not entered into the holy places made with hands; the images of the true holy places; but into Heaven itself, now to appear before the face of God on our account." Heb. 9: 22-24. Then the fact of the cleansing of the heavenly sanctuary is plainly taught by the apostle Paul in his commentary on the typical system. And this great truth, plainly stated, is worthy of lasting remembrance.

By many, the idea of the cleansing of the heavenly sanctuary will be treated with scorn, "because," say they, "there is nothing in Heaven to be cleansed."

Such overlook the fact that the holy of holies, where God manifested his glory, and which no one but the high priest could enter, was, according to the law, to be cleansed, because of the sins of the people were borne into it by the blood of sin-offering. Lev. 16. And they overlook the fact that Paul plainly testifies that the heavenly sanctuary must be cleansed for the same reason. Heb. 9: 23, 24. See also Col. 1: 20. It was unlawful in this sense only: the sins of men had been borne into it through the blood of sin-offering, and they must be removed. This fact can be grasped by every mind.

The work of cleansing the sanctuary changes the ministration from the holy place to the holiest of all. Lev. 16; Heb. 9: 6, 7; Rev. 11: 19. As the ministration in the holy place of the temple in Heaven began immediately after the end of the typical system, at the close of the sixty-nine and a half weeks, Dan. 9: 27, so the ministration in the holiest of all, in the heavenly sanctuary, begins with the termination of the 2300 days. Then our High Priest enters the holiest to cleanse the sanctuary. The termination of this great period marks the commencement of the ministration of the Lord Jesus in the holiest of all. This work, as presented in the type, we have already seen was for the two-fold purpose, of the forgiveness of iniquity, and the cleansing of the sanctuary. And this great work our Lord accomplishes with his own blood; whether by the actual presentation of it, or by virtue of its merits, we need not stop to inquire.

No one can fail to see that the cleansing of the sanctuary is an event of infinite importance. This accomplishes the great work of the Messiah in the tabernacle in Heaven, and renders it complete. The work of cleansing the sanctuary is succeeded by the act of placing the sins thus removed, upon the head of the scape-goat, to be borne away forever from the sanctuary. The work of our High Priest for the sins of the world, will then be completed, and he be ready to appear "without sin unto salvation." The act of placing the sins upon the head of the scape-goat, in the type, has already been noticed. Lev. 16: 6, 7-10, 20-22.

The next event of that day, after the sanctuary was cleansed, was the putting of all the iniquities and transgressions of the children of Israel upon the scape-goat, and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first advent. From this opinion I must differ, because,

1. That goat was not sent away till after the high priest had made an end of cleansing the sanctuary. Lev. 16: 20, 21. Hence that event cannot meet its antitype till after the end of the 2300 days.

2. It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, he also must be sent away from his people to a land not inhabited, but not to the grave; for the goat was sent away alive; nor into Heaven, for that is not an uninhabited land.

3. The goat received and retained all the iniquities of Israel; but when Christ appears the second time, he will be "without sin."

4. The goat received the iniquities from the hands of the priest, and he sent it away. As Christ is the priest, the goat must be something else besides himself which he can send away.

5. This was one of two goats, chosen for that day, of which one was the Lord's, and was offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest, after he had cleansed the sanctuary from them, and bear them into a land not inhabited, leaving the sanctuary, priest, and people, behind, and free from their iniquities. Lev. 16: 7-10, 22.

6. The Hebrew name of the scape-goat, as will be seen from the margin of verse 8, is Azazel. On this verse Wm. Jones, in his Comp. Com., has the following remarks:

"Scape-goat. See different opinion in Bechart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the Devil; and so Beza and others. The Syriac has Azazel, the angel (strong one) who revolted."

7. At the appearing of Christ, as taught in Rev. 20, Satan is to be bound and cast into the bottomless pit, which not and place are significantly symbolized by the ancient high priest's sending the scape-goat into a separate and uninhabited wilderness.

8. Thus we have the Scripture, the definition of the name in two ancient languages, both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as the type of Satan.

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited," Lev. 16: 22, and John said, "Behold the Lamb of God, that taketh [margin, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat.

1. They are imparted to the victim.
2. The priest bore them in his blood to the sanctuary.

3. After cleansing it from them, on the tenth day of the seventh month, he bore them to the scape-goat.

4. The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled, the author of sins will have received them back again (but the nakedly will bear their own sins), and his head will have been bruised by the seed of the woman; "the strong man armed" will have been bound by a stronger than he, and his house (the grave) spoiled of its goods, the saints. Matt. 12: 28; Luke 11: 21, 22.

The great work of the atonement is now complete, and the work of our Lord, as priest, accomplished. The sins of those who have obtained pardon through the great sin-offering, are, at the close of our Lord's

work in the holy places, blotted out, Acts 3: 19, and being then transferred to the scape-goat, are borne away from the sanctuary and host forever, and rest upon the head of their author, the devil. The Azazel, or antitypical scape-goat, will then have received the sins of those who have been pardoned in the sanctuary, and in the lake of fire will suffer for the sins which he has instigated. God's people, the host, will then be free forever from their iniquity. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 22: 11, 12. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8.

RH April 5, 1870

JW

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

BY OLIVER JARVIS WHITE.

NUMBER EIGHTEEN—OUR DISAPPOINTMENT.

Why were those disappointed who looked for the second appearing of Christ in the year 1844? This important question, we believe, can be answered in the most satisfactory manner.

Our disappointment did not arise from mistaking the manner and object of the second advent; for no truth is more distinctly stated in the sacred Scriptures than the personal and visible second appearing of Jesus Christ to raise the righteous dead, change to immortality the living righteous, and to destroy the unbelieving world.

Nor did our disappointment arise from misapplying the prophetic symbols of Daniel and John. A careful review of the subject confirms us that the application of these symbols made by the Adventists of 1840-44 was correct.

Nor did our disappointment arise from a misapplication of the prophetic periods. The year-day theory is well sustained. The argument by which the original date of the seventy weeks of the ninth chapter of Daniel is sustained, is invulnerable. And Adventists correctly held that the seventy weeks were a part of the 2300 days. These two points relative to the seventy weeks being correct, we had sufficient reasons for believing that the 2300 days would terminate in the year 1844.

Neither did our disappointment arise from believing that at the end of the 2300 days the work of cleansing the sanctuary would take place. For it is plainly stated, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. But when we said that this earth, or a part of this earth, was the sanctuary, and that Christ must descend from Heaven at the end of the 2300 days, to purify the earth by fire, we looked for that which the Bible did not warrant us to expect. Here was the cause of our disappointment. For we have seen that there is no scriptural authority to support the view that any part of the earth is the sanctuary, or that the burning of the earth, and the melting of the elements, 2 Pet. 3, is the cleansing of the sanctuary. By a multitude of witnesses, we have proved that the tabernacle of God in Heaven is the sanctuary to be cleansed, and that its cleansing is a work performed in that sanctuary, with blood, and not with fire. Our disappointment, then, arose from a misunderstanding of the work to transpire at the end of the days.

William Miller and his associates were correct on three of the four fundamental points of the Advent faith. On one they were mistaken. Their views were correct relative to the literal and personal second advent, the application of the prophetic symbols, and their exposition of the great periods of Daniel and John. But they did not understand the event to occur at the termination of the 2300 prophetic days. And their mistake on this one point does not affect the great second advent question, as most men suppose that it does. This one point scripturally corrected,

the Second Advent faith stands on as firm a basis, to say the least, as before the disappointment. We therefore see no reason for denouncing that truly great and good man, Wm. Miller, as a false prophet, and the Advent faith as a failure, simply because he was mistaken on one point in four, and when that one mistake was of such a nature as to be scripturally corrected without in the least changing or weakening any other point. And here we would remark that other great men have made mistakes as well as Wm. Miller. The learned Prof. Bush, in a letter to Wm. Miller, said:

"Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the chronology of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they should be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt

to do this. On this point, I have myself no charges to bring against you. Nay, I am even ready to go so far as to say, that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or, in fact, to be very wide of the truth. In taking a day as the prophetic term for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John, do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines. Your error, as I apprehend, lies in another direction than your chronology."

Here Prof. Bush speaks frankly and truthfully, and his words of wisdom sustain the Adventists in the most objectionable feature of their faith. But what was the event for which he looked to mark the termination of the 2300 days? Let the following extract from the same letter to Wm. Miller answer:

"While I have no question that well-informed students of prophecy will admit that your calculation of times, with the above exception, is not materially erroneous, they will still, I believe, maintain that you have entirely mistaken the nature of the events which are to occur when those periods have expired. This is the head and front of your expository offending. You have assumed that the close of the 2300 days of Daniel, for instance, is also the close of the period of human probation—that it is the epoch of the visible and personal second coming of Christ—of the resurrection of the righteous dead—and of the dissolution of the present mundane system. All this I affirm to be gratuitously and groundlessly asserted. Admitting, as I readily do, that we have arrived at a momentous era of the world, and that the expiration of these periods is to introduce, by *gradual steps*, a new order

of things, intellectual, political, and moral, I still persistently deny that the Scriptures, soundly interpreted, warrant the expectation of any such sudden and miraculous disruption of the existing order of things, as yourself, and those usually termed Adventists, are in the habit of teaching.

"The great event before the world is not its physical conflagration, but its moral regeneration; and for one, I am happy to think that by your own limitation, the question is so soon to be put to the test of indisputable fact. The 23d of March—if that is the time—will soon be upon us, and the truth or falsehood of one part, at least, of your scheme will then be decided. But even if years or centuries were yet to intervene, I should still be strong in my ground position, that you had mistaken the nature of the event."

"Although there is doubtless a sense in which Christ may be said to come, in connection with the passing away of the fourth empire, and of the Ottoman power, and his kingdom to be illustriously established, yet that will be found to be a spiritual coming in the power of his gospel, in the ample outpouring of his Spirit, and the glorious administration of his providence. This is the common and prevailing belief of Christendom, and I have no doubt the true one."

Evidently, Mr. Bush looked for the conversion of the world as the event to mark the termination of the 2300 days. Both Mr. Miller and Mr. Bush were right on the time question, and both were mistaken in the event to occur at the close of the great periods. Mr. Miller held that the world would be regenerated by fire, and Mr. Bush by the gospel, at the end of the 2300 days. Mr. Bush would put Mr. Miller's views to the severe test of a few weeks only, while the conversion-of-the-world theory of Mr. Bush has had the terrible test of the last twenty-six years of apostasy, spiritual darkness, and crime. This period has been noted by departures from the faith of the gospel, and apostasies from the Christian religion, as no other period has been marked in the history of the Christian church.

Infidelity in various forms, especially in the name of Spiritualism, has spread over the Christian world with fearful rapidity, while the dark record of crime has been blackening since Prof. Bush addressed his letter to Wm. Miller. If this be the commencement of the temporal millennium, may the Lord save us from the delusion.

Both these great men mistake the event to terminate the 2300 days. Why should Mr. Miller be condemned for his mistake, and Mr. Bush be excused for his unscriptural conclusion? Both rest in the grave, while we have opportunity to scripturally correct their errors by the light of the heavenly sanctuary.

"Unto two thousand and three hundred days, thou shalt the sanctuary be cleansed."

In the providence of God, in the seventh-month movement of 1844, the attention of the people was turned to the types of the law of Moses. The argument which had been given, that as the vernal types,

namely, the paschal lamb, and the meat-offering, were fulfilled in their order and time in the crucifixion, the resurrection of Christ, and the descent of the Holy Spirit on the day of pentecost, so would the autumnal types be fulfilled as to time, in the events connected with the second advent, seemed to be conclusive and satisfactory. The position taken was, that as the high priest came out of the typical sanctuary on the tenth day of the seventh month and blessed the people, so Christ, our great High Priest, would, on that day, come out of Heaven to bless his waiting people.

But it should be borne in mind that at that time these types which point to the work in the heavenly sanctuary, were not understood. In fact, no one had any definite idea of the tabernacle of God in Heaven. We now see that the two holies of the typical sanctuary, made by the direction of the Lord to Moses, with their two distinct ministrations—the daily and the yearly services—were, in the language of Paul to the Hebrews, "patterns of things in the heavens," figures of the true." Chap. 9. He also says of the work of the Jewish priests, in chapter 8: "Who serve unto the example and shadow of heavenly things." His words mean simply this: In Heaven there is a sanctuary where Christ ministers, and that sanctuary has two holies, and two distinct ministrations, as truly as the earthly sanctuary had. If his words do not mean this, they have no meaning at all.

How natural, then, the conclusion, that as the Jewish priests ministered daily in connection with the holy place of the sanctuary, and on the tenth day of the seventh month, at the close of their yearly round of service, the high priest entered the most holy place to make atonement for the cleansing of the sanctuary, so Christ ministered in connection with the holy place of the heavenly sanctuary from the time of his ascension to the ending of the 2300 days of Dan. 8, in 1844, when, on the tenth day of the seventh month of that year, he entered the most holy place of the heavenly tabernacle, to make a special atonement for the blotting out of the sins of his people, or, which is the same thing, for the cleansing of the sanctuary.

The typical sanctuary was cleansed from the sins of the people with the offering of blood. The nature of the cleansing of the heavenly sanctuary may be learned from the type. By virtue of his own blood, Christ entered the most holy to make a special atonement for the cleansing of the heavenly tabernacle.

With this view of the heavenly sanctuary before the reader, he can see the defect in the seventh-month theory. It now appears evident that the conclusion that Christ would come out of Heaven on that day is not justified by the premises in the case. But if Christ's ministry in the heavenly sanctuary was to last but one year, on the last day of which he would make an atonement for the cleansing of the heavenly tabernacle, according to the type, then the conclusion that he would on that day come out and bless his waiting people, would be irresistible.

But let it be remembered that "the law having a shadow of good things to come" was "not the very image of the things." In the shadow, the round of

service, first in the holy place for the entire year, save one day, and second, in the most holy place on the last day of that year, was repeated each successive year. But not so in the ministry of Christ. He entered the holy place of the heavenly sanctuary at his ascension once for all. There he ministered till the time for the cleansing of the sanctuary at the close of the 2300 days in the autumn of 1844. To accomplish this work, he then entered the most holy place once for all. Christ suffered upon the cross—not often—but once for all. He entered upon his work in the holy place once for all. And he cleanses the heavenly sanctuary from the sins of his people once for all. His ministry in the holy, from his ascension in the spring of A. D. 31 to the autumn of 1844, was eighteen hundred and thirteen years and six months. The period of his ministry in the most holy can no more be defined before its close, than the time of his ministry in the holy could be defined before it terminated. Therefore, however much the tenth-day atonement for the cleansing of the typical sanctuary proved that our great High Priest would enter the most holy of the heavenly tabernacle on the tenth day of the seventh month, it proved nothing to the point that he would on that day come out of the most holy place.

Could we then have understood the subject of the heavenly sanctuary, our disappointment would have been avoided. Our evidence did not prove that our High Priest would descend from the holy place of the heavenly sanctuary in flaming fire to burn the earth, at the end of the 2300 days; but, so far from this, it did prove that he must at that time enter within the second veil, to minister for us before the ark of God's testament, and to cleanse the sanctuary. Dan. 8:14; Heb. 9:23, 24. Such has been the position of our High Priest since the end of the days, and this is the reason that we did not behold our King in 1844. He had then ministered in only one of the holy places, and the termination of the 2300 days marked the commencement of his ministration in the other.

When John, who saw the door of the first apartment of the heavenly tabernacle opened, Rev. 4:1-5, at the commencement of Christ's ministry, was carried in vision down the stream of time to "the days of the voice of the seventh angel," he saw the most holy place of God's temple opened. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:10. Here, by the ark of God's testament, is where our High Priest ministers, since the close of the 2300 days. To this open door in the heavenly sanctuary, Rev. 3:7, 8; Isa. 22:22-25, we invite those to come for pardon and salvation, who have not sinned away the day of grace. Our High Priest stands by the Mercy-Seat (which is simply the top of the ark), and here he offers his blood, not merely for the cleansing of the sanctuary, but also for the pardon of iniquity and transgression. But while we call men to this open door,

and point them to the blood of Christ, offered for us at the mercy-seat, we would remind them of the Law of God beneath that mercy-seat, which made the death of God's beloved Son necessary in order that guilty man might be pardoned. The ark contains God's commandments, and he that would receive the blessing of God, at the hand of our High Priest, must keep the commandments contained in the ark before which he ministers.

OUR FAITH AND HOPE,

Or, Reasons Why We Believe as We Do.

NUMBER TWENTY—THE THREE MESSAGES.

BY ELDER JAMES WHITE.

Whoever will read attentively the proclamations embraced in the fourteenth chapter of Revelation, cannot fail to notice their vast importance. At whatever period in the history of the church these proclamations are made, from their very nature they must constitute the great theme of interest for that generation. Whenever the angels of this chapter are commissioned by God to announce to the nations of the earth that the hour of his Judgment is come, or to proclaim the fall of Babylon, or to utter against the worshippers of the beast the most dreadful threatening which the Bible contains, no man can disregard their work, or treat their warnings as non-essential, except at the peril of his soul. If it were merely possible that these warnings were addressed to ourselves, it would become us to examine this subject with serious attention. But if this point can be proved by decisive testimony, it is certain that we cannot too carefully attend to the warnings here uttered.

THE FIRST MESSAGE.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

This is called the first message because it is the first of the series. See verse 9. John calls it "another angel," from the fact that he had previously seen an angel flying in the midst of heaven. See chap. 8: 12.

This proclamation is one of pre-eminent importance. It is not a mere local judgment, but one that concerns all the inhabitants of the earth. Hence it has reference to the final Judgment scene. It is the same gospel that Paul preached that is here styled the "everlasting gospel." But the great truth uttered by this angel would not have been a truth if uttered by Paul; for he lived at the commencement of the gospel dispensation, and this proclamation relates to its closing scenes. It seems to be the same as "this gospel of the kingdom," that our Lord presents in Matt. 24: 14, as the sign of the end of this dispensation, and which was to be preached in all the world for a witness unto all nations before the end should come.

The truth on this point is well expressed in the following language of the late Mr. Bliss, editor of the *Advent Herald*, Dec. 14, 1850:

"As an indication of the approach of the end, there was, however, to be seen another angel flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Rev. 14: 6. The burden of this angel was to be the same gospel which had been before proclaimed; but connected with it was the additional motive of the proximity of the kingdom, 'saying with a loud voice, Fear God, and give glory to him, for the hour of his Judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters.'"

ment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." Verse 7. No mere preaching of the gospel without announcing its proximity could fulfill this message."

In harmony with this testimony from the editor of the *Herald*, I will here give another from a tract on prophecy, published by J. V. Himes about the same time, which also speaks of the character of the message and the time of its application. The title of the tract is "Our Specific Work:"

"The proclamation of an everlasting gospel, 'The hour of his Judgment is come,' Rev. 14: 6, 7, is the leading Advent proclamation."

"The facts summed up are these: John, looking into the distant future, gazing upon the theater of the final conflict, sees a messenger, a minister of an everlasting gospel, fly through mid-heaven, with a special, elevated, joyous, public, proclamation, requiring haste and extraordinary energy in its delivery. The proclamation contains a fact, and a command founded upon that fact. 1. The fact: 'The hour of his Judgment is come.' 2. The command: 'Fear God,' &c. These are the elements of this special commission. The work of this symbol agent is thus clearly defined; no terms more specific."

"Does this messenger symbolize a class of teachers? Such has been the general understanding of expositors. Mr. Wesley and Dr. Benson so interpret the passage. On this point there is great unanimity. It is plain from the fact that it is said to preach. That class of people is modern. Mr. Wesley and Dr. Benson make this messenger symbolize the Protestant reformers in the days of Luther. With their view agree a mass of expositors. This commission, however, cannot be Luther's."

"That body must exist somewhere, and, in its character and in the nature of its work, it must agree with the symbol messenger. They must agree as face to face in a mirror. Can such a body be found? The proclamation above stated has been heard. The world can bear testimony to this. The cry, 'The hour of his Judgment is come,' sounded through all Christendom. The multitudes heard, and scoffed, or trembled. By what body of believers was this proclamation made? Not by those who taught that that Judgment was a thousand years in the future. No church which holds to the doctrine of a spiritual reign can be that body, as the elements of their proclamation fully contradict those elements above stated. Such a body now existing can alone be found among those who constitute the Advent believers in Europe and America."

In proof that this message has not been fulfilled in the history of the church in ages past, I offer the following reasons:

1. No proclamation of the hour of God's Judgment come, has ever been made in any past age.
2. If such a proclamation had been made many centuries in the past, as some contend, it would have been a false one.
3. The prophecies on which such a proclamation to men in a state of probation must be based, were closed up and sealed to the time of the end.
4. The Scriptures plainly locate the message of warning respecting the Judgment in a brief space immediately preceding the advent of our Lord; thus

directly contradicting the view that locates these messages in past ages.

We now offer proof in support of the foregoing propositions. If they are sustained, they establish the fact that the present generation is that one to which the angels' messages are addressed. We earnestly invite all who wish the truth, to weigh this part of the argument with especial care.

1. Has the proclamation of the hour of God's Judgment come, been made in any past age? If such a proclamation has never been made in past centuries, there is an end to controversy on this part of the subject. No persons have ever been able to show any such proclamation in the past. The apostles did not make such a proclamation. On the contrary, they plainly inform us that the day of the Lord was not then at hand. Martin Luther did not make this proclamation; for he thought the Judgment about three hundred years in the future. And finally, the history of the church presents no such proclamation in the past. Had the first angel preached to every nation, and kindred, and tongue, and people, that the hour of God's Judgment had come, the publicity of such a proclamation would be a sufficient guaranty that the history of the world would contain some record of the fact. Its total silence respecting such a proclamation is ample proof that it never was made, and should put to silence those who make such an affirmation.

2. We are on firm ground, also, when we say that had such a proclamation been made to the world in past ages, it would have been a false proclamation. Four reasons sustain this statement: (1) There is no part of the Bible on which such a message, centuries in the past, could have been based. Hence had such a proclamation been made, it would have been without scriptural foundation, and consequently not from Heaven. (2) It would have been in direct opposition to those scriptures which locate the Judgment, and the warning respecting its approach, in the period of the last generation. The scriptures which sustain these two reasons we shall presently cite. (3) The history of the world amply evinces that the hour of God's Judgment had not come ages in the past. (4) Nor would it be true of past ages, if limited to Babylon. For Rev. 18: 6-10, clearly shows that the hour of Babylon's Judgment is yet in the future. It is certain, therefore, that the angel with the proclamation respecting the hour of God's Judgment, has not given it at a time when it would be not only destitute of scriptural support, but would absolutely contradict their plain testimony.

RH Apr 26, 1870

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OUR FAITH AND HOPE,

Or, Reasons Why We Believe as We Do.

NUMBER TWENTY-ONE—THE THREE MESSAGES.

BY ELDER JAMES WHITE.

3. The prophecies which give us the time of the Judgment, and which present the succession of events leading down to that great crisis, were closed up and sealed till the time of the end. We refer particularly to the prophecies of Daniel. See chap. 8: 17, 26; 12: 4, 9. Hence it is evident that God reserves the warning to that generation which alone needs it. Noah's warning respecting the flood, was alone applicable to those who should witness it; thus also the warning respecting the Judgment near is alone applicable to that generation which lives in the last days.

4. The Bible locates this message in the period which immediately precedes the second advent, and plainly warns us against the proclamation of the Judgment at hand prior to that time. Here we join issue with our opponents. Instead of finding that the apostles gave this proclamation, as some teach, we shall find indubitable evidence that they located this warning far in the future, and that they admonished the church to heed none that should precede a given time. If we recur to the book of Acts, we shall find Paul preaching before Felix, of the Judgment to come; and before the Athenians, that God had appointed a day in which he would judge the world in righteousness by Jesus Christ. Acts 24: 26; 17: 31. But that book nowhere intimates that Christ was immediately coming to Judgment. Peter points his hearers to the future, saying, that the heavens which had then received Christ, must retain him until the times of restitution. Acts 3: 21.

The first epistle to the Thessalonians may seem to teach that the apostles expected the coming of Christ in their day. Indeed, it is evident that such an idea was received from it by the Thessalonian church. Hence it was, that in his second epistle to them, Paul found it necessary to speak explicitly on the point. He tells them that the coming of Christ could not take place until the great apostasy; and as the result of that apostasy, that the Man of Sin should be revealed, showing himself that he is God, and exalting himself above all that is called God, or that is worshiped. That this mystery of iniquity is the great Romish apostasy, none but a Papist will deny.

Paul reminds the Thessalonians that he had told them of these things when he was yet with them. And where could Paul have learned this fact, which he had thus stated to them? He was accustomed to reason from the Scriptures, and not to deal merely in assertions. Hence it is very evident that he refers to the prophecy of Daniel, which in its seventh chapter has given the successive events which intervened between its time and the Judgment. In this series of events it has with wonderful precision described the power to which Paul has referred as the Man of Sin. No Protestant will deny the identity of Daniel's little horn and Paul's Man of Sin. And as Daniel has brought it into a series of events which ends with the Judgment and the setting up of the everlasting kingdom, it was an easy matter for Paul to tell where, in

this series of events, he stood, and whether the Judgment was its next event or not. The apostle, therefore, plainly tells them that that day was not at hand. For the Man of Sin, the little horn, must arise and perform his predicted work, and when that should be accomplished, the coming of Christ should transpire, to consume "that Wicked with its brightness."

Now when was the little horn to arise? Daniel was told that it should arise after the ten horns upon the fourth beast; or, in other words, after the fourth empire should be divided into ten kingdoms, which was accomplished about five hundred years after Christ. The Judgment therefore could not come prior to that time. But how long was this little horn to have power to wear out the saints? Daniel informs us that it should be for "a time and times, and the dividing of time," or 1260 prophetic days. Rev. 12: 6, 14. It follows therefore that the apostle carries the mind forward five hundred years to the development of the Man of Sin, and thence 1260 years for his triumph, before the Judgment could be preached as an event immediately impending. Whoever will carefully read Dan. 7, will get the original of Paul's argument in 2 Thess. 2, and will not fail to see the force of his statement.

The papal supremacy began 538, and ended in 1798 with the overthrow of the Pope's temporal power. The warning of Paul against a false proclamation respecting the Judgment at hand, therefore, expires at the last given date, and not before. For we have then reached the point of time where the last important event in Dan. 7, before the Judgment, has transpired. An angel from Heaven preaching the hour of God's Judgment some many years in the past, would be giving a different gospel from that preached by Paul. Those who locate the angel of Rev. 14: 6, 7, in past ages, virtually place upon his head the anathema of Paul in Gal. 1: 8.

And what is of very deep interest, the point of time at which Paul's warning expires is the commencement of the time of the end—the very point to which the visions of Daniel were closed up and sealed. Compare chapter 11: 33, 35; 7: 25; and the fact that the 1260 years' persecution of the saints terminates with the commencement of the time of the end, will appear obvious. How gloriously does this view of the subject make the truth of God shine out! For the warning of the apostle against a false proclamation of the Judgment at hand, expires at the very point where the seal is taken from those prophecies which show when the Judgment sits. And it is respecting this period, the time of the end, that it is said, Many shall run to and fro, and knowledge [on the very subject which was before concealed] shall be increased.

Then the time of the end is the period in which the Judgment-hour cry, and the subsequent messages are to be given. Dan. 8: 17, 26; 12: 4, 9.

Another important argument on this point is found in what our Lord has said relative to the signs of his second advent. The church were to understand when his coming was at the doors, by the fulfillment of certain tokens. Until these should be seen, they were not authorized to look for the immediate advent of the Lord. But when the signs should begin to appear,

his church might then know that their redemption drew near. Luke 21: 28. It is an interesting fact that Christ has marked the time in which these signs were to begin to appear. Consequently the messages in question could not be delivered prior to that time.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt 24: 29. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13: 24, 25. We think there can be no mistake that in these scriptures our Lord refers to the papal tribulation of Daniel the prophet. The signs of his second coming were to commence "in those days," but "after that tribulation." In other words, the 1260 prophetic days should not be quite over, but their tribulation should be ended, when the sun should be darkened. The sun was darkened in 1780, and the tribulation of those days was then past, but the days did not expire till 1798. Thus we have the signs of our Lord's immedi-

ate advent just opening upon us, as we come down to the time of the end, the period when the vision should be unveiled, and many run to and fro and knowledge respecting the end should be increased.

The extent of this proclamation is worthy of notice. An English writer, Mourant Brock, thus remarks: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America about three hundred ministers of the word are thus preaching 'the gospel of the kingdom;' whilst in this country, about seven hundred of the church of England are raising the same cry."

Dr. Joseph Wolff traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen he saw a book which he mentions thus:

"The Arabs of this place have a book called Seera, which treats of the second coming of Christ, and his reign in glory!"

"In Yemen he spent six days with the Rechabites. 'They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jehonadab, the son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Matramawt, who expect, in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.'"—Wolff's Mission to Bokhara.

"In Wietzenberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokans, a large body of Dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people, of whom it is said, 'taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures'—are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the north part among the Moravians. In Norway,

charis and books on the advent have been circulated extensively, and the doctrine received by many. Among the Tartars, in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Telougee people, was a believer in Christ's soon coming. James McGregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and premillennialists; he has also preached it at South Africa, at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are Millenarians; and Joseph Wolff, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindostan, Thibet, in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York city, to all denominations. He declares he has preached among Jews, Turks, Moham-medans, Persians, Hindoos, Chaldeans, Yezeds, Syrians, Sebeans, to Paohas, Shiks, Shabs, the kings of Orghenish and Bokhara, the queen of Greece, etc. And of his extraordinary labors the *Investigator* says: "No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory."—*Voice of the Church*, pp. 312-344.

The *Voice of Truth* for January, 1845, says:

"We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Rev. 14: 14-16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in 1843, or near at hand. Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world."

But those were disappointed who expected the Lord would come in 1843 and in 1844. This fact with many is sufficient for rejecting all the testimony in the case. To them the position that the Advent movement was in fulfillment of prophecy, when at the same time those who took part in the movement were disappointed, is an absurdity. We acknowledge the disappointment,

but cannot acknowledge that this furnishes a just reason for denying the hand of God in that work. It is a fact that God's people have fulfilled prophecy, and at the same time been disappointed in their hopes. This was the case with the disciples and the shouting multitude on the occasion of our Lord's meekly riding into Jerusalem, when they cried, "Hosannah to the Son of David; Blessed is he that cometh in the name of the Lord; Hosannah in the highest." The prophet of God had said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 12, 9. And his words must be fulfilled. That which inspired the shouts of the disciples was the expectation that their Master would then ascend to the throne of David and reign among them. But in this they were disappointed. In a few days their hopes died, as he expired upon the cross.

Did they fulfill prophecy? They certainly did. Were their expectations which moved them to fulfill the prophecy realized? They were utterly disappointed.

Disappointment by no means proves that God has no hand in the guidance of his people. It should lead them to correct their errors, but it should not lead them to cast away their confidence in God. It was because the children of Israel were disappointed in the wilderness that they so often denied divine guidance. They are set forth as an admonition to us, that we should not fall after the same example of unbelief. But it must be apparent to every student of the Scriptures, that the angel who proclaims the hour of God's Judgment, does not give the latest message of mercy. Rev. 14 presents two other and later proclamations, before the close of human probation.

RH Dec 23, 1852

THE SANCTUARY.

BY J. H. ANDREWS.

In presenting this most important subject to the consideration of the people of God, we bespeak the candid and prayerful attention of all who have ears to hear. It is well understood by thousands, that the great disappointment of the Advent believers, arose from the fact that they believed the cleansing of the sanctuary to be the burning of the earth, or some event to transpire at the second Advent of the Lord Jesus; and as they could clearly establish the fact that the 2300 days would terminate in the seventh month 1844, they looked with the full assurance of faith and hope, for the glorious appearing of the Son of God at that time. Painful and grievous was the disappointment; and while the heart of the trusting was bowed with sorrow, numbers were not waiting who openly denied the hand of God in the Advent movement, and made utter shipwreck of their faith.

As the subject of the sanctuary of the Bible involves the most important facts connected with our disappointment, it is worthy of the serious attention of all who wait the consolation of Israel. Let us then examine again with care, the vision of the man greatly beloved, recorded in Daniel viii. We call attention to the symbols presented in this chapter. The first thing presented to the eye of the prophet, was the

VIEW OF THE RAM.

"Then I lifted up mine eyes, and saw, and behold, there stood before the river, a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver him out of his hand; but he did according to his will, and became great." Verses 3, 4.

VIEW OF THE GOAT.

"And as I was considering, behold an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great; and when he was strong,

the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verses 5-8.

VIEW OF THE LITTLE HORN.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." Verses 9-12.

VIEW OF THE SANCTUARY AND 2300 DAYS.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days; then shall the sanctuary be cleansed." Verses 13, 14.

GABRIEL COMMANDED TO EXPLAIN THIS VISION.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then behold there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand O son of man; for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." Verses 15-19.

SYMBOL OF THE RAM EXPLAINED.

"The ram which thou sawest, having two horns, are the kings of Media and Persia." Verse 20.

Then the meaning of the first symbol cannot be misunderstood. By it, the Medo-Persian empire was presented to the eye of the prophet. Its two horns denoting the union of those two powers in one government. This vision, therefore, does not begin with the empire of Babylon; as do the visions of the second and seventh chapters, but it commences with the empire of the Medes and Persians at the height of its power, prevailing westward, northward and southward, so that no power could stand before it. The explanation of the next symbol will show what power overthrew the Persian empire and succeeded to its place.

SYMBOL OF THE GOAT EXPLAINED.

"And the rough goat is the king of Grecia; and the great horn that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21, 22.

The explanation of this symbol is also definite and certain. The power that should overthrow the Medes and Persians, and in their stead, bear rule over the earth, is the empire of the Greeks. Greece succeeded Persia in the dominion of the world B. C. 331.

THE GREAT HORN is here explained to be the first king of Greece; it was Alexander the great.

THE FOUR HORNS that arose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death. The same was represented by the four heads and four wings of the leopard. Dan. vii, 6. It is predicted without the use of symbols in Dan. ii, 3, 4. These four kingdoms were Macedonia, Thrace, Syria and Egypt. They originated B. C. 312.

SYMBOL OF THE LITTLE HORN EXPLAINED.

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand."—Verses 23-25.

To avoid the application of this prophecy to the Roman power, Pagan and Papal, the Papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who could not resist the mandates of Rome. See notes of the Dowry [Romish] Bible on Dan. vii; viii; xi. This application is made by the Papists, to save their church from any share in the fulfillment of the prophecy; and in this, they have been followed by the mass of opposers to the Advent faith. The following facts show that

THE LITTLE HORN WAS NOT ANTIOCHUS.

1. The four kingdoms into which the dominion of Alexander was divided, are symbolized by the four horns of the goat. Now this Antiochus was but one of the twenty-five kings that constituted the Syrian horn. How, then, could he, at the same time, be another remarkable horn?

2. The rain, according to this vision, became great; the goat waxed very great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison:

Great.	Very Great.	Exceeding Great.
Persia.	GREECE.	ANTIOCHUS.

How easy and natural is the following:

Great.	Very Great.	Exceeding Great.
Persia.	GREECE.	ROME.

3. The Medo-Persian empire is simply called great. Verse 4. The Bible informs us that it extended "from India even unto Ethiopia, over an hundred seven and twenty provinces." Esther i, 1. This was succeeded by the Grecian power, which is called VERY GREAT. Verse 8. Then comes the power in question which is called EXCEEDING GREAT. Verse 9. Was Antiochus exceeding

great when compared with Alexander, the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer!

"Finding his resources exhausted, he resolved to go into Persia, to levy tributes and collect large sums which he had agreed to pay to the Romans."

Surely we need not question which was exceeding great, the Roman power which exacted the tribute, or Antiochus who was compelled to pay it.

4. The power in question was "little" at first, but it waxed or grew "exceeding great toward the south, and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were, of course, towards the east and south; but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, "He did not enlarge it."

5. Out of many reasons that might be added to the above we name but one. This power was to stand up against the Prince of princes. Verse 25. The Prince of princes is Jesus Christ. Rev. i, 5; xvii, 14; xix, 10. But Antiochus died 164 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy. The following facts demonstrate that

ROME IS THE POWER IN QUESTION.

1. This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy, till somehow connected with the people of God. Rome had been in existence many years before it was noticed in prophecy; and Rome had made Macedonia, one of the four horns of the Grecian goat, a part of itself B. C. 168, about ten years before its first connection with the people of God. See 1 Mac. viii. So that Rome could be truly be said to be "out of one of them," as the *ten horns* of the fourth beast in the seventh chapter, could be said to come out of that beast, when they were ten kingdoms set up by the conquerors of Rome.

2. It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. [Palestine. Pa. cvi, 24; Zach. vii, 14.] This was true of Rome in every particular. Witness its conquests in Africa and Asia, and its overthrow of the place and nation of the Jews. John xi, 48.

3. It was to cast down of the host and of the stars. This is predicted respecting the dragon.—Rev. xii, 3, 4. All admit that the dragon was Rome. Who can fail to see their identity?

4. Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. Moses used similar language, when as all agree, he predicted the Roman power. Deut. xxi, 40, 50.

5. Rome did destroy wonderfully. Witness its overthrow of all opposing powers.

6. Rome has destroyed more of "the mighty and the holy people," than all other persecuting powers combined. From fifty to one hundred millions of the church have been slain by it.

7. Rome did stand up against the Prince of princes. The Roman power united Jesus Christ to the cross. Acts iv, 26, 27; Matt. xxvii, 2; Rev. xii, 4.

8. This power is to "be broken without hand." How clear the reference to the stone "cut out without hand" that smote the image. Dan. ii, 34. Its destruction then does not take place until the final overthrow of earthly power. These facts are conclusive proof that Rome is the subject of this prophecy. For an extended notice, see Advent Library, No. 33.

THE FIELD OF VISION, then, is the empire of Persia, Greece and Rome.

That part of the vision that now engages our attention is the time—the reckoning of the 2300 days.

THE 2300 DAYS NOT EXPLAINED IN DAN. VIII.

Gabriel did explain to Daniel what was meant by the symbols of the beasts and of the horns, but did not in this vision explain to him the 2300 days and the sanctuary. Hence, Daniel tells us at the end of the chapter that he "was astonished at the vision, but none understood it." But there are several facts that will give us some light on this matter.

1. It is a fact that 2300 literal days [not quite seven years] would not cover the duration of a single power in this prophecy, much less extend over them all. Therefore, the days must be symbols, even as the beast and horns are shown to be symbols.

2. It is a fact, that a symbolic or prophetic day is one year. Eze. iv, 6, 10; Num. xiv, 34. Hence, the period is 2300 years.

3. It must begin with "the vision," consequently it commences in the height of the Medo-Persian power.

But the angel has not yet explained the "manner of time," or given its date to the prophet. If Gabriel never did explain this subject to Daniel, he is a fallen angel; for he was commanded in plain terms thus to do. Dan. viii, 16. But he is not a fallen angel as appears from the fact that some hundred years after this, he was sent by Jehovah to Zacharias and to Mary. Luke i. Gabriel did explain to Daniel at that time more than he could bear, [verse 27,] and at a later period, as we shall now show, he did make Daniel understand and understand the vision.

GABRIEL EXPLAINS IN DAN. IX WHAT HE OMITTED IN DAN. VIII.

As we have seen, the charge had been given to Gabriel to make Daniel understand the vision. Verse 16. But in the last verse of the chapter we learn that "none understood" the vision. This must refer particularly to the 2300 days, and to the sanctuary, as the other parts of the vision had been clearly explained.

But in the first verse of chapter ix he informs us that a thing was revealed to him; "and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the

vision." Hence, it is evident that between chapters viii and ix, he must have obtained the desired understanding of the time. In other words the explanation must be found in chapter ix.

Dan. ix commences with the earnest, importunate prayer of the prophet, from the reading of which it is evident that he had so far misunderstood the vision of chapter viii, that he concluded that the 2300 days of treading under foot the sanctuary would terminate with the 70 years desolation of the city and sanctuary predicted by Jeremiah. Compare verses 1 and 2 with verses 16 and 17. The man Gabriel is now sent to undeceive him, and to complete the explanation of the vision. "While I was speaking in prayer," says Daniel, "even the man Gabriel, whom I had seen in the vision at the beginning, [here he cites us back to chapter viii, 16, 18,] being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."—Verses 21—23. Note these facts:

1. In verse 21, Daniel cites us to the vision of chapter viii.

2. In verse 22, Gabriel states that he had come to give Daniel skill and understanding. This being the object of Gabriel's mission, Daniel, who at the close of chapter viii did not understand the vision, may, ere Gabriel leaves him, fully understand its import.

3. As Daniel testifies at the close of chapter viii that none understood the vision, it is certain that the charge given to Gabriel, "Make this man to understand the vision," still rested upon him. Hence it is that he tells Daniel, "I am now come forth to give thee skill and understanding," and in verse 23, commands him to "understand the matter and to consider the vision." This is undeniable proof that Gabriel's mission in chapter ix, was for the purpose of explaining what he omitted in chapter viii. If any ask further evidence, the fact that Gabriel proceeds to explain the very point in question, most fully meets the request. That he does so this we will now show.

GABRIEL'S EXPLANATION OF THE TIME.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince

that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the oversteeping of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. ix, 24-27.

"DETERMINED" IN VERSE 24, MEANS CUT OFF.

"Seventy weeks are determined," literally 'cut off.' The Hebrewists all admit that the word determined, in our English version, does signify 'cut off.' Not one has disputed it.—*Joshua Litch, Midnight Cry, Vol. IV, No. 25.*

"Thus Chaddic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of 'cutting off' to this verb. Should it be inquired why a tropical sense has been attributed to it, such as 'determining' or 'decreeing,' it may be answered that the reference of the verse (in which it occurs) to Dan. vii, 14, was unobserved. It was therefore supposed that there was no propriety in saying 'seventy weeks are cut off,' when there was no other period of which they could have formed a portion. But as the period of 2300 days is first given, and verses 21 and 23, compared with Dan. viii, 14, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the 'matter' (the commencement of the 2300 days)—the *literal* (or rather, to speak properly, the *only*) signification demanded by the subject matter, is that of 'cut off.'—*Prof. Whiting, Midnight Cry, Vol. IV, No. 17.*

"Seventy weeks have been cut off upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin-offerings, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy." Dan. ix, 24. *Whiting's Translation.*

The facts which are set before us in the above, from Litch and Whiting, should not be forgotten.

1. The word rendered "determined," [verse 24,] literally signifies "cut off."

2. "The vision" which Gabriel came to explain, contained the period of 2300 days; and in the explanation he tells us that "seventy weeks have been cut off" upon Jerusalem and the Jews. This is a demonstration that the seventy weeks are a part of the 2300 days. Hence the commencement of the seventy weeks is the date of the 2300 days. And the fact that the seventy weeks were fulfilled in 490 years, as all admit, is a demonstration that the 2300 days from which this period of 490 days was cut off, is 2300 years.

THE ANGEL'S DATE OF THE SEVENTY WEEKS.

We have seen that the seventy weeks are cut off from the 2300 days. Hence, when the date of the seventy weeks is established, the key to unlock and understand the reckoning of the days is in our hand. The date for the commencement of the weeks is thus given by Gabriel:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times." Dan. ix, 25.

We present the following important testimony from the *Advent Herald*. It is a calm, dispassionate vindication of the *original* dates, which establishes them beyond dispute. It was written in the years 1850 and 1851; and, consequently, cannot be supposed to be given with a desire to prove that the days ended in 1844, as the *Herald* is not willing to admit that fact. Therefore it must be regarded as candid and honorable testimony to important facts. That it demolishes every view which has been put forth to re-adjust the 2300 days, no one, who can appreciate the force of the arguments presented, will fail to perceive. For further testimony, the reader is cited to a very valuable work by S. Bliss, entitled, "*Analysis of Sacred Chronology.*" The *Herald* speaks as follows:

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downwards we have the undisputed Canon of Ptolemy and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses.—The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem.—There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in B. C. 457, and end in A. D. 34.—Commencing in the twentieth, they must commence in before B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the twentieth; we must, therefore, look to the seventh of Artaxerxes. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Advent Herald, March 2, 1850.*

"The Saviour attended but four passovers, at the last of which he was crucified. This could not bring the crucifixion later than A. D. 31, as is recorded by Aurelius Cassiodorus, a respectable Roman Senator, about A. D. 514: 'In the consulate of Tiberius Caesar Aug. V. and Atilius Sejanus, [u. c. 784, A. D. 31,] our Lord Jesus Christ suffered on the eighth of the Calends of April.' In this year, and in this day, says Dr. Hales, agree also the Council of Cæsarea, A. D. 190, or 198, the Alexandrian Chronicle, Maximus Monarchus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kober, Bucher, Patinus, and Potavious."—*Advent Herald*. August 24, 1850.

"There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on wrong principles; and a new date must be assigned for their commencement based on better principles. Now, that the commencement of the reign of Artaxerxes Longimanus was A. C. 404-3, is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have all been wrongly calculated. This no one has done, or ever will venture to do. Consequently the commencement of his reign cannot be removed from that point.

The seventy weeks must date from some decree for the restoration of Jerusalem. Only two events are named in the reign of Artaxerxes for the commencement of those weeks. The one is the decree of the seventh year of his reign, and the other, that of the twentieth. From one of these, those four hundred and ninety years must reckon. As his reign began A. C. 404-3, his seventh year must have been A. C. 458-7; and his twentieth, A. C. 445-4. If the seventy weeks date from the former, they cannot terminate later than A. D. 34; and if from the latter, they cannot have terminated earlier than A. D. 40-7.

In addition to the above, sixty-nine of the seventy were to extend to the Messiah the Prince. It does not read that they are to terminate when he is called the Prince, or that he is to begin to be the Prince when they terminate. They were to extend to the Messiah—the words, the Prince, being added to show who was signified by the Messiah. Sixty-nine weeks of years are four hundred and eighty-three years. Beginning those with the seventh of Artaxerxes, they extend to A. D. 20-7; dating from the twentieth, they terminate in A. D. 30-40. Was there anything in either of those years which would make the words, 'unto the Messiah the Prince,' appropriate? When Jesus was baptized of John in Jordan, a voice was heard from heaven, acknowledging the Saviour as the Son of God, in whom the Father was well pleased. Consequently he was 'the Messiah the Prince,' whose coming had been predicted. With that baptism, the Saviour commenced the work of his public ministry—the Messiah the Prince had then come, as it was predicted he should at the end of the sixty-nine weeks. When he was acknowledged as the Son of God—the Messiah—he went into Galilee preaching the gospel of the kingdom of God, and saying, 'The time

is fulfilled.' The time then fulfilled, must have been some predicted period. There was no predicted period which could then terminate but the sixty-nine, or seventy weeks. Did either of those then terminate? We have seen that the former, reckoned from the seventh of Artaxerxes, as it is fixed by astronomical calculations, would end in A. D. 20-7; and A. D. 27 we find is the precise point of time when the Saviour must have been about thirty years of age, when he was baptized of John, and declared the time fulfilled. At the first passover the Saviour attended, which could not have been later than the Spring of his second year, the Jews told him that the temple had then been forty-six years in building; reckoning back forty-six years from A. D. 28, they began A. C. 10, which is the precise year when Herod began the work of rebuilding the temple. From the eclipses which marked the death of Herod, before which the Saviour had been born, his birth could not have been later than A. C. 4, which would make him about thirty at the very time of his baptism of John.—Such a concurrence of chronological, astronomical, and historical testimony, can only be set aside by testimony still more conclusive.

Your argument that he was not called a prince till after his crucifixion is of no weight; for the Jews could not have crucified 'the Prince of life,' as Peter accused them, if he was not the Prince of life till after his crucifixion. Nor is your argument respecting the midst of the week any more to the point. Your criticism has respect only to the English word midst. If you wish to show that it does not mean middle in the present case, you must first show that the Hebrew word *chatsi*, which is here translated midst, from the verb *chatsab*, has no such meaning; and that its verb has not 'a special signification of dividing into two parts, or to halve;' and that it has not 'a general sense of dividing into any number of equal parts,' as Hebrewists tell us it has. Till you show this, you make no progress whatever towards proving that it does not mean 'middle.'—But what was to occur in the midst of the week? The 'sacrifice and oblation' were then to cease.—These Jewish ordinances could only cease actually or virtually. They did not actually cease till A. D. 70. They ceased virtually only at the crucifixion: they then ceased to foreshadow the sacrifice then offered. Was that in the midst of the week? 3½ years from A. D. 27 bring us to the Spring of A. D. 31, where Dr. Hales has demonstrated the crucifixion took place. The week during which the covenant was confirmed, was that in the 'midst' of which the sacrifice and oblation virtually ceased. Consequently it could not extend beyond A. D. 34—the latest time to which seventy weeks from the seventh of Artaxerxes Longimanus could reach."—*Advent Herald*, Feb. 15, 1851.

"Eusebius dates the first half of the Passion Week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including our Lord's personal ministry: 'All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us, at his ascension, which was only forty-three days after the crucifixion. Acts i, 21, 22. And the remaining half of the Passion Week ended with the martyrdom of Stephen, in the seventh, or last year of the week. For it is remarkable, that the year after, A. D. 35, be-

gan a new era in the church, namely, the conversion of Saul, or Paul, the Apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrim had formerly rejected Christ by persecuting his disciples. Acts ix, 1-18. And the remainder of the Acts principally records the circumstances of his mission to the Gentiles, and the churches he founded among them."—Dr. Hales, as quoted in the *Advent Herald*, March 2, 1850.

The foregoing testimony from the *Herald* establishes the following important points:

1. The decree referred to in Dan. ix, from which the 70 weeks are dated, is the decree of the seventh of Artaxerxes, and not that of his twentieth year. Ezra vii. And to this point we do not it duty to append an extract from Prof. Whiting:

"We are informed in Ezra vii, 11, 'Now this is the copy of the letter that king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.' The letter then follows,

written not in Hebrew, but in Chaldaic (or the Eastern Aramaic) the language then used at Babylon. At the 27th verse, the narrative proceeds in Hebrew. We are thus furnished with the original document, by virtue of which Ezra was authorized to 'restore and build Jerusalem;' or, in other words, by which he was clothed with power, not merely to erect walls or houses, but regulate the affairs of his countrymen in general, to 'set magistrates and judges which may judge all the people beyond the river.' He was commissioned to enforce the observance of the laws of his God, and to punish those who transgressed, with death, banishment, confiscation or imprisonment. See verses 23-27. No grant of powers thus ample, can be found in the case of Nehemiah, or in any other instance after the captivity. That the commission given to Ezra authorized him to proceed in rebuilding the walls of Jerusalem, is evident from the fact that in the twentieth year of Artaxerxes, Nehemiah, who was then in the Persian court, received information that 'the remnant who were left of the captivity, then in the province, were in great affliction and reproach; the wall of Jerusalem was broken down, and the gates thereof burned with fire.' See Nehemiah i, 1-3. The fact is, that Ezra and his associates met with continual opposition from the Samaritans, so that during the whole of the seven weeks, or forty-nine years from the time that Ezra went up, to the last act of Nehemiah in obliging the Jews to put away their strange wives, the prediction of the prophet was verified—the street shall be built again, and the wall even in troublous times.' After Nehemiah reached Jerusalem, he examined the city by night. The result of his examination is thus stated, Nehemiah ii, 13, 'And I went out by night, by the gate of the valley, even before the dragon-wall, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.' It is evident that 'the walls and gates' which had been destroyed, were the works of Ezra. The impropriety of referring the language of Nehemiah to the destruction of the city by Nebuchadnezzar will be seen at once, if we recollect that he reduced

it to ruins on the capture of Zedekiah, B. C. 588, one hundred and forty-four years previous to the time when Nehemiah went up to Jerusalem."—*Advent Shield*, No. 1. Article, *Prophetic Chronology*, pages 105-6.

That Ezra understood that power was conferred upon himself, and upon the people of Israel, to rebuild the street of Jerusalem and the wall, is certain from his own testimony recorded in chapter ix, 9.

2. The second point in the evidence which the *Herald* has adduced, is this: the seventh year of Artaxerxes from which the decree is dated, is fixed beyond dispute in B. C. 457.

3. The commencement of Christ's ministry in A. D. 27 is clearly established, being just 69 weeks, or 483 prophetic days from the decree in B. C. 457.

4. The crucifixion in the midst of the week is proved to have occurred in the Spring of A. D. 31, just three and a half years from the commencement of Christ's ministry.

5. And it further demonstrates that the remaining three and a half years of the seventieth week, ended in the Autumn of A. D. 34. Here the seventy weeks, which had been cut off upon the Jews, in which they were "to finish the transgression," close with the Jewish Sanhedrim's act of formally rejecting Christ by persecuting his disciples, and God gives the great Apostle to the Gentiles his commission to them. Acts ix.

These important dates are clearly and unequivocally established by historical, chronological and astronomical testimony. Sixty-nine of the 70 weeks from the decree in B. C. 457, ended in A. D. 27, when our Lord was baptized, and began to preach, saying, "The time is fulfilled." Mark i. Three and a half years from this, brings us to the midst of the week in A. D. 31, where it is demonstrated that our Lord was crucified. Three and a half years from A. D. 31, the period of 70 weeks terminates in the Autumn of A. D. 34. Or to be more definite, the first three and a half years of the seventieth week ended in the first Jewish month [April] in the Spring of A. D. 31. The remaining three and a half years would therefore end in the seventh month, Autumn of A. D. 34.

Here then we stand at the end of the great period which Gabriel, in explaining the 2300 days to Daniel, tells him was cut off upon Jerusalem and the Jews. Its commencement, intermediate dates, and final termination are unequivocally established. It remains then to notice this one grand fact: the first 490 years of the 2300 ended in the seventh month, Autumn of A. D. 34. This period of 490 years being cut off from the 2300, a period 1810 years remains. This period of 1810 years being added to the seventh month, Autumn of A. D. 34, brings us to the seventh month, Autumn of 1844. And here, after every effort which has been made to remove the dates, all are compelled to let them stand. For a moment let us recur to the events of 1843 and 1844.

Previous to the year 1843, the light on the going forth of the decree in n. c. 457 had been clearly and faithfully set forth. And as the period of 457 years before Christ, subtracted from the 2300, would leave but 1843 years after Christ, the end of the 2300 years was confidently expected in 1843.—But if the 2300 years began with the commencement of n. c. 457, they would not end till the last day of A. D. 1843, as it would require all of 457, and all of 1843, to make 2300 full years.

But at the close of 1843, it was clearly seen that as the crucifixion occurred in the midst of the week, in the Spring of A. D. 31, the remainder of the seventieth week, viz: three and a half years, would end in the Autumn of A. D. 34. And as the seventy weeks, or 490 years, end in the seventh month, Autumn of A. D. 34, it is a settled point that the days began, not in the Spring, with Ezra's starting from Babylon, but in the Autumn, with the commencement of the work at Jerusalem, Ezra vii. And this view, that the days begin with the actual commencement of the work, is much strengthened by the fact that the first seven weeks, or 49 years, are manifestly allotted to the work of restoration in "troublesome times." And that period could only begin with the actual commencement of the work.—Dan. ix, 25.

When it was seen that only 456 years and a fraction had expired before Christ, it was at once understood that 1843 years and a portion of 1844, sufficient to make up a full year when joined to that fraction, was required in order to make 2300 full years. In other words, the 2300 days in full time would expire in the seventh month 1844. And if we take into the account the fact that the *midst* of the seventieth week was the fourteenth day of the first month, and consequently the *end* of the seventy weeks must have been at a corresponding point in the seventh month A. D. 34, we are at once shown that the remainder of the 2300 days would end about that point in the seventh month 1844.

It was with this great fact before us, that the 2300 days of Daniel, which reached to the cleansing of the sanctuary, would terminate at that time, and also with the light of the types, that the high priest in "the example and shadow of heavenly things," on the tenth day of the seventh month, entered within the second veil to cleanse the sanctuary, that we confidently expected the Advent of our Redeemer in the seventh month 1844. The prophecy said, "Then shall the sanctuary be cleansed."—The type said that at that season in the year the high priest should pass from the holy place of the earthly tabernacle to the most holy, to cleanse the sanctuary. Lev. xvi.

With these facts before us we reasoned as follows: (1.) The sanctuary is the earth, or the land of Palestine. (2.) The cleansing of the sanctuary is the burning of the earth, or the purification of Palestine, at the coming of Christ. (3.) And hence, we concluded that our great High Priest would leave the tabernacle of God in heaven and descend

in flaming fire, on the tenth day of the seventh month, in the Autumn of 1844.

It is needless to say that we were painfully disappointed. And, though the man does not live who can overthrow the chronological argument, which terminates the 2300 days at that time, or meet the mighty array of evidence by which it is fortified and sustained, yet multitudes, without stopping to inquire whether our conceptions of the sanctuary and of its cleansing were correct or not, have openly denied the agency of Jehovah in the Advent movement, and have pronounced it the work of man.

AN INEXPLICABLE POSITION.

The position of those Adventists who have attempted to re-adjust the 2300 days, in order to extend them to some future period in which Palestine should be purified, or the earth be burned, has been, to say the least, extremely embarrassing. In the *Herald* for Dec. 28, 1850, Josiah Litch remarks as follows:

"Chronologically, the period is at an end, according to the best light to be obtained on the subject; and where the discrepancy is, I am unable to decide. But of this we shall know more in due time.

'God is his own interpreter

And he will make it plain.'"

But not being able to longer maintain a position in denying the termination of the 2300 years in the past, while at the same time they were getting forth an unanswerable vindication of the original dates for the commencement of the period, the *Herald* has at last denied the connection between the 70 weeks and the 2300 days. We write this with deep regret. A correspondent asks the following questions, and the Editor of the *Herald* gives the answers which are enclosed in brackets:

"In your 'Chronology' the cross is placed A. D. 31. What are the principal objections which bear against its being placed in A. D. 39? [Ans. 1. The absence of any evidence placing it there. 2. The contradiction of the wonderful astronomical, chronological, and historical coincidences which show beyond the shadow of controversy, that the seventh of Artaxerxes was in n. c. 457-8, that the birth of Christ was n. c. 4-5, that the thirtieth year of Christ was 483 years from the seventh of Artaxerxes, that the crucifixion was in A. D. 31, and that that was the point of time in the last week, when the sacrifice and oblation should come.]

If the seventy weeks of Dan. ix do not commence in the twentieth of Artaxerxes, how can the 2300 days begin at the same time with them, and yet terminate in the future? [Ans. They cannot.]

Must we not henceforth consider that they have different starting points? [Ans.—Yes.]—*Advent Herald*, May 22, 1852.

That this is a serious departure from the "original Advent faith," let the following, which once formed a part of a standing notice in the Advent papers under the head of "points of difference between us and our opponent", answer:

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this."—See *Signs of the Times*, 1843.

"The grand principle involved in the interpretation of the 2300 days of Dan. viii, 14, is, that the 70 weeks of Dan. ix, 24 are the first 490 days of the 2300, of the eighth chapter."—*Advent Shield*, page 49. Article, The rise and progress of Adventism.

If it is not a serious defection from the original Advent faith to deny "the grand principle involved in the interpretation of the 2300 days of Dan. viii," and in its place to take the position of "our opponents" then we greatly err. Hear the opinion of Apollos Hale in 1846:

"The second point to be settled, in explaining the text, [Dan. ix, 24.] is to show what vision it is which the seventy weeks are said to seal. And it should be understood that this involves one of the great questions which constitute the main pillars in our system of interpretation, so far as prophetic times are concerned. If the connection between the 70 weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand."—*Harmony of Prophetic Chronology*, page 33.

Then the act of those who deny the connection of the seventy weeks and the 2300 days, is of a fearful character. It is a denial of "one of the main pillars in our system of interpretation so far as prophetic times are concerned. If the connection between the 70 weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation." And now reader will you listen to their reasons for denying the connection between those two periods, which as we have seen is fortified by a mass of direct testimony. They are as follows:

"We have no new light respecting the connection between the 70 weeks and 2300 days. The only argument against their connection is, the passing of the time. Why that has passed is a mystery to us, which we wait to have revealed."—*Advent Herald*, Sept. 7, 1850.

"Before 1843 we became satisfied of the validity of the arguments sustaining their connection and simultaneous commencement. There has nothing transpired to weaken the force of those arguments, but the passing of the time we expected for their termination. We now have no other fact to advance against their connection; and therefore can only wait for the mystery of the passing of time to be explained. But of the commencement and termination of the 70 weeks, we are satisfied that they cannot be removed from the position which Protestants have always assigned them."—*Advent Herald*, Feb. 22, 1851.

In its appropriate place, we offered conclusive testimony to prove the connexion of the 70 weeks and 2300 days. And it is submitted to the reader's judgment whether the reasons offered to disprove that connection are entitled to any weight or not. It will be seen that they grow out of the assumed correctness of the view that the earth, or land of Canaan is the sanctuary, and that the cleansing of the sanctuary is the burning of the earth, or the purification of Palestine at the coming of Christ. Before the reader adopts the conclusion that the 70 weeks, which Gabriel says were "cut off," are no part of the great period contained in the vision which he was explaining to Daniel, we request him to follow us in the inquiry: What is the sanctuary, and how is it to be cleansed? This we shall presently follow out, and in doing it we may discover the cause of our disappointment.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THURSDAY, DEC. 23, 1852.

The Sanctuary.

WITH the greatest pleasure we give in this number, a portion of Bro. Andrews' article on the Sanctuary. The remainder of it will be published as soon as possible. For want of the truth of this subject, thousands have made ship-wreck of their faith. It will be seen that this view of the subject, explains the disappointment of the Advent people, and harmonizes the position of those among them who are still waiting for the Lord, with their past experience in the Advent faith. And we confidently expect that the harmony of this position will yet be seen by many who have, through discouragement and want of light, given up the "blessed hope" of soon seeing Jesus, and they again rejoice in a coming Saviour.

And as this subject shall be presented, we ask our readers, not only to read it, but to study it carefully, and compare it with the word of the Lord. Is it not your privilege and your duty also, to seek to be able to give a scriptural reason of your hope and faith?—Most certainly it is.

THE SANCTUARY.

BY J. M. ANDREWS.

Continued.

THERE ARE TWO "DESOLATIONS" IN DAN. VIII.—This fact is made so plain by Josiah Litch, that I present his words:

"The daily sacrifice is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, 'the daily and the transgression of desolation,' duty and transgression being connected together by 'and;' the daily desolation and the transgression of desolation. They are two desolating powers, which were to desolate the sanctuary and the host."—*Prophetic Expositions*, Vol. I, page 127.

It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse 13 settles this point. And this fact establishes another, viz: that these two desolations are the two grand forms under which Satan has attempted to overthrow the worship and the cause of Jehovah. Mr. Miller's remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head:

THE TWO DESOLATIONS ARE PAGANISM AND POPEERY.

"I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take away;' he shall take away the daily; 'from the time the daily shall be taken away,' &c. I read on, and thought I should find no light on the text; finally I came to 2 Thess. ii, 7, 8. 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,' &c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is the daily! Well, now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and the 'wicked,' Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, 'the daily' must mean Paganism."—*Second Advent Manual*, page 66.

It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church, and trod under foot the sanctuary of the living God, are none other than Paganism and Popery. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria down to the period when it became so far modified that it took the name of Popery, had been the daily [or, as Prof. Whiting renders it, "the continual"] desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship. When the Chris-

tian form of worship took the place of the Levitical, a change in Satan's form of opposition, and counterfeit worship, became necessary, if he would successfully oppose the worship of the great God.

And it is in the light of these facts that we are able to understand our Lord's reference to the abomination of desolation in Matt. xxiv, 15. It is evident that he there cites Dan. ix, 20, 27. Now, although we do not understand that Paganism in the year 70 had given place to Popery, we do understand that that same power which then appeared, modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints of the Most High.

The language of Paul is to the point: "For the mystery of iniquity [Popery] doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 7, 8. That Paul refers to Paganism and Popery, none question.—And here is direct proof that Popery, the abomination of desolation, had in Paul's day, already begun to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from Paganism to Popery. The same temples, altars, incense, priests and worshippers were ready, with little change, to serve as the appendages of the Papal abomination. The statue of Jupiter readily changed to that of Peter, the prince of the apostles; and the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints. Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desolator of the saints and martyrs of Jesus. And in its so-called temple of God, it set at naught and trod under foot the true temple of Jehovah, and he who is its minister, Jesus Christ.

The change from Paganism to Popery is clearly shown in John's view of the transfer of power from the dragon of Rev. xii, to the beast of Rev. xiii.—And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with the seven heads; thus showing that, in a certain sense, either may be understood to cover the whole time. And in the same sense we understand that either abomination covers all the period.—Christ's reference to the abomination of desolation [Matt. xxiv, 15; Luke xxi, 20] is an absolute demonstration that Rome is the little horn of Dan. viii, 9-14.

Having shown that there are two desolations, by which the sanctuary and the host are trodden down, we now notice the fact that there are

TWO OPPOSING SANCTUARIES IN DAN. VIII.

To the careful reader this fact will at once appear. They are as follows: First, the sanctuary of the daily desolation. Verse 11; xi, 31. Second,

the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses 13, 14. The one is the sanctuary of Satan; the other is the sanctuary of Jehovah of hosts. The one is the dwelling place of "all the gods;" the other is the habitation of the only living and true God.

If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible. Heathen Moab had a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isa. xvi, 12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of Jehovah at Jerusalem [1 Kings xii, 27, 31-33] was called his sanctuary. Amos vii, 13, margin. And the places in which idolatrous Israel [the ten tribes] worshipped, are called sanctuaries. Amos vii, 9. The same is true of idolatrous Tyre. Eze. xxviii, 18. Attention is called to the following from Apollon Hale:

"What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service.—Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of.—Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies 'the temple or asylum of all the gods.' The 'place' of its location is Rome. The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly 'his sanctuary?' Was Rome, the city or place of the Pantheon, 'cast down' by the authority of the state? Read the following well-known and remarkable facts in history: 'The death of the last rival of Constantine had sealed the peace of the empire.—Rome was once more the undisputed queen of nations. But, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downwards and irrecoverable. The change of the government to Constantinople still perplexes the historian. Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony.'—*Second Advent Manual*, page 68.

And not only did Satan possess himself of a rival to the sanctuary of Jehovah in the period of Pagan worship, but, throughout the Christian dispensation, has that arch fiend possessed a rival temple of God. 2 Thess. ii, 4. Thus much for the rival sanctuary of Satan. The sanctuary of Jehovah remains to be noticed at length. Connected with these two sanctuaries,

THERE ARE TWO HOSTS IN DAN. VIII, 9-13.

The one is the host that was given to the little horn against the daily, when it had filled its measure of transgression; and by the aid of this host, the little horn was able to cast down the truth.—Verse 12. This host is mentioned in Dan. xi, 31. By this host, the sanctuary of the daily desolation,

and its services, were transferred to the transgression, or abomination of desolation. This host is the forces of Satan, and it is intimately associated with his sanctuary.

The other host is "the host of heaven." Verse 10. Michael is the Prince of this host. Dan. x, 21. Against the Prince of this host the little horn stands up. Verses 11, 25. [Prof. Whiting remarks that in the original, "Prince of the host" occurs in Joshua v, 14.] None dispute that the host of whom Michael [Christ] is Prince, is the church of the living God. Dan. xii, 1. This host, the true church, is fitly represented by a green olive tree. Jer. xi, 15-17. And when some of the branches [members of the Jewish church] were broken off through unbelief, others were grafted in from the Gentiles, and thus the host continues to exist. Rom. xi, 17-20. This host, or church, is the worshippers of Jehovah, and is intimately connected with his sanctuary. That sanctuary we are now prepared to consider.

WHAT IS THE SANCTUARY OF JEHOVAH?

Before answering this question, we present the definition of the word sanctuary: "A holy place."—Walker. "A sacred place."—Webster. "A holy or sanctified place, a dwelling-place of the Most High."—Cruden. A dwelling-place for God.—Ex. xxv, 8. Thus much for the meaning of the word. We now inquire respecting its application.

IS THE EARTH THE SANCTUARY? To this question we answer emphatically: *It is not.* And if we are requested to *prove a negative*, we offer the following reasons: 1. The word sanctuary is used 145 times in the Bible, and it is not in a single instance applied to the earth. Hence there is no authority for this view, except that of man. 2. Every one knows that the earth is neither a dwelling-place of God, nor yet a holy, or sacred place. Those, therefore, who affirm that it is the sanctuary of God, should know better than to make such a statement. 3. In almost every instance in which the word sanctuary occurs in the Bible, [and the exceptions nearly all refer to Satan's rival sanctuary,] it refers directly to another definite object which God calls his sanctuary. Hence, those who teach that the earth is the sanctuary of the Lord of hosts, contradict the positive testimony of Jehovah, an hundred times repeated.

For the benefit of those who think that the earth will become the sanctuary after it has been cleansed by fire, we add that God does not even then call it his sanctuary; but simply "the place" of its location. Isa. lx, 13; Eze. xxxvii, 20-28; Rev. xxi, 1-3. The earth, then, is not the sanctuary, but merely the place where it will be located hereafter.

IS THE CHURCH THE SANCTUARY? We answer: *It is not.* The following reasons in support of this answer are to the point: 1. The Bible never calls the church the sanctuary. 2. In a great number of texts, God has called another object his sanctuary, and has uniformly associated the church with that object, as the worshippers; and that sanctuary itself, as the place of that worship, or toward which

their prayer was directed. Ps. xx, 2; xxviii, 2, margin; xxix, 2, margin; lxiii, 2; lxviii, 24; lxviii, 17; cxxxiv, 2; cl, 1; v, 7. 3. The following inference is all that we have ever seen urged in favor of this view. God has many times called the tabernacle or temple, which are the patterns of the true, his "sanctuary." And because that the church is spiritually called the temple of God, some have supposed that they were at liberty to call the church the sanctuary.

4. But there is one text that some may urge.—It is this: "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion." Ps. cxiv, 1, 2. But, at most, this would only prove that one of the twelve tribes was the sanctuary, and that the whole church was not. But if the fact be remembered that God chose Jerusalem, [2 Chron. vi, 6,] which was in Judah, [Josh. xv, 8; Judges i, 8; Zech. i, 12; Ezra i, 3,] as the place of his sanctuary, [1 Chron. xxviii, 9, 10; 2 Chron. iii, 1,] we think the following from another Psalm will fully explain the connection between Judah and the sanctuary of Jehovah, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high palaces, [see 1 Chron. xxix, 1,] like the earth which he hath established for ever." Ps. lxxviii, 68, 69.

5. But if a single text could be adduced to prove that the church is called a sanctuary, the following plain fact would prove beyond controversy that it is not the sanctuary of Dan. viii, 13, 14. The church is represented in Dan. viii, 13, by the word "host." This, none will deny. "To give both the sanctuary and the host to be trodden under foot." Then the church and the sanctuary are two things. The church is the host or worshippers; the sanctuary is the place of that worship, or the place toward which it is directed.

IS THE LAND OF CANAAN THE SANCTUARY? Of the 145 times in which the word sanctuary occurs in the Bible, only two or three texts have been urged, with any degree of confidence, as referring to the land of Canaan. Yet strangely enough, men have claimed that the supposed meaning of these two or three texts ought to determine the signification of the word in Dan. viii, 13, 14, against the plain testimony of more than a hundred texts! For none can deny that in almost every instance in which the word does occur, it refers directly to the typical tabernacle, or else to the true, of which that was but the figure or pattern. But we now inquire whether the two or three texts in question do actually apply the word sanctuary to the land of Canaan. They read as follows:

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." Ex. xv, 17.

"And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. And he built his sanctuary like high palaces, like the earth which he hath established for ever." Ps. lxxviii, 63, 64, 69.

The first of these texts, it will be noticed, is taken from the song of Moses after the passage of the Red Sea. It is a prediction of what God would do for Israel. The second text was written about 500 years after the song of Moses. What Moses uttered as a prediction, the Psalmist records as a matter of history. Hence the Psalm is an inspired commentary on the song of Moses.

If the first text be read without the other, the idea might be gathered that the mountain was the sanctuary, though it does not directly state this.—Even as one might get the idea that the tribe of Judah was mount Zion, were they to read only the expression "but chose the tribe of Judah, the mount Zion which he loved," [Ps. lxxviii, 68,] and omit those texts which inform us that mount Zion was the city of David, a part of Jerusalem [2 Sam. v, 6, 7] and was located in Judah, as one of its cities.—Ezra i, 3; Ps. lxxix, 35.

But if the second text be read in connection with the first, it destroys the possibility of such an inference. The Psalmist states that the mountain of the inheritance was the border of the sanctuary.—And that God, after driving out the heathen before his people, proceeded to build his sanctuary like high palaces. See 1 Chron. xxix, 1.

1. The land of Canaan was the mountain of the inheritance. Ex. xv, 17.

2. That mountain was the border of the sanctuary. Ps. lxxviii, 64.

3. In that border God built his sanctuary. Ps. lxxviii, 69.

4. In that sanctuary God dwelt. Ps. lxxiv, 7; Ex. xxv, 8.

5. In that border the people dwelt. Ps. lxxviii, 64, 65.

These facts demonstrate that the same Spirit moved both these "holy men of old." These texts perfectly harmonize, not only with each other, but with the entire testimony of the Bible, respecting the sanctuary. If the reader still persists in confounding the sanctuary with its border, the land of Canaan, we request him to listen while a king of Judah points out the distinction:

"Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwell therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. xx, 7-9.

This language is a perfect parallel to that of Ps. lxxviii, 54, 55, 60. In the clearest manner it points out the distinction between the land of Canaan, and the sanctuary which was built therein; and it does clearly teach that that sanctuary was the house erected as the habitation of God.

But there is another text by which some attempt to prove that Canaan is the sanctuary.

"The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." Isa. lxiii, 18. No one offers this as direct testimony. As it is only an inference, a few words are all that is needed. 1. When the people of God's holiness were driven out of the land of Canaan, (as here predicted by the prophet, who uses the past tense for the future,) not only were they dispossessed of their inheritance, but the sanctuary of Jehovah built in that land, was hid in ruins. This is plainly stated in 2 Chron. xxxvi, 17-20. 2. The next chapter testifies that the prophet had a view of the destruction of God's sanctuary, as stated in the text quoted from 2 Chronicles. This explains the whole matter. Isa. lxiv, 10, 11; Ps. lxiv, 3, 7; lxxix, 1.

A fourth text may occur to some minds as conclusive proof that Canaan is the sanctuary. We present it, as it is the only remaining one that has ever been urged in support of this view.

"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. lx, 13. This text needs little comment. The place of God's sanctuary, we fully admit, is the land of Canaan, or the new earth, for Isaiah refers to the glorified state. And as God has promised to set his sanctuary in that place, [Eze. xxxviii, 25-28,] the meaning of the text is perfectly plain. But if any still assert that the place of the sanctuary is the sanctuary itself, let them notice that the same text calls the same "place" the place of the Lord's feet; and hence the same principle would make the land of Canaan the feet of the Lord! The view that Canaan is the sanctuary is too absurd to need further notice. And even were it a sanctuary, it would not even then be the sanctuary of Daniel; for the prophet had his eye upon the habitation of Jehovah. Daniel. Canaan was only the place of God's sanctuary or habitation.

We have found that the earth is not the sanctuary, but simply the territory where it will finally be located. That the church is not the sanctuary, but simply the worshippers connected with the sanctuary. And that the land of Canaan is not the sanctuary, but that it is the place where the typical sanctuary was located. Now we inquire for the sanctuary itself.

SINGLE VIEW OF THE SANCTUARY.

The sanctuary of the Bible is the habitation of Jehovah. It includes, first, the tabernacle pitched by man, which was the pattern of the true; and

second, the true tabernacle which the Lord pitched and not man. The tabernacle erected by man, as the pattern of the true, embraced, first, the tabernacle of Moses, second, the temple of Solomon, and, third, the temple of Zerubbabel. The true tabernacle of God is the great original of which Moses, Solomon and Zerubbabel erected "figures," "patterns" or "images."

We trace the pattern of the true from the time it was erected by Moses, until it was merged in the larger and more glorious pattern which Solomon caused to be established. We trace this building down to the period when it was overthrown by Nebuchadnezzar, and suffered to remain in ruins through the Babylonish captivity. And from the time that Zerubbabel rebuilt the sanctuary, we trace the history of the pattern until we reach the true tabernacle, the great sanctuary of Jehovah.—We trace the history of the tabernacle from the time that our Lord entered it to minister in "the holy places" for us, forward to the time when it shall be located on the New Earth, when the tabernacle and sanctuary of God shall be with his people for ever.

We are compassed about with a great cloud of witnesses. To the law and to the testimony. We gather our first instruction respecting the sanctuary, from the book of Exodus. In chapter xxiv, we learn that Moses went up into the cloud that enveloped the God of Israel, upon the Mount Sinai, and that he was there forty days. It was during the period that the building of the sanctuary was explained to Moses, and the pattern of it shown to him in that mount. Heb. viii, 5. The next chapter commences with

THE COMMANDMENT TO ERECT THE SANCTUARY.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them, gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat's hair, and rams' skins dyed red, and badger's skins, and shittim-wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breast-plate. And let them make me a sanctuary; that I may dwell among them. According to all that I shewed thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 1-9.

We have here learned several important facts.—1. The sanctuary was the habitation of God. It was erected for this express purpose, that God might dwell among his people. And Moses had his eye upon this habitation, or sanctuary, in that very chapter in which he is supposed by some to teach that the land of Canaan is the sanctuary. "He is

my God," says Moses, "and I will prepare him an habitation." Ex. xv, 2. It is plain that even then, Moses understood the difference between the habitation of Jehovah, and the place of its location.—

2. The Sanctuary, which God commanded Moses to erect, was the tabernacle. The tabernacle of witness was the sanctuary of God. 3. Moses was solemnly enjoined to make the sanctuary, and all its vessels, according to the pattern showed to him in that place. Hence, we are now to have a model of the habitation of God set before us.

THE PLAN OF THE SANCTUARY.

Its walls on the north, the west, and the south sides, were formed of upright boards, set in sockets of silver. These boards were ten cubits in length, by one cubit and a half in breadth. And as there were twenty of them on each of the two sides, we learn that it was thirty cubits in length and ten in height. In the same manner we ascertain that it was about ten cubits in width. Ex. xxvi, 15-25; xxxvi, 20-30. The sockets in which the boards were set, are termed, "the sockets of the sanctuary." Chap. xxxviii, 27. Five bars running the length of the sides, and passing through rings in the boards, joined them all together. And the whole was overlaid with gold. The sanctuary was covered with four different coverings. The east end was closed by a veil, or hanging, called the door of the tent, or tabernacle. A second veil divided the tabernacle into two parts called the holy place, and the holiest of all. Chap. xxvi, 1-14, 26-29, 31-37; xxxvi, 8-10, 31-38; Lev. xvi, 2; Heb. ix, 3.

THE VESSELS OF THE SANCTUARY.

These were all made after the pattern which the Lord showed to Moses. Ex. xxv, 9, 40. They were as follows:

1. THE ARK. This was a small chest about four feet six inches in length, and about two feet six inches in width and height, overlaid with pure gold, within and without. This was made for the express purpose of containing God's testament, the ten commandments. Chap. xxv, 10-16, 21; xxxi, 8; xxxii, 16, 18; xxxvii, 1-6; Deut. x, 1-6; 1 Kings viii, 9; 2 Chron. v, 10; Heb. ix, 4.

2. THE MERCY-SEAT. This was the top of the ark. On either end of it stood a cherub. The cherubim and the mercy-seat being one solid work of beaten gold. Ex. xxv, 17-22; xxxvii, 6-9; xxvi, 34; Heb. ix, 4, 5.

3. THE ALTAR OF INCENSE. This was overlaid with gold, and was about three and a half feet in height, and nearly two feet square. It was for the purpose of burning incense before God. Ex. xxx, 1-10; xxxvii, 25-28; Luke i, 9-11.

4. THE GOLDEN CENSER. This was used to burn incense before the Lord, particularly in the holiest. Lev. x, 1; xvi, 12; Heb. ix, 4.

5. THE CANDLESTICK, with its seven lamps, was one solid work of beaten gold, about the weight of a talent. It was made after the express pattern showed to Moses. Ex. xxv, 31-40; xxxvii, 17-24; Num. viii, 4.

6. THE TABLE OF SHOW-BREAD. This was about three and a half feet in length, two and a half in height, and two in width. It was overlaid with pure gold, and on it show-bread was always kept before the Lord. Ex. xxv, 23-30; xxxvii, 10-16; Heb. ix, 2.

7. THE ALTAR OF BURNT-OFFERING. This was about nine feet square, and nearly five and a half feet in height. It was overlaid with brass, and was, as its name implies, used for the purpose of offering up sacrifices to God. Ex. xxvii, 1-8; xxxviii, 1-7.

8. THE LAVEN. This was made of brass, and contained water for the use of the priests. Chap. xxx, 18-21; xxxviii, 8. The court of the tabernacle was one hundred cubits in length, by fifty in breadth, and five cubits, or about nine feet, in height. Chap. xxvii, 9-10; xxxviii, 9-20.

God called by name those who were to execute this work, and filled them with the spirit of wisdom. Chap. xxxi, 1-11; xxxv, 30-35. They knew "how to work all manner of work for the service of the sanctuary." Chap. xxxvi, 1. They received the offering of the children of Israel for "the service of the sanctuary." Verse 3. They came from "the work of the sanctuary," [verse 4,] and testified that more was offered than could be used. And Moses commanded that none should "make any more work for the offering of the sanctuary." Verse 6. The construction of every part of the sanctuary is minutely described in Chaps. xxxvi-xxxix.—Every thing was then submitted to Moses for inspection, and he pronounced the work such as God commanded, viz: a true pattern. Chap. xxxix, 32-43. God then commanded Moses to set up the sanctuary, and to place every thing in order. Chap. xl, 1-10.

MOSES ERECTS THE SANCTUARY.

And Moses reared up the tabernacle, and set up its boards in the sockets of silver, and united them together by the bars, and spread over the whole the covering of the tabernacle. He then placed the testimony in the ark, and set the mercy-seat upon it, and carried the ark into the tabernacle.—Chap. xl, 17-21. He then hung up the veil in front of the ark, and thus divided between the holy places. Verse 21; xxvi, 33; Heb. ix, 3. He placed the table without the veil, on the north side of the holy place, and set the bread in order upon it. Verses 22, 23. He then placed the candlestick on the south side of the holy place, and lighted its lamps before the Lord. Verses 24, 25. He placed the golden altar before the veil, in the holy place, and burned sweet incense upon it. Verse 26, 27. He set up the hanging for the door of the sanctuary, and he placed the altar of burnt offering at the door, and set the laver between the tabernacle and this altar, and around the whole, he set up the court of the tabernacle. Verses 28-33.

The sanctuary erected for the habitation of Jehovah [Ex. xv, 2; xxv, 8] is now ready to receive the King Eternal.

GOD TAKES POSSESSION OF THE SANCTUARY.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Verses 34, 35. We now have found the habitation or sanctuary of the Lord. In the book of Exodus, Moses calls this building the sanctuary, at least eleven times. But do you ask for the words of the New Testament on the point? Then listen.

PAUL'S VIEW OF THE SANCTUARY OF THE FIRST COVENANT.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat." Heb. ix, 1-5; xiii, 11. It is settled, therefore, that we have the right view of this subject thus far, and that the tabernacle of God, and not the land of Canaan, was the sanctuary.

THE WORLDLY SANCTUARY WAS THE PATTERN OF THE TRUE.

"After the pattern of the tabernacle, and the pattern of all the instruments thereof even so shall ye make it." "And look that thou make them after their pattern, which was shewed thee in the mount." Ex. xxv, 9, 40. "And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount." Chap. xxvi, 30. "As it was shewed thee in the mount so shall they make it." Chap. xxvii, 8. "According unto the pattern which the Lord had shewed Moses, so he made the candlestick." Num. viii, 4. "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." Acts vii, 44. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, *see*, saith he, that thou make all things according to the pattern shewed to thee in the mount." Heb. viii, 5. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true." Heb. ix, 23, 24.

From these texts we learn two important facts. 1. We are many times certified that the tabernacle of witness was made according to the pattern which God showed to Moses. 2. That that pattern was a representation of the heavenly sanctuary itself.—Heb. viii, 2.

We trace the history of the sanctuary in the book of Leviticus. Every instance in which the word occurs, it is admitted, refers to the tabernacle of the Lord. The blood of sin-offering was sprinkled "before the veil of the sanctuary." Lev. iv, 0. For offering strange fire before the Lord in his tabernacle, two of the sons of Aaron were slain. They were then carried "from before the sanctuary."—Lev. x, 4. The unclean were not to "come into the sanctuary," or tabernacle. Lev. xii, 4, 0. "The holy sanctuary" was to be cleansed. Lev. xvi, 16, 33. "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Lev. xix, 30; xxvi, 2. Those who worshiped Molech, defiled the Lord's sanctuary. Lev. xx, 3. "Sanctuaries," used for the two holy places. Lev. xxi, 23; xxvi, 31.—See also Jer. ii, 51. God commanded that the high priest should not "go out of the sanctuary, nor profane the sanctuary of his God," to mourn for the dead. Lev. xxi, 12.

God placed his tabernacle in the charge of the tribe of Levi, who pitched around it. Num. 1, 50-53. Under the standard of Judah on the east, of Benjamin on the south, of Ephraim on the west, and of Dan on the north, the tribes of Israel were to pitch around the tabernacle in four great bodies, during their sojourn in the wilderness. Num. ii. God then divided the tribe of Levi according to his three sons, Gershon, Kohath and Merari. These three divisions were to pitch severally on the west, south and north sides of the tabernacle. Num. iii. The Kohathites were to keep "the charge of the sanctuary," and also of "the vessels of the sanctuary." Verses 28, 31. And Eleazar the priest was to have the oversight of those who thus kept "the charge of the sanctuary." Verse 32. But on the

east side of the tabernacle, Moses, Aaron and his sons were to encamp and keep "the charge of the sanctuary." Verse 38.

When the camp was to set forward, the priest were to take down the tabernacle, [Num. iv,] and cover the sacred vessels, and "all the instruments of ministry wherewith they minister in the sanctuary;" [verse 12;] "and when they have made an end of covering the sanctuary, and all the vessels of the sanctuary," the sons of Kohath came near to bear it. Verse 15. And God commanded that Eleazar should have "the oversight of all the tabernacle, and of all that therein is, in the sanctuary."—Verse 16. "The service of the sanctuary," belonging unto the Kohathites, was to bear it upon their shoulders. Num. vii, 9. The Levites were given to Aaron to do the service of the tabernacle, that there be no plague "when the children of Israel come nigh unto the sanctuary." Num. viii, 10. "The Kohathites set forward bearing the sanctuary." Num. x, 21.

The priests were to "bear the iniquity of the sanctuary." Num. xviii, 1. The Levites were not to "come nigh the vessels of the sanctuary." Verse 3. And the priests should "keep the charge of the sanctuary." Verse 5. The man that neglected purification "defiled the sanctuary of the Lord."—

Num. xix, 20. "The shewel of the sanctuary," or tabernacle, was the standard in Israel. The word sanctuary, meaning the habitation of God, occurs in this connection twenty-five times. Ex. xxx, 13, 24; xxxviii, 24, 25, 26; Lev. v, 15; xxvii, 3, 25; Num. iii, 47, 50; vii, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; xviii, 16.

The word sanctuary does not occur in the book of Deuteronomy. One chapter refers to it as "the tabernacle of the congregation," xxxi, 14, 15. We have traced the history of the sanctuary, from the time that it was erected, through the period of Israel's sojourn in the wilderness. From Acts vii, 45, we learn that the tribes of Israel carried it with them into the promised land. In the book of Joshua it is called the house of God, or tabernacle, and we learn that it was set up at Shiloh. Josh. ix, 23; xviii, 1; xix, 51; Jer. vii, 12. It is called the Lord's tabernacle. Josh. xvii, 10. It is called "the sanctuary of the Lord." Josh. xxiv, 26. In the book of Judges it is simply called "the house of God," located at Shiloh. Judges xviii, 31; xx, 18, 20, 31; xxi, 2. In 1 Samuel it is termed the house of the Lord. Chap. i, 7, 24; iii, 15. In chapters i, 9; iii, 8, it is called the temple of the Lord. In chapter ii, 32, it is called by God, "my habitation," or tabernacle, margin. It still abode in Shiloh. Chap. iv, 4.

GOD FOMAKES THE SANCTUARY.

For the gross wickedness of the priests and people, [1 Sam. ii,] God fomook his habitation, and gave his glory [the ark of his testament] into the hands of the enemy, the Philistines. 1's. lxxviii, 60-62; Jer. vii, 12-14; 1 Sam. iv. It does not appear that after the ark of God was taken from the tabernacle at Shiloh, and God there fomook his habitation, that his glory, or the ark of his covenant, ever returned to that building. The other sacred vessels remained with the tabernacle, which in the days of Saml seems to have been located at Nub; [1 Sam. xxi; Matt. xii, 3, 4; Mark ii, 26;] and in the days of David, at Gibeon. 1 Chron. xvi, 30; xxi, 20, 30; 1 Kings iii, 4; 2 Chron. i, 3. And here we leave it for the present to follow the ark.

The ark was taken by the Philistines, and kept in their land seven months. In which time they were smitten with sore plagues, and Dagon, their god, twice fell before it. They then returned it to

Israel to Beth-shemesh. At this place 50,000 of Israel were smitten for looking into the ark. 1 Sam. iv, v, vi. From thence it was removed to Kirjath-jearim to the house of Abinadab, where it abode twenty years. 1 Sam. vii, 1, 2. In this period it is said that all Israel "lamented after the Lord."—From this place it was removed to the house of Obed-edom where it abode three months. 2 Sam. vi, 1-11; 1 Chron. xiii. From this place David removed it to his own city, Jerusalem, and placed it in a tabernacle which he had pitched. 2 Sam. vi, 12-17; 1 Chron. xv; xvi, 1. It was at this time, when the Lord had given David rest from all his enemies, and he dwelt securely in his own house, that the habitation of his God came before his mind.

DAVID DESIRES TO BUILD A GLORIOUS SANCTUARY.

The situation of God's house came into the mind of David, and he "desired to find a tabernacle for the God of Jacob." Acts vii, 40; Ps. cxxxii, 1-8. He set this matter before Nathan the prophet, who told him, "Do all that is in thy heart, for God is with thee." But that night God charged Nathan to say to David, "Thus saith the Lord, thou shalt not build me a house to dwell in." 1 Chron. xvii, 1-4; 2 Sam. vii 1-6. This was because David had been a man of war, and had shed blood abundantly. But God promised that Solomon, his son, should build the house. 1 Chron. xxii, 7-10. Then David proceeded to make great preparation for the building. Chap. xxii; xxix. The place where the angel of the Lord appeared to David, at the time when the plague was stayed, viz: the threshing-floor of Ornan the Jethite, [Chap. xxi, 14-18,] upon Mount Moriah, [2 Chron. iii, 1; Gen. xxii, 2, 14,] which was near to Mount Zion, was the place of God's habitation. Ps. lxxviii, 68, 69; cxxxii, 13, 14. And here, "like high palaces," God's sanctuary was built. 1 Chron. xxix, 1.

SOLOMON AND THE PRINCES CHARGED TO BUILD THE SANCTUARY.

"Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord." Chap. xxii, 10. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary; be strong, and do it." Chap. xxviii, 10.

Then David gave to Solomon explicit direction respecting the building of the sanctuary. Vers 11-21. A full account of the erection of this glorious sanctuary may be read in 1 Kings vi; vii; 2 Chron. iii; iv. It occupied seven years and six months in building, and when finished was of wonderful magnificence. It principally differed from the tabernacle, in being an enlargement of that plan, and in being a permanent, instead of temporary building. The vessels of the sanctuary were also increased in size and number.

THE TABERNACLE GIVEN PLACE TO THE TEMPLE.

Every thing being finished in the temple of the Lord, and all Israel assembled at its dedication, we read as follows: "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up." "And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims." 1 Kings viii, 4, 6.

The tabernacle which had been at Gibeon for a long while, was as we have here read, brought up to the temple of the Lord, and the sacred vessels, and the priesthood, were transferred to that more glorious sanctuary. The ark which had for some

time been kept at Jerusalem, was carried into the most holy place in the temple. And now the habitation for the God of Jacob, is complete.

GOD TAKES POSSESSION OF THE SANCTUARY.

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord.—Then spake Solomon, The Lord said that he would dwell in thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever." 1 Kings viii, 10-12. The Shekinah, or visible glory of God, which had dwelt in the tabernacle, has now passed into the temple, and that temple is thenceforward the sanctuary of the Lord God.

THE TEMPLE WAS A PATTERN OF THE TRUE SANCTUARY.

"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things; also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord." "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." 1 Chron. xxviii, 11-13, 19. "Thou hast commanded me [Solomon] to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning." Wisdom of Solomon ix, 8. "The pattern of things in the heavens;" "the holy places made with hands which are the figures of the true." Heb. ix, 23, 24.

THE SANCTUARY.

BY J. P. ANDREWS.

Continued.

The history of the sanctuary is stated very fully in the books of Kings, and in 2 Chronicles. But we can only quote those texts in which it is called the sanctuary. In 1 Chron. ix, 29, we read of "the instruments of the sanctuary," referring either to the tabernacle, or the temple. In 1 Chron. xxiv, 5, we read of "the governors of the sanctuary," or "house of God."

The Psalmist prays that God would send "help from the sanctuary." Ps. xx, 2. He lifted up his hands "toward the oracle of thy sanctuary." Ps. xxviii, 2, margin. See 1 Kings vi, 10, 20. He calls upon the spirits to "worship the Lord in his glorious sanctuary." Ps. xxix, 2, margin. He prays "to see thy power and thy glory, so as I have seen thee in the sanctuary." Ps. lxxiii, 2. He speaks of "the goings of my God, my King, in the sanctuary." Ps. lxxviii, 24, 29. In Ps. lxxviii, 64, he styles the land of Canaan "the border of the sanctuary." And in verses 68, 69, he testifies that God "built his sanctuary like high palaces" at Mount Zion in Judah. He "went into the sanctuary of God," and saw the end of the wicked. Ps. lxxiii, 17. He testifies that "thy way O God is in the sanctuary." Ps. lxxvii, 13. He predicts the future desolation of God's temple, or sanctuary.—Ps. lxxiv, 3, 7; lxxix, 1. In Ps. xli, 6, he declares that "strength and beauty are in his sanctuary."—And in verse 9, unargued, he says, "O worship the Lord in the glorious sanctuary." "Lift up your hands in the sanctuary, and bless the Lord." Ps. cxxiv, 1, 2. "Praise God in his sanctuary."—Ps. cl, 1.

From the period in which the Psalms were written, we pass down the history of the kings of Judah to Jehoshaphat. In prayer he states that God gave the land of Canaan to the people of Israel, "and they dwelt therein, and have built thee a sanctuary therein." 2 Chron. xx, 7, 8. And in verse 9, he quotes the words used at the dedication of the temple. 1 Kings viii, 33-37.

After this, we read that Uzziah, king of Judah, being lifted up with pride, went into the temple to burn incense. And the priests ordered him to go out of the sanctuary. 2 Chron. xxvi, 16-18. Still later we read that Hezekiah offered a sin-offering for the kingdom, and for the sanctuary, and for Judah. 2 Chron. xxix, 21. And he called upon all Israel to yield themselves unto the Lord, and enter into his sanctuary. And he prays for those who were not cleansed according to the purification of the sanctuary. 2 Chron. xxx, 8, 19.

About this time, God says by Isaiah, "I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches." Isa. xlii, 28. Next, Zephaniah complains that her

prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law. Zeph. iii, 4.

After this, Ezekiel says, "Thou hast defiled my sanctuary." Eze. v, 11; vii, 6. And in his view of the men with the slaughtering weapons, they were charged to "begin at my sanctuary." "And they began at the ancient men which were before the house." Eze. ix, 9. And in chapter xxiii, 38, 39, he says, "Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and so, thus have they done in the midst of mine house." And in chapter xxiv, 21, God says, "I will profane my sanctuary."

GOD FORSAKES HIS SANCTUARY.

"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to your fathers, as I have done to Shiloh." Jer. vii, 12-14; xxvi, 6.

What did God do to the sanctuary at Shiloh? "When God heard this, he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men: and delivered his strength into captivity, and his glory into the enemy's hand." Ps. lxxviii, 60-61. Then when God told the people that he would do to the temple, as he had done to the tabernacle at Shiloh, it was a solemn declaration that he would forsake it. Eze. viii, 6. That this prediction was accomplished we shall now show.

THE SANCTUARY DESTROYED.

"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." 2 Chron. xxxvi, 10-19.

The predictions of Amos, [Ps. lxxiv, 3, 7; lxxix, 1.] of Isaiah, [chapter lxxiii, 18; lxxiv, 10, 11.] and

of Ezekiel, [chapter xxiv, 21,] were now verified.—The heathen then entered "into the sanctuaries [the holies] of the Lord's house." Jer. li, 51.—"The heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation." Lam. i, 10. And the Lord "cast off his altar," and "abhorred his sanctuary;" and the priest and the prophet were "slain in the sanctuary," and "the stones of the sanctuary were poured out in the top of the street." Lam. ii, 7, 20; iv, 1. In this time of their dispersion, and of their sanctuary's desolation, God promises to be to them "as a little sanctuary." Eze. xi, 16; Isa. viii, 14. The sanctuary thus destroyed, lay desolate till the reign of the kingdom of Persia.—2 Chron. xxxvi, 10-23; Ezra i, 1-3; Isa. xliii, 28. It was near the close of the seventy years captivity that Daniel prayed, "cause thy face to shine upon thy sanctuary that is desolate." Dan. ix, 2, 17.

EZEKIEL OFFERS TO ISRAEL A SANCTUARY.

It was fourteen years after the sanctuary had been destroyed, that God gave Ezekiel the "pattern" of another, to show to the house of Israel. Chap. xl-xlviii. Like the tabernacle and the temple, this building consisted of two holy places. Chap. xli. And the most holy place was of the same size with that in the temple of Solomon. Verse 4; 1 Kings vi, 10, 20. To this building the word sanctuary is applied in the following texts. Eze. xli, 21, 23; xlii, 20; xliii, 21; xlv, 1, 5, [verses 7, 8, refer to Solomon's temple,] 9, 11, 15, 16, 27; xlv, 2, 3, 4, 18; xlvii, 12; xlviii, 8, 10, 21. It was offered to the house of Israel then in captivity on this condition, that they should be "ashamed of their iniquities, and put them away. If they did this, God would cause this building to be established, and would cause 'the twelve tribes' to return. Chap. xl, 4; xliii, 10, 11; xlv, 5-8; xlvii, 13-33; xlviii.

But the house of Israel were not at all ashamed. For when the decree for Israel's restoration went forth, all Israel could go up to the land where God's abundant blessing was promised. See the decree of Cyrus. 2 Chron. xxxvi, 22, 23; Ezra i, 1-4; vii, 13. But the ten tribes slighted the offer of Cyrus, as well as the promised blessings of God, and the tribes of Judah and Benjamin, with a portion of the tribe of Levi, and a few others, were all that went up. Ezra i, 5; vii, 7; viii, 15. Thus the house of Israel rejected the gracious offer of the Lord, and slighted the inestimable blessings which God would have given them. Eze. xlvii; xlviii.—Hence this sanctuary was never erected. But that this prophecy does not belong to the future reign of Christ and his saints, the following facts demonstrate:

1. The Prince that shall reign over God's people Israel, for ever, is none other than Jesus Christ. There is to be but one Prince and Shepherd that shall be the King over Israel in the glorified state, and that one is Jesus. Luke i, 32, 33; Eze. xxxvii, 22, 24; Jer. xxiii, 5, 6; Micah v, 2. But the prince

here spoken of by Ezekiel is not Christ, but a poor frail mortal. For (1.) he is commanded to offer a bullock as a sin-offering for himself. Eze. xlv, 22.

But Jesus Christ is himself the great sin-offering for the world. 1 John ii, 1, 2. (2.) He was to offer all manner of offerings for himself. Eze. xlv, 1-8. But Jesus Christ caused all this "to cease" at his death. Dan. ix, 27. (3.) God says to these princes, "Take away your exactions from my people." Eze. xlv, 9. But when Christ reigns, there will be nothing oppressive, for the officers will be pious, and the exactors righteous. Isa. lx, 17-19. (4.) And this prince is to have sons and servants to whom, if he will, he may give an inheritance. But that which he gives to his servants will return to the prince in the year of Jubilee. Eze. xlv, 10, 17. And he is forbidden to oppress the people. Verse 18. Surely, it would be blasphemous to apply this to our Lord Jesus Christ. Hence, Ezekiel is not predicting the future reign of Christ over the house of Israel.

2. Christ says, "the children of this world [for age] marry, and are given in marriage; but they which shall be counted worthy to obtain that world, [or age,] and the resurrection from the dead, neither marry, nor are given in marriage." Luke xx, 35. Now hear Ezekiel: "Neither shall they [God's priests] take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before." Eze. xlv, 22. In the prediction of Christ, respecting that age, or world to come, he positively affirms that there shall be no marrying or giving in marriage there; but in Ezekiel we find the Lord's priests marrying, and have intimations, even that divorce and death are not unknown! Therefore it is evident that Ezekiel does not refer to the age to come. Certain it is that had those priests been "counted worthy to obtain that world," they would not be represented as marrying in it! And this, too, in the promised land, the very heart of the future kingdom!

3. And Christ adds: "Neither can they die any more; for they are equal unto the angels." Luke xx, 36. And Paul testifies that at the last trumpet, "this mortal shall put on immortality," and death shall be swallowed up in victory. 1 Cor. xv, 51-54. But Ezekiel has deaths, even in the families of God's priests, and they themselves defiled by attending their burials, and obliged to offer for themselves a sin-offering!! See Eze. xliv, 25-27. Are such persons equal to the angels? Are they where they can die no more? Surely they are not. Then it is demonstrated that Ezekiel does not refer to the world or age to come.

That the sanctuary, priesthood and offerings, with the accompanying blessings, would have been realized in the Mosiac dispensation, had the twelve tribes of Israel accepted the proffered boon, we will now show. 1. It was to be fulfilled while circumcision was in force. Eze. xlv, 9. But that was

abolished at the first Advent. Gal. v. 2; vi. 12; Col. ii. 11-13. 2. It was while divorce was allowed. Eze. xiv. 22. But that is now done away. Matt. v. 31, 32; xix. 8, 9. 3. The distinction between meats, clean and unclean, is recognized. Eze. xiv. 23, 31. But no such distinction is now recognized by the Bible. Rom. xiv. 4. Sacrifices, offerings, burnt offerings and sin-offerings, of bulls and goats, were then in force. Eze. xvi. But they are not now acceptable to God. Heb. x. 5. The feasts and the Jubilees were then in force. Eze. xlv. 21-25; xlv. 9, 11, 17. But they were nailed to the cross. Col. ii. 16. The Levitical priesthood was then in force. Eze. xl. 46; xlv. 15. But the priesthood of Melchisedec, which passeth not to another, has taken its place. Heb. v. ix. 7. "The middle wall of partition" then existed, as all these ordinances prove, as well as the acknowledged distinction between "the

seed of the house of Israel" and the stranger. Eze. xlv. 22; xlvii. 22. But it is now broken down.—Eph. ii. But we leave the sanctuary offered to the twelve tribes that we may follow the history of Judah and Benjamin.

THE SANCTUARY REBUILT.

Cyrus, the king of Persia, in the first year of his reign, put forth a decree for the restoration of God's sanctuary which had so long been in ruins. Ezra i. 1-4. And in this decree he not only gave permission to the whole house of Israel to go up to the city of their fathers, where God had chosen to place his name, but he actually provided help for those who needed aid to go up. And yet, ten of the twelve tribes chose to remain in their iniquity, and dwell with the heathen. But we learn in verse 5, that the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, and a few others, went up. The vessels of God's house, which had been in Sardan's sanctuary at Babylon, [Ezra i. 7, 8; v. 14; 2 Chron. xxvi. 7; Dan. i. 2,] were delivered to them to carry up to the temple of God which they were to rebuild at Jerusalem.

And in the second year of their coming unto the house of God at Jerusalem, with Zerubbabel for their governor, and Jeshua for their high priest, they laid the foundation of the temple of the Lord. Ezra iii. 8, 10. After many serious hindrances, it was completed in the sixth year of Darius, its building having occupied a period of twenty years.—Ezra vi. 16. The decree from which the 2300 days are dated did not go forth until the seventh year of the grandson of Darius. So that the sanctuary was in existence when that period commenced. Ezra vii.

This temple of Zerubbabel was but the temple of Solomon rebuilt, as we may learn from Ezra v. 11, though it seems to have been larger than that building. Ezra vi. 3, 4; 1 Kings vi. 2. Hence it was but a continuance of the pattern of the true, which Solomon had erected. And thus we understand Paul's language in Heb. ix, as referring to these buildings, which, as a whole, make up the sanctuary of the first covenant, when he pronounces that sanctuary a figure or pattern of the true.

While Zerubbabel was building the Lord's house, the prophets Haggai and Zechariah encouraged the builders. Ezra v. 1; vi. 14. Haggai promised that though it were not as rich in silver and gold as was the first house, yet the glory of this latter house should be greater than of the former, as the Desire of all nations would come to it. Hag. ii.

GOD DWELT IN THIS SANCTUARY.

"Therefore, thus saith the Lord; I am returned to Jerusalem with mercies: mine house shall be built in it, saith the Lord of hosts." Zechar. i. 10.—"Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord." Zechar. ii. 10. "And whose shall swear by the temple, sweareth by it, and by him that dwelleth therein." Matt. xxiii. 21.

Nehemiah calls this building the sanctuary, and declares that "we will not forsake the house of our God." Chap. x. 39. While God's house lay in ruins, Daniel prayed that God would cause his face to shine upon his sanctuary that was desolate. In answer to his prayer, the angel Gabriel is sent to inform him that at the end of 69 weeks from the going forth of the decree to restore and to build Jerusalem, the Messiah would come, and would finally be cut off. And after this, the city and the sanctuary, which we have now seen rebuilt, would be destroyed, and never again be rebuilt, but left in ruins till the consummation. Dan. ix. At the end of the 69 weeks, A. D. 27, the Messiah the Prince came, and began to preach. Mark i. 15.—Israel proceeded to "finish the transgression," for

which God would cut them off from being his people, by rejecting the Messiah. Dan. ix. 24; John i. 11; Matt. xxiii. 32; 1 Thess. ii. 15, 16.

GOD FORSAKES THE SANCTUARY.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. xxiii. 37, 38; Luke xiii. 34, 35. After uttering these words, Jesus departed from the temple, which was no longer God's habitation. And as he went out, he declared that it should be thrown down, and not one stone left upon another. Matt. xxiv. 1, 2. And what Gabriel and Jesus had thus predicted, the Romans in a few years fulfilled, and the "worldly sanctuary" ceased to exist.

DATES.—Moses erected the sanctuary, (according to the chronology in the margin,) B. C. 1490. It was forsaken at Shiloh, B. C. 1141. Solomon erected the sanctuary, B. C. 1005. It was forsaken of God, B. C. 588. Rebuilt by Zerubbabel, B. C. 515. Forsaken and left desolate, A. D. 31.

We have now followed the typical sanctuary to its end. And here let us pause for reflection and inquiry. Why did God ordain this extraordinary arrangement? The sacrifices offered in this building could never take away sins. Why then were they instituted? The priests which here minister

ed were so imperfect that they had to offer for themselves. Why then was such a priesthood ordained? The building itself was but an imperfect, temporary structure, though finished to the perfection of human art. Why then was such a structure erected? Surely, God does nothing in vain, and all this is full of meaning. Nor will the student of the Bible be at a loss to answer these questions. The building itself was but a "figure of the true," a "pattern of things in the heavens." The priests which there ministered, served "unto the example and shadow of heavenly things," and the sacrifices there offered, continually pointed forward to the great sacrifice that should be made for the sin of man. These great truths are plainly stated in Heb. viii—x. We shall now pass from the shadow to the substance.

THE TYPICAL SANCTUARY GIVES PLACE TO THE TRUE

1. The sanctuary of the first covenant ends with that covenant, and does not constitute the sanctuary of the new covenant. Heb. ix, 1, 2, 8, 9; Act. vii, 48, 49. 2. That sanctuary was a figure for the time then present, or for that dispensation. Heb. ix, 9. That is, God did not, during the typical dispensation, lay open the true tabernacle; but gave to the people a figure or pattern of it—3. When the work of the first tabernacle was accomplished, the way of the temple of God in heaven was laid open. Heb. ix, 8; Ps. xi, 4; Jer. xvii, 12. 4. The typical sanctuary and the ordinances connected with it, were to last only till the time of reformation. And when that time arrived, Christ came, an high priest of good things to come by a greater and more perfect tabernacle. Heb. ix, 9-12. 5. The rending of the veil of the earthly sanctuary at the death of our Saviour evinced that its services were finished. Matt. xxvii, 50, 51; Mark xv, 38; Luke xxiii, 45. 6. Christ solemnly declared that it was left desolate. Matt. xxiii, 37, 38; Luke xiii, 34, 35. 7. The sanctuary is connected with the host. Dan. viii, 13. And the host, which is the true church, has had neither sanctuary nor priesthood in Old Jerusalem the past 1800 years, but has had both in heaven. Heb. viii, 1-6. 8. While the typical sanctuary was standing, it was evidence that the way into the true sanctuary was not laid open. But when its services were abolished, the tabernacle in heaven, of which it was a figure, took its place. Heb. x, 1-6; ix, 6-12. 9. The holy places made with hands, the figures or patterns of things in the heavens, have been superseded by the heavenly holy places themselves. Heb. ix, 23, 24. 10. The sanctuary, since the commencement of Christ's priesthood, is the true tabernacle of God in heaven. This is plainly stated in Heb. viii 1-6. These points are conclusive evidence that the worldly sanctuary of the first covenant has given place to the heavenly sanctuary of the new covenant. The typical sanctuary is forsaken, and the priesthood is transferred to the true tabernacle. Now, unless it can be changed back from the true to the type again, the old will never be rebuilt.

GABRIEL'S EXPLANATION OF THE SANCTUARY.

But the most important question in the mind of the reader is this. How did Gabriel explain the sanctuary to Daniel? Did he point out to him the transition from the "figure" or "pattern," to the "greater and more perfect tabernacle," the true holy places. We answer he did. 1. Gabriel explains to Daniel how much of the 2300 days belonged to Jerusalem and the Jews. "Seventy weeks have been cut off upon thy people, and upon thy holy city." Whiting's Translation. Dan. ix, 24. Then the whole of the 2300 days does not belong to Old Jerusalem, the place of the earthly sanctuary, nor do they all belong to the Jews, the professed people of God in the time of the first covenant. 2. For in that period of 70 weeks, the transgression was to be finished, that is, the Jewish people were to fill up their measure of iniquity, by rejecting and crucifying their Messiah, and were no longer to be his people or host. Dan. ix, 24; Matt. xxiii, 32, 33; xxi, 33-43; xxvii, 25.—3. Gabriel showed Daniel that the earthly sanctuary should be destroyed, shortly after their rejection of the Messiah, and never be rebuilt, but be desolate till the consummation. Dan. ix, 26, 27. 4. The angel brings the new covenant to Daniel's view. "He [the Messiah] shall confirm the covenant with many for one week." Dan. ix, 27; Matt. xxvi, 28. 5. He brings to Daniel's view the new covenant church or host, viz: the "many" with whom the covenant is confirmed. Verse 27. 6. He brings to view the new covenant sacrifice, viz: the cutting off of the Messiah, but not for himself. Verse 26. And also the Prince or mediator of the new covenant. Verse 26; xi, 22; Heb. xii, 24. 7. He brings to Daniel's view the new covenant sanctuary. Gabriel informed Daniel that before the close of the 70 weeks, which belonged to the earthly sanctuary, the Most Holy should be anointed. That this "Most Holy" is the true tabernacle in which the Messiah is to officiate as priest, we offer the following testimony:

"And to anoint the Most Holy;" *kodush kodashim*, the Holy of holies.—Adam Clark. Dan. ix, 24.

"Seventy weeks are determined upon thy people, and the city of thy sanctuary: that sin may be restrained, and transgression have an end; that iniquity may be expiated, and an overlasting righteousness brought in; that visions and prophecies may be sealed up, and the Holy of holies anointed." Houlignant's translation of Dan. ix, 24, as cited in Clark's Commentary.

"To anoint the Most Holy." Hebrew, literally 'Holy of holies.' Heaven itself, which Christ consecrated, when he ascended and entered it, sprinkling or consecrating it with his own blood for us." *Lick's Restoration*, page 89.

"And the last event of the 70 weeks, as enumerated in verse 24, was the anointing of the 'Most Holy,' or the 'Holy of Holies,' or the 'Sanctum Sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, heaven itself, into which Christ, our high priest, is for us entered.

Christ was to do in the true tabernacle, in heaven, what Moses and Aaron did in its pattern. See Heb. vi; vii; viii; ix. And Ex. xxx, 22-30. Also Lev. viii, 10-15."—*Advent Shield*, No. I, page 75.

The fact is plain, then, that of the vision of 2300 days concerning the sanctuary, only 490 pertained to the earthly sanctuary; and also that the iniquity of the Jewish people would in that period be so far filled up, that God would leave them, and the city and sanctuary would soon after be destroyed, and never be rebuilt, but left in ruins till the consummation. And it is also a fact that Gabriel did present to Daniel a view of the true tabernacle, [Heb. viii, 1, 2,] which about the close of the 70 weeks did take the place of the pattern. And as the ministration of the earthly tabernacle began with its anointing, so in the more excellent ministry of our great High Priest, the first act, as shown to Daniel, is the anointing of the true tabernacle or sanctuary of which he is a minister. Ex. xl, 9-11; Lev. viii, 10, 11; Num. vii, 1; Dan. ix, 24.

It is therefore an established fact that the worldly sanctuary of the first covenant, and the heavenly sanctuary of the new covenant, are both embraced in the vision of the 2300 days. Seventy weeks are cut off upon the earthly sanctuary, and at their termination the true tabernacle, with its anointing, its sacrifice and its minister, are introduced. And it is interesting to notice that the transfer from the tabernacle made with hands, to the true tabernacle itself, which the Lord pitched and not man, is placed by Gabriel at the very point where the Bible testifies that the shadow of good things to come ceased, being nailed to the cross.—Col. ii, 14-17. Where the offering of bulls and goats gave place to the great sacrifice; [Heb. ix, 11-14; x, 1-10; Pa. xl, 6-8; Dan. ix, 27;] where the Levitical priesthood was superseded by that of the order of Melchisedec; [Heb. v-vii; Pa. cx;] where the example and shadow of heavenly things was terminated by the more excellent ministry which it shadowed forth. Heb. viii, 1-6. And where the holy places, which were the figures of the true, were succeeded by the true holy places in heaven. Heb. ix, 23, 24. In the first part of this article we saw that Gabriel did not explain the 2300 days and the sanctuary in Dan. viii. We now see that in Dan. ix, he explained both. With Gabriel's explanation of the sanctuary, and the time, we are entirely satisfied.

[TO BE CONTINUED.]

THE SANCTUARY.

BY J. M. ANDREWS.

(Continued.)

THE HEAVENLY SANCTUARY.

* Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. viii, 1, 2. "A glorious high throne from the beginning is the place of our sanctuary." Jer. xvii, 12; Rev. xvi, 17; 1a. xi, 4. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." 1a. cii, 10.

THE HEAVENLY SANCTUARY HAS TWO HOLY PLACES.—The following testimony on this point is conclusive. We gather it from the Old and New Testaments, that in the mouth of two or three witnesses every word may be established. 1. The tabernacle erected by Moses, after a forty days inspection of the one showed to him in the mount, consisted of two holy places, [Ex. xxvi, 30-33.] and is declared to be a correct pattern or model of that building. Ex. xxv, 8, 9, 40; compared with Chap. xxix, 32-43. But if the earthly sanctuary consisted of two holy places, and the great original from which it was copied, consisted of only one, instead of likeness, there would be perfect dissimilarity. 2. The temple was built in every respect according to the pattern which God gave to David by the Spirit. 1 Chron. xxviii, 10-10. And Solomon in addressing God says, "Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning." Wis. Sol. ix, 8.—The temple was built on a larger and grander scale than the tabernacle; but its distinguishing feature, like the tabernacle, consisted in the fact that it was composed of two holy places. 1 Kings vi; 2 Chron. iii. This is clear proof that the heavenly tabernacle contains the same. 3. Paul plainly states that "the holy places [plural] made with hands" "are the figures [plural] of the true." And that the tabernacle, and its vessels, are "patterns of things in the heavens." Heb. ix, 23, 24. This is direct evidence that, in the greater and more perfect tabernacle, there are two holy places, even as in the "figure," "example" or "pattern." 4. The Apostle actually uses the word *holies*, [plural] in speaking of the heavenly sanctuary. The expression "holiest of all," in Heb. ix, 8; x, 10, has been supposed by some to prove that Christ began to minister in the most holy place at his ascension. But the expression is not "*hagia Hagion*," holy of holies, as in chapter ix, 3; but is simply "*Hagion*" holies. It is the same word that is rendered sanctuary in Heb. viii, 2. In each of these three texts, [Heb. viii, 2; ix, 8; x, 10.] Macknight renders the word, "holy pla-

ces." The Dowry Bible renders it "the holies." And thus we learn that the heavenly sanctuary consists of two "holy places."

VESSELS OF THE HEAVENLY SANCTUARY.—We have noticed particularly the vessels of the earthly sanctuary, and have cited divine testimony to show that they were patterns of the true in heaven. This is strikingly confirmed by the fact that in the heavenly sanctuary we find the like vessels.

1. The ark of God's testament, and the chernishim. Rev. xi, 10; Ps. xcix, 1.

2. The golden altar of incense. Rev. viii, 3; ix, 13.

3. The candlestick with the seven lamps. Rev. iv, 5; Zech. iv, 2.

4. The golden censer. Rev. viii, 3.

This heavenly sanctuary is called by Jesus "my Father's house;" [John xiv, 2:] by David, Habakkuk and John, "the temple of God in heaven;" [Ps. xi, 4; Hab. ii, 20; Rev. xi, 19:] God's "holy habitation;" [Zech. ii, 13; Jer. xxv, 30; Rev. xvi, 17:] "greater and more perfect tabernacle;" [Heb. ix, 11:] "the sanctuary and true tabernacle which the Lord pitched and not man." Heb. viii, 2.

THE TREADING DOWN OF THE SANCTUARY.

The agents by which the sanctuary is trodden under foot are the daily, or continual desolation, and the transgression, or abomination of desolation. Dan. viii, 13; xi, 31; xii, 11. These two desolations, as we have already seen, are Paganism and Papacy. It is often urged as a sufficient argument against the view of the sanctuary of God in heaven, that such a sanctuary is not susceptible of being trodden under foot. But we answer, this is not impossible, when the New Testament shows us that wicked men (apostates) tread under foot the minister of the heavenly sanctuary, our Lord Jesus Christ. Heb. x, 20; viii, 1, 2. If they can tread under foot the minister of that sanctuary, then they can tread under foot the sanctuary itself. It is not impossible that the Pagan and Papal desolations should be represented as treading under foot the heavenly sanctuary, when the same vision represents the little horn as stamping upon the stars. Dan. viii, 10. And when it is expressly predicted that the Papal power should war against the tabernacle of God in heaven. Rev. xiii, 5-7. The language of this vision, that these blasphemous powers should cast down the truth to the ground, stamp upon the stars, and tread under foot the sanctuary and the host, is certainly figurative, as it would otherwise involve complete absurdities.

Let us now briefly trace the manner in which Satan has, by Paganism and Papacy, trod under foot the sanctuary of the Lord. We have already seen that he has done this by erecting rival sanctuaries, where in the place of the only living and true God, he has established "new gods that came newly up." Deut. xxxii, 16, 17. In the days of the Judges and of Samuel, Satan's rival sanctuary

was the temple of Dagon, where the Philistines worshipped. Judges xvi, 23, 24. And when they had taken the ark of God from Israel, the Philistines deposited it in this temple. 1 Sam. v. After Solomon erected a glorious sanctuary upon Mount Moriah, Jerusalem, who made Israel to sin, erected a rival sanctuary at Bethel, and thus drew away ten of the twelve tribes from the worship of the living God, to that of the golden calves. 1 Kings xii, 26-33; Amos vii, 13, margin. In the days of Nebuchadnezzar, the rival to the sanctuary of God was the temple of Nebuchadnezzar's god at Babylon.—And into this temple he carried the vessels of the Lord's sanctuary, when he laid it desolate. Dan. i, 2; Ezra i, 7; v, 14; 2 Chron. xxxvi, 7. At a still later period, Satan established at Rome a temple, or sanctuary of "all the gods." Dan. viii, 11; xi, 31.

After the typical sanctuary of the first covenant had given place to the true sanctuary of God, Satan baptized his Pagan sanctuary and heathen rites and ceremonies, calling them Christianity. Thenceforward he had at Rome a "temple of God," and in that temple, a being exalted above all that is called God or that is worshipped. 2 Thess. ii, 4. And this Papal abomination has trod under foot the holy city, [Rev. xi, 2; xxi, 2,] by persuading a large portion of the human family that Rome, the place of this counterfeit temple of God, was "the holy city," or "the eternal city." And it has trod under foot, and blasphemed God's sanctuary or tabernacle [Rev. xiii, 6; Heb. viii, 2] by calling its own sanctuary the temple of God, and by turning away the worship of them that dwell on the earth, from "the temple of God in heaven," to the sanctuary of Satan at Rome. It has trod under foot the Son of God, the minister of the heavenly sanctuary, [Heb. x, 20; viii, 2,] by making the Pope the head of the church, instead of Jesus Christ, [Eph. v, 23,] and by leading men to the worship of that "son of perdition," as one able to forgive past sins, and confer the right to commit them in the future, and thus turning men from him who alone has power on earth to forgive sins, and to pardon iniquity and transgression. Such has been the nature of the warfare which Satan has maintained against the sanctuary and the cause of God, in his vain attempts to defeat the great plan of redemption which God has been carrying forward in his sanctuary. In order to present the cleansing of the sanctuary of God in heaven, it is necessary to notice briefly

THE MINISTRATION AND CLEANSING OF THE EARTHLY SANCTUARY.

We have before shown that the earthly sanctuary consisted of two holy places, and that it was a pattern of the true tabernacle of God in heaven.—We shall now present, in a brief manner, the work of ministration in both those holy places, and also the work of cleansing that sanctuary, at the end of that ministration, every year, and shall prove that that ministration was the example and shadow of Christ's more excellent ministry in the true tabernacle.

The ministration in the earthly sanctuary was performed by the Levitical order of priesthood.—Ex. xxviii; xxix; Lev. viii; ix; Heb. vii. The act, preparatory to the commencement of the ministration in that earthly tabernacle, was the anointing of its two holy places, and of all its sacred vessels. Ex. xl, 9; xxx, 26-29; Lev. viii, 10. The entire work of the priests in the two holy places is summed up by Paul as follows: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. ix, 6, 7. The ministration in the earthly sanctuary is thus presented before us in two grand divisions. First, the daily service in the holy place, which consisted of the regular morning and evening burnt-offering, [Ex. xxix, 38-43; Num. xxviii, 3-8,] the burning of sweet incense upon the golden altar, when the high priest lighted the lamps every morning and evening, [Ex. xxx, 7, 8, 34-36; xxxi, 11,] the special work upon the Lord's Sabbaths, and also upon the annual sabbaths, new moons and feasts, [Num. xxviii, 11-31; xxix; Lev. xxiii,] and beside all this, the special work for individuals as they should present their particular offerings through the year. Lev. i-vii. And second, the yearly work, in the most holy place, for the sins of the people, and for the cleansing of the sanctuary. Lev. xvi. Thus each of the two holy places had its appropriate work assigned. The glory of the God of Israel was manifested in both apartments. When he entered the tabernacle at the first, his glory filled both the holy places. Ex. xl, 34, 35. See also 1 Kings viii, 10, 11; 2 Chron. v, 13, 14; vii, 1, 2. In the door of the first apartment, the Lord stood and talked with Moses. Ex. xxxiii, 9-11. In this place, God promised to meet with the children of Israel, and to sanctify the tabernacle with his glory. Ex. xxix, 42-44; xxx, 36. In the holiest, also, God manifested his glory in a special manner. Ex. xxv, 21, 22; Lev. xvi, 2.

In the first apartment, stood the priests in a continual course of ministration for the people. He that had sinned, brought his victim to the door of this apartment to be offered up for himself. He laid his hand upon the head of the victim to denote that his sin was transferred to it. Lev. i; iii.—Then the victim was slain on account of that transgression, and his blood, bearing that sin and guilt, was carried into the sanctuary, and sprinkled upon it. Lev. iv. Thus, through the year, this ministration went forward. The sins of the people being transferred from themselves to the victims offered in sacrifice, and through the blood of the sacrifices, transferred to the sanctuary itself.

On the tenth day of the seventh month, the ministration was changed from the holy place, where it had been continued through the year, to the most holy place. Lev. xvi, 2, 23-34. The high priest entered the holiest with the blood of a bullock, as a sin-offering for himself. Verses 3, 6, 11-14. He then received of the children of Israel two

kids of the goats for a sin-offering. Upon these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. Verses 5, 7, 8. He next proceeded to offer the goat, upon which the Lord's lot fell, as a sin-offering for the people.

We shall now show that he offered this blood for two purposes: 1. "To make an atonement for the children of Israel, for all their sins." 2. To cleanse, or "make an atonement for the holy sanctuary." Let us read a portion of the chapter.— "Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness."— "And this shall be a statute for ever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of his congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." / verses 15-22, 29, 30, 33, 34.

We have here read several important facts. 1. In the tenth day of the seventh month the ministration was changed from the holy place to the holiest of all. Verses 2, 20-24. 2. That in the new holy place, blood was offered for the sins of the people to make an atonement for them. Verses 5, 9, 15, 17, 30, 33, 34; Heb. ix, 7. 3. That the two holy places of the sanctuary, and also the altar of incense were on this day cleansed from the sins of the people, which, as we have seen, had through the year been borne into the sanctuary and sprinkled upon it. Verses 10, 18-20, 33; Ex. xx, 10. 4. That the high priest, having by blood removed the sins of the people from the sanctuary, came them to the door of the tabernacle (Num.

xviii, 1; Ex. xxviii, 38) where the scape-goat stands, and putting both his hands upon the head of the goat, and confessing over him all the iniquities of the children of Israel in all their sins, he puts them upon the head of the goat, and sends him away, with all their iniquities, into a land not inhabited. Verses 6, 7-10, 20-22. The sanctuary was then cleansed from the sins of the people, and those sins were borne by the scape-goat from the sanctuary. The foregoing presents to our view a general outline of the ministration in the worldly sanctuary. The following scriptures show that that ministration

was the example and shadow of Christ's ministry in the tabernacle in heaven:

"Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. viii, 1-6; Col. ii, 17; Heb. x, 1; ix, 11, 12.

The facts stated in these texts are worthy of careful attention. 1. We have a High Priest in the heavens. 2. This High Priest is a minister of the sanctuary or true tabernacle. 3. As the earthly high priests were ordained to offer sacrifice for sins, so it is of necessity that our High Priest should have something to offer for us in the heavenly sanctuary. 4. When upon earth he was not a priest. 5. The ministry of the priests in that tabernacle, made after the pattern of the true, was the example and shadow of Christ's more excellent ministry in the true tabernacle itself. 6. The entire typical service was a shadow of good things to come. 7. In the greater and more perfect tabernacle, Christ is a minister of these good things, thus shadowed forth. With these facts before us let us now consider that more excellent ministry in the temple of God in heaven.

THE MINISTRATION AND CLEANSING OF THE HEAVENLY SANCTUARY.

At the close of the typical services, He of whom Moses in the law, and the prophets did write, Jesus of Nazareth, came and laid down his life for us.— The death of the Lord Jesus is the dividing point between the two dispensations, as it put an end to the typical services, and was the great foundation of his work as a priest in the heavenly tabernacle. On Jesus was laid the iniquity of us all, and he bore our sins in his own body on the tree. Isa. liii, 6; 1 Pet. ii, 24; Heb. ix, 28. He was raised from the dead for our justification, and ascended into heaven to become a great High Priest in the presence of God for us. Rom. iv, 25; Heb. ix, 11, 12, 24.

The ministration in the heavenly sanctuary is performed by the Melchizedec order of priesthood, in the person of our Lord. Ps. cx; Heb. v-vii.

We have already proved that the temple of God in heaven consists of two holy places, as did the earthly tabernacle; and that the ministration in the two holy places of the worldly sanctuary was the example and shadow of Christ's ministry in the true tabernacle. But it is contended by some that Christ ministers only in the most holy place of the heavenly sanctuary. Let us examine this point.

1. His anointing the most holy place of the two tabernacles, at the commencement of his ministration, may be urged as proof that he ministers only in the second apartment of the heavenly sanctuary. Dan. ix, 24. But this objection vanishes at once if we consider that before the Levitical priesthood began to minister in the earthly sanctuary, that entire building, the holiest as well as the holy place and all the sacred vessels, were anointed. Ex. xl 9-11; xxx, 23-29; Lev. viii, 10; Num. vii, 1. And when this anointing was accomplished, that ministration began in the first apartment. Lev. viii-x; Heb. ix, 6, 7. And this order, let it be remembered, was "the example and shadow of heavenly things."

2. It has been urged by some that the text, "this man, after he had offered one sacrifice for sins, he ever sat down on the right hand of God," [Heb. x, 12,] forbids the idea of his ministering in the *holy* places. But no answer, that so far as the idea of *sitting down* is concerned, it would be equally proper to represent him as *standing* on the Father's right hand. Acts vii, 56. And if the Saviour is at "the right hand of the power of God" when descending from heaven, as he testifies respecting himself, [Matt. xxvi, 64; Mark xiv, 62; Luke xxii, 69,] then he certainly can be at the Father's right hand, in both the holy places. But we have direct testimony here. Paul says that Christ is a "minister of the sanctuary," Heb. viii, 2. That the word "*hagion*," here rendered sanctuary, is plural, no one can deny. It is literally rendered by the Downy Bible, "the holies." As translated by Macknight, [Heb. viii, 1, 2,] it reads thus: "Now of the things spoken the chief is, we have such a High Priest as became us, who sat down at the right hand of the throne of the Majesty in the heavens, a minister of the holy places, namely, of the true tabernacle, which the Lord pitched and not man." We draw two conclusions from the foregoing.—(1.) Our Lord can be a minister of the two holy places, and yet be at the Father's right hand. (2.) He must minister in both the holy places, or Paul's language that he is a minister of the holies or holy places, [plural,] is not true. An high priest that should minister simply in the holiest of all, is not a minister of the holy places.

3. But another argument to prove that Christ ministers only in the most holy place, has been urged by some, from the following text: "The Holy Ghost signifying this, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," Heb. ix, 8. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus," Chap. x, 19. But as has been before remarked, the word rendered "holiest of all," is the same that is rendered "sanctuary" in chapter viii, 2, and is not "*hagia hagion*," holy of holies, as in chapter ix, 3, but is simply "*hagion*," holies, plural. The rendering of Macknight, which correctly translates the word in the plural, removes all difficulty. He

translates these two texts as follows: "The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth." "Well then, brethren, having boldness in the entrance of the holy places, by the blood of Jesus." These texts, therefore, do not favor the doctrine that Christ is a minister of only one of the holy places. With a literal rendering of the word, giving it in the plural in our language, just as it was written by Paul, the objection to Christ's ministration in the two holy places of the heavenly sanctuary is entirely removed. The way into the holy places of the heavenly sanctuary was not laid open, while the ministration in the earthly tabernacle continued; but when that ministration was abolished, the way of the heavenly holy places was laid open, and we have boldness to enter by faith, where our High Priest is ministering for us.

It may be proper to add, that the phrase rendered, "into the holy place," in Heb. ix, 12, 25, and "into the sanctuary," in chapter xiii, 11, is the same that in chapter ix, 24 is literally rendered in the plural, "into the holy places." Macknight renders them all in the plural. Then the heavenly tabernacle, where our Lord Jesus Christ ministers, is composed of holy places, as really as was its pattern or image, the earthly tabernacle; and our great High Priest is a minister of those holy places while at the Father's right hand.

Let us now examine those scriptures which present our Lord's position and ministry in the tabernacle in heaven. In vision at Patmos, the beloved disciple has a view of the temple of God, the heavenly sanctuary: A door was opened in heaven.—This must be the door of the heavenly tabernacle, for it disclosed to John's view the throne of God, which was in that temple. Rev. iv, 1, 2; xvi, 17; Jer. xvii, 12. It must be the door of the first apartment, for that of the second apartment (which discloses the ark containing the commandments) is not opened until the sounding of the seventh angel. Rev. xi, 19. And the view, that John was looking into the first apartment of the heavenly sanctuary, when he saw the Lord Jesus take the book from the hand of him that sat upon the throne, is strikingly confirmed by what he saw before the throne.

He testifies that "there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. iv, 5; Zech. iv, 2. He also saw the golden altar of incense before the throne, and witnessed the ministration at that altar with the golden censer. Rev. viii, 3. In the earthly tabernacle, which was the pattern of things in the heavens, the golden candlestick with its seven lamps, and the golden altar of incense, were both represented, and, by God's express direction, placed in the first apartment. Num. viii, 2-4; Heb. ix, 2; Lev. xxiv, 2-4; Ex. xl, 24-27. The scene of this vision is the first apartment of the heavenly sanctuary. Here it was that John saw the Lord Jesus. Rev. v, 6-8.

Let us read Isaiah's description of this place.—"In the year that king Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of

him that cried, and the house was filled with smoke. Then said I, Wo is me! for I am unclean; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar." Isa. vi, 1-6.

That this was a view of the heavenly tabernacle, and not of the temple at Jerusalem, may be proved by comparing John xii, 39-41, with Isa. vi, 8-10. Words written by Isaiah, while looking into the temple of God, are quoted by John with the declaration that Isaiah spoke them while beholding Christ's glory. That John and Isaiah both beheld the same place is evident; both beheld the throne of God, and him that sits upon it; [Isa. vi, 1; Rev. iv, 2;] both beheld the living beings with six wings; [Isa. vi, 2; Rev. iv, 6-8;] each heard from these beings a like song; [Isa. vi, 3; Rev. iv, 8;] and both beheld the golden altar before the throne.—Isa. vi, 6; Rev. viii, 3; ix, 13.

That John and Isaiah both saw our Lord Jesus Christ we have already proved. And the scene of their visions was in the first apartment of the heavenly sanctuary, the place of the golden candlestick with its seven lamps, and the golden altar of incense. And in this apartment our High Priest commenced his ministration, like the priests in the example and shadow of heavenly things. In the shadow, each part of the work was many times repeated; but in the substance, each part is fulfilled once for all. Once for all, our Sacrifice is slain; [Rom. vi, 9, 10; Heb. ix, 25-28;] and once for all, our High Priest appears in each of the holy places. Heb. ix, 11, 12, 24, 25. Hence, our Lord must continue his ministration in the first apartment until the period arrives for his ministration within the second veil, before the ark of God's testament.

The sins of the world were laid upon the Lord Jesus, and he died for those sins according to the Scriptures. The blood of the Lamb of God, which was shed for our transgressions of God's law, is that by which our High Priest enters the heavenly sanctuary, [Heb. ix, 12;] and which, as our advocate, he offers for us in that sanctuary. Heb. xii, 24; 1 Pet. i, 2; 1 John ii, 1, 2. His great work, which began with the act of bearing the sins of the world at his death, he here carries forward by pleading the cause of penitent sinners, and presenting for them his blood which had been shed as the great sacrifice for the sins of the world. The work in the earthly sanctuary was essentially the same thing. The sins were there laid upon the victim, which was then slain. The blood of that sacrifice, bearing that guilt, was sprinkled, in the sanctuary to make reconciliation for the sinner.—Lev. iv, 4-6. And thus in the shadow of heavenly things, we see the guilt of the people transferred to the sanctuary itself. This can be easily understood. And it is a plain fact that its great design was to give an example of heavenly things. As the sin of him who came to God, through the offering of blood by the high priest, was, through that blood, transferred to the sanctuary itself, so it is in the substance. He who bore our sins at his death, offers for us his blood in the heavenly sanctuary. But when he comes again, he is "without sin;" [Heb. ix, 28;] his great work for the removal of sin is fully completed before he comes again.

We now inquire respecting the removal of the sins of the church, or host, from the sanctuary.—We have seen that only 400 of the 2300 years belonged to the earthly sanctuary, and that the remaining 1810 years, belong to the true sanctuary, which Gabriel introduces to Daniel in his explanation in chapter ix; consequently, the sanctuary to be cleansed from the sins of the church, or host, at the end of the 2300 years, is the heavenly sanctuary. We have also examined those portions of the Bible that explain how and why the earthly sanctuary was cleansed, and have seen that that cleansing was accomplished, not by fire, but by blood.—We have seen that that work was ordained for the express purpose of shadowing forth the work in the heavenly sanctuary. And we have also seen that the sins of those who come to God through our great High Priest are communicated to the sanctuary as was the case in the type. But we are not left without direct testimony on this important point. The Apostle Paul states the fact of the cleansing of the earthly and the heavenly sanctuaries, and plainly affirms that the latter must be cleansed for the same reason that the former had been.—He speaks as follows:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix, 22-24. Two important facts are stated in this portion of scripture. 1. The earthly sanctuary was cleansed by blood. 2. The heavenly sanctuary must be cleansed by better sacrifice, that is, by the blood of Christ. It is plain, then, that the idea of cleansing the sanctuary by fire has no support in the Bible.

These words, as rendered by Macknight are very clear: "And almost all things according to the law, are cleansed with blood, and without the shedding of blood, there is no remission. There was a necessity, therefore, that the representations indeed of the holy places in the heavens, should be cleansed by these sacrifices; but the heavenly holy places themselves, by sacrifices better than these. Therefore Christ hath not entered into the holy places made with hands; the images of the true holy places; but into heaven itself, now to appear before the face of God, on our account." Heb. ix, 22-24. Then the fact of the cleansing of the heavenly sanctuary is plainly taught by the Apostle Paul in his commentary on the typical system. And this great truth, plainly stated, is worthy of lasting remembrance.

By many, the idea of the cleansing of the heavenly sanctuary, will be treated with scorn, "because," say they, "there is nothing in heaven to be cleansed." Such overlook the fact that the holy of holies, where God manifested his glory, and which no one but the high priest could enter, was, according to the law, to be cleansed, because the sins of the people were borne into it by the blood of sin-offering. Lev. xvi. And they overlook the fact that Paul plainly testifies that the heavenly sanctuary must be cleansed for the same reason. Heb. ix, 23, 24. See also Col. i, 20. It was unclean in this

sense only: the sins of men had been borne into it through the blood of sin-offering, and they must be removed. This fact can be grasped by every mind.

The work of cleansing the sanctuary, changes the ministration from the holy place to the holiest of all. Lev. xvi; Heb. ix, 6, 7; Rev. xi, 10. As the ministration in the holy place of the temple in heaven began immediately after the end of the typical system, at the close of the sixty-nine and a half weeks, [Dan. ix, 27,] so the ministration in the holiest of all, in the heavenly sanctuary, begins with the termination of the 2300 days. Then our High Priest enters the holiest to cleanse the sanctuary. The termination of this great period, marks the commencement of the ministration of the Lord Jesus in the holiest of all. This work, as presented in the type, we have already seen was for a twofold purpose, viz: the forgiveness of iniquity, and the cleansing of the sanctuary. And this great work our Lord accomplishes with his own blood; whether by the actual presentation of it, or by virtue of its merits, we need not stop to inquire.

No one can fail to perceive that this event, the cleansing of the sanctuary, is one of infinite importance. This accomplishes the great work of the Messiah in the tabernacle in heaven, and renders it complete. The work of cleansing the sanctuary is succeeded by the act of placing the sins, thus removed, upon the head of the scape-goat, to be borne away for ever from the sanctuary. The work of our High Priest for the sins of the world, will then be completed, and he be ready to appear "without sin unto salvation." The act of placing the sins upon the head of the scape-goat, in the type, has already been noticed. Lev. xvi, 6, 7-10, 20-22. The following valuable remarks on this important point are from the pen of O. B. L. Crozier, written in 1846.

"THE SCAPE-GOAT.—The next event of that day, after the sanctuary was cleansed, was the putting of all the iniquities and transgressions of the children of Israel upon the scape-goat, and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ, because, 1. That goat was not sent away till after the high priest had made an end of cleansing the sanctuary. Lev. xvi, 20, 21. Hence that event cannot meet its antitype till after the end of the 2300 days. 2. It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, he also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to, nor into, his people; neither into heaven, for that is not a wilderness, or land not inhabited. 3. It received and retained all the iniquities of Israel; but when Christ appears the second time he will be 'without sin.' 4. The goat received the iniquities from the hands of the priest, and he sent it away. As Christ is the priest, the goat must be something else besides himself which he can send away. 5. This was one of two goats, chosen for that day, of which one was the Lord's, and was offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest, after he had cleansed the sanctuary from them, and bear them into a land not inhabited, leaving the sanctuary, priest and people, behind, and free from their iniquities. Lev. xvi,

7-10, 22. 6. The Hebrew name of the scape-goat, as will be seen from the margin of verse 8, is Azazel. On this verse, Wm. Jenks, in his Comp. Conn. has the following remarks: 'Scape-goat. See diff. opin. in Hoeckel. Spence, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azazel the angel (strong one) who revolted.'

7. At the appearing of Christ, as taught in Rev. xx, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient high priest sending the scape-goat into a separate and uninhabited wilderness.—

8. Thus we have the scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of Satan. In the common use of the term, men always associate it with something mean, calling refugees from justice, scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ.

Because it is said, 'The goat shall bear upon him all their iniquities into a land not inhabited,' [Lev. xvi, 22,] and John said, 'behold the Lamb of God, that taketh [margin, beareth] away the sin of the world,' it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1. They are imparted to the victim. 2. The priest bore them in his blood to the sanctuary. 3. After cleansing it from them on the tenth day of the seventh month, he bore them to the scape-goat. 4. The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled, the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; 'the strong man armed' will have been bound by a stronger than he, and his house (the grave) spoiled of its goods, the saints. Matt. xii, 20; Luke xi, 21, 22."

The great work of atonement is now complete, and the work of our Lord as priest, accomplished. The sins of those who have obtained pardon through the great sin-offering, are, at the close of our Lord's work in the holy places, blotted out, [Acts iii, 19,] and being then transferred to the scape-goat, are borne away from the sanctuary and lost for ever, and rest upon the head of their author, the devil. The Azazel, or antitypical scape-goat, will then have received the sins of those who have been pardoned in the sanctuary, and in the lake of fire, will suffer for the sins which he has instigated. God's people, the host, will then be free for ever from their iniquity. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 11, 12. "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. i, 7, 8.

CAUSE OF OUR DISAPPOINTMENT.

Why were these disappointed, who looked for Jesus in 1844? This important question, we believe, can be answered in the most satisfactory manner. Our disappointment did not arise from mistaking the commencement of the 70 weeks. The argument by which the original date is sustained, is, as we have seen, invulnerable. Nor did our disappointment arise from a mistake in believing that the 70 weeks form a part of the 2300 days; for every fraction of that argument, as we have shown, still stands good. These two points being susceptible of the clearest proof, we were not mistaken in believing that the 2300 days would terminate in the seventh Jewish month, 1844. Neither did our disappointment arise from believing that at the end of the 2300 days the work of cleansing the sanctuary would take place. For it is plainly stated, "Unto 2300 days; then shall the sanctuary be cleansed."

But when we said that this earth, or a part of this earth, was the sanctuary, and that Christ must descend from heaven at the end of the 2300 days, to purify the earth by fire, we looked for that which the Bible did not warrant us to expect. Here was the cause of our disappointment. For we have seen that there is no scriptural authority to support the view that any part of the earth is the sanctuary, or that the burning of the earth, and the melting of the elements, [2 Pet. iii.] is the cleansing of the sanctuary. By a multitude of witnesses, we have proved that the tabernacle of God is the sanctuary to be cleansed, and that its cleansing is a work performed in the holiest of all, with blood, and not with fire. Our disappointment, then, arose from a misunderstanding of the work to transpire at the end of the days.

Our evidence established two points: 1. The fact that the sanctuary should be cleansed at the end of the 2300 days, and that they would terminate at the seventh month, 1844. 2. The type is the example and shadow of heavenly things, as before us the work of the high priest in the seventh month, viz: his act of passing from the holy place to the holiest of all, to cleanse the sanctuary. We reasoned, that as the paschal lamb, which was slain on the fourteenth day of the first month, met its antitype in the death of the Lamb of God, on that day; [Ex. xii, 3-6, 46; 1 Cor. v, 7; John xviii, 28; xix, 36;] and the offering of the first fruits on the sixteenth day of that month, met its antitype in the resurrection of Christ, on that day, the first fruits of them that slept; [Lev. xxiii, 10-15; 1 Cor. xv, 20, 23; Matt. xxviii, 1, 2;] and the feast of Pentecost met its antitype on the day of its occurrence; [Lev. xxiii, 15-21; Acts ii, 1, 2;] so the cleansing of the sanctuary in the seventh month, [Lev. xvi.] at that time in the year when the 2300 days would end, we believed would meet its antitype at the end of that period.

Could we then have understood the subject of the heavenly sanctuary, our disappointment would have been avoided. Our evidence did not prove that our High Priest would descend from the holy place of the heavenly sanctuary, in flaming fire to burn the earth, at the end of the 2300 days; but so far from this, it did prove that he must, at that time, enter within the second veil, to minister for us before the ark of God's testament, and to cleanse the

sanctuary. Dan. viii, 14; Heb. ix, 23, 24. Such has been the position of our High Priest since the end of the days, and this is the reason that we did not behold our King in 1844. He had then ministered in only one of the holy places, and the termination of the 2300 days marked the commencement of his ministration in the other. For believing in a literal sanctuary in heaven, consisting of two real holy places, and that our High Priest, while at the Father's right hand, is a minister of both these holy places, we are ranked as spiritualizers, by our enemies. From this unjust charge we appeal to the Judge of all the earth, who will do right.

When John, who saw the door of the first apartment of the heavenly tabernacle opened at the commencement of Christ's ministry, was carried in vision down the stream of time to "the days of the voice of the seventh angel," he saw the most holy place of God's temple opened. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunders, and an earthquake, and great hail." Rev. xi, 19. Here, by the ark of God's testament, is where our High Priest ministers, since the close of the 2300 days. To this open door in the heavenly sanctuary, [Lev. iii, 7, 8; Isa. xlii, 22-25,] we invite those to come for pardon and salvation, who have not sinned away the day of grace. Our High Priest stands by the Mercy-seat (the top of the ark,) and here he offers his blood, not merely for the cleansing of the sanctuary, but also for the pardon of iniquity and transgression. But while we call men to this open door, and point them to the blood of Christ, offered for us at the mercy-seat, we would remind them of the law of God beneath that mercy-seat, which made the death of God's beloved Son necessary in order that guilty man might be pardoned. That ark contains God's commandments, and he that would receive the blessing of God, at the hand of our High Priest, must keep the commandments contained in the ark, before which he ministers. Many affirm that God has abolished his law; but this is so far from the truth, that that law occupies the choicest place in heaven. It is that "justice and judgment," which are the habitation of God's throne. Ps. lxxix, 14; xevii, 2; Rev. xi, 19.

Two of the three messages of Rev. xiv, had been given prior to the end of the days in 1844, as nearly all Advent believers once admitted. The third angel, with the commandments of God and the faith of Jesus, gives this last message of mercy, while our High Priest ministers for us before the ark containing the commandments. While he is thus ministering, the host, or church, are waiting the completion of the great work, the putting away of their sins. They are "in the last end of the indignation," which occupies a space of time, as is evident from Dan. viii, 19.

The close of the third angel's message is marked by the Son of man taking his position upon the white cloud. Rev. xiv, 14. The last message of mercy will then have closed, and there will be no intercessor between an offended God and guilty, offending man. The angels with the vials of God's wrath, who are now stayed by the ministration of our great High Priest, will then come out

of the temple of God, and pour out the vials of unmixed wrath upon the heads of all the wicked.—The plagues, the earthquake, and the great hail, "every stone about the weight of a talent," will follow; the enemies of God will be destroyed, and the little horn will be broken without hand. Rev. xv: xvi; xi, 19; Dan. xii, 1; viii, 25. The sanctuary and the host will then be vindicated, and all opposing power overwhelmed in irretrievable ruin.

Beyond this time of trouble, such as never was, the scenes of the earth made new, rise before us.—In the midst of that Paradise of God, where his saints will ever remain, we behold his glorious sanctuary; [Eze. xxxvii; Rev. xxi, 1-4;] and here we leave it, content, if we may be of the number who shall serve God in that temple, for ever and ever.—Rev. vii, 13-15. The prophetic views of Moses, and of Nathan, respecting God's sanctuary, will then be fully realized; the Lord will reign for ever and ever, and Israel will be planted to be removed no more. Ex. xv; 2 Sam. vii.

Reader, would you escape the things that are coming on the earth? The warning voice of the third angel points out the way. Know for yourself that you have a personal interest in that work which our High Priest is consummating before the ark of God's testament, and when he shall come again, it will be without sin unto your salvation. We entreat you, heed not the voice of those who break the commandments, and teach men so, for they will soon receive their reward; but rather unite with those who teach and keep them, and you will have life eternal, and free admittance through the gates into the Holy City.

Rochester, N. Y., February, 1853.

Questions by Mrs. Stone.

1. The Angel said to Daniel, "Unto 2300 days; then shall the Sanctuary be cleansed." If this period closed on the tenth day of the seventh month, 1844, how is it that the Sanctuary and host are trodden under foot up to the present time, when it is now 2308 days and a few months over?

2. Will the phraseology or meaning of the text, allow more than one prophetic day from the close of the 2300 days, to accomplish the cleansing of the Sanctuary?

I subscribe myself yours, wishing to know the whole truth,
Eden, Vt. ALBERT STONE.

Answers.

1. The event to transpire at the end of the 2300 days is the cleansing of the Sanctuary. That the tabernacle of God is the Sanctuary of the Bible, a multitude of texts directly testify. Ex. xxxvi, 1-6; Lev. iv, 6; xvi, 33; Num. iv, 16; Ps. lxxviii, 64, 69; Job. viii, 1, 2. That the cleansing of the Sanctuary is the work of a high priest, performed by blood, and not with fire is also a matter of certainty. Lev. xvi; Job. ix. The work of cleansing the Sanctuary is not that of a king taking vengeance on his adversaries, but that of a priest concluding his work in the tabernacle of God. Hence, this work must precede the second Advent, and be accomplished ere the priestly work of our Lord is closed in the Sanctuary of God. Until that point of time, the wrath of God is stayed by the intercession of our great High Priest. When that point is reached the sin of the host or church, having been transferred from the Sanctuary to the antitypical scape-goat, and the saints of God being all sealed, the wrath of God without mixture of mercy is poured out, and the adversaries of the Lord are destroyed with an utter destruction. The period of time in which the Sanctuary is being cleansed, we understand to be what the angel denominates "the last end of the indignation." Dan. viii, 19. That it occupies a space of time is evident from the form of expression used by Gabriel: "I will make thee know what shall be in the last end of the indignation."

2. We think there is nothing in Dan. viii, which limits the cleansing of the Sanctuary to one prophetic day. If the ministry in the holiest of all were proportioned to the length of time occupied by our Lord in ministering in the true apartment, several prophetic days must be required. And if the mighty events connected with that ministration be taken into the account, this will appear in the highest degree reasonable and just.

POSITION OF THE ADVENT HERALD ON THE SANCTUARY QUESTION.

A correspondent of the *Herald* writes as follows: [See *Herald* of April 16th.]

BRO. BLISS:—You are presenting constantly in various numbers of the *Herald* overwhelming, and indubitable proof derived from history, Ptolemy's Canon, various eclipses, etc., that the seventh year of Artaxerxes' reign dated in the year a. c. 457-8, holding each and every other date to be utterly unfounded. This may be correct.

Again, you still maintain as did the entire body of Adventists previous to 1843-4, that the seventh of Artaxerxes is the only true date for "the going forth of the commandment" mentioned in Dan. ix. 25, and for the commencement of the seventy prophetic weeks. And you will not for a moment allow of any other.

Furthermore, you have limited but once—(believe—and then in a monosyllable to J. M. Orrock, that the seventy weeks and 2300 years have different dates. Now, generally speaking, *prima facie*, each and all of your chronological deductions and arguments go to prove that the 2300 years ended in 1844. And there is a numerous class of persons scattered throughout the country who are characterized by keeping a "seventh day Sabbath," and who contend that the 2300 years run out in that year, and the heavenly Sanctuary then began to "be cleansed," who go to your writings and the *Herald* for all their proof. In their *Advent Review and Sabbath Herald*, their discourses, and in all their publications, assuming the connection between the seventy weeks and 2300 years—you are endlessly and copiously quoted to prove their position. And we up here in the country who have perpetually to combat the error, you have said do completely disarm, while our opponents every week go down to Boston to headquarters—where you furnish them with heavy weapons to fight us. What do you mean? Are the 2300 years ended? or do they reach till the Lord comes?

A full answer and explanation would very much oblige hundreds of careful and interested readers of the excellent *Herald*.
D. T. T.

We have not space to present the answer of the Editor, which occupies about two columns of that paper. We therefore refer to some of its leading features.—He first states that the 2300 years have not ended, and that they will extend to the coming of the Lord. He then attempts to prove that the land of Palestine is the Lord's Sanctuary; and that the cleansing of the Sanctuary is the event described in 2 Pet. iii. 12, viz: the molting of the elements, and the burning of the earth, with the works which are therein. This he puts forth as an absolute demonstration that the 2300 years extend to the coming of the Lord. He next asserts that Daniel could have had no idea of the heavenly Sanctuary; and that the idea of cleansing the heavenly Sanctuary originated with the Devil. As the commencement of the 70 weeks with the going forth of that decree, a. c. 457, is established by "overwhelming and indubitable proof," and as the intermediate dates, and final termination of that period of 400 days are established by such an array of evidence, that, to use the language of the *Herald* in this very article, an alteration of those dates "would hopelessly change all chronology, and effectually destroy its authority," the only alternative is to deny the connection of the 70 weeks and 2300 days. But to satisfy the most incredulous that the 70 weeks are not the first 400 days of the 2300, the *Herald* affirms that "the termination of the days cannot be in the past;" [because in that case the earth would have been burned before this;] and as all can understand that 1810 prophetic days,

(the number left after the 400 are cut off) could only extend from a. c. 34, where the 400 days terminated, to 1814, it will not do to admit that the two periods begin together; for the days in that case have ended, and yet, the earth is not burned!

Such is the general outline of the position of the *Herald*. To prove that the land of Palestine is the Sanctuary, the Editor omits almost every instance in which the word Sanctuary occurs in our English version of the Holy Scriptures, and presents an argument from the original Hebrew. This seems like a virtual admission that there is no tenable ground in the English Bible for the view that Palestine is the Sanctuary. Relative to the argument drawn from the Hebrew, we of course say nothing. We have only to remark that if the question, What constitutes the Sanctuary? can be answered from the English version of the Bible, it can be settled beyond all controversy that the tabernacle of God (typical and antitypical) is the only thing that God recognizes as His Sanctuary.

On the cleansing of the Sanctuary, the *Herald* first argues that the cleansing of the Sanctuary is its justification, and then, somewhat singularly, contends that this act of justifying the Sanctuary is performed by burning it up, with all the rest of the material globe! after which, new heavens and new earth are created. But admitting that the land of Canaan is the Sanctuary, and that the burning of the earth is the cleansing of the Sanctuary, there is not even then, a single testimony in the Holy Scriptures that the conflagration of our globe will occur at the second Advent. On the contrary, this event is evidently located among the closing scenes of the day of God. See Rev. xx; xxi. And as a matter of consequence the 2300 years cannot reach to that event.

But the idea of justifying a thing by consuming it in the fire, is very singular, and extraordinary indeed. Certain it is, that whether the Bible recognizes any such justification of a thing or not, the idea of cleansing or justifying the Sanctuary by fire, is never once hinted; the only method there recognized is by blood. Lev. xvi.

The assertion of Bro Bliss that Daniel could have no idea of the heavenly Sanctuary has been, we think, sufficiently met in former articles in the *Review*, in which we have shown that Gabriel in his explanation of the vision of the eighth chapter, did in chapter ix, bring to Daniel's view the anointing of the true tabernacle, as the closing event of the 70 weeks. We have cited various testimonies on this point; but perhaps that of Bro Bliss himself, as given in the *Midnight Cry*, April 13, 1843, may be as much to the point.—Speaking of the day of Pentecost, he says:

"Then also the Most Holy had been anointed—the last event of the 70 weeks; for then Christ had entered into the Holiest of all, and sprinkled it with his own blood."

Then according to the testimony of the Editor of the *Herald*, the heavenly Sanctuary was presented to Daniel's mind.

The statement of the *Herald* that the cleansing of the heavenly Sanctuary is a doctrine which originated with the Devil, directly charges Paul with writing, not by the inspiration of the Holy Spirit, but under the direct influence of the Devil. For the Apostle establishes this doctrine in the most satisfactory manner. He testifies thus: "It was therefore necessary

that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix, 23, 24.

But that the *Advent Herald* should deny the connection of the 70 weeks and 2300 days is that which causes us the greatest surprise. If this is to be considered as its future position, we think its conductors should no longer claim to be the advocates of the peculiar views of Wm. Miller. Whoever wrests from Mr. Miller the view that the 70 weeks are the first 490 days of the 2300, robs him of the great argument by which he aroused the world on time, and without which he would have been able to effect but little.—As the *Herald* chooses to deny the connection of these two periods, rather than to admit that we may have been mistaken respecting the Sanctuary, we would respectfully present the following questions for its consideration:

Was not Gabriel commanded to explain to Daniel that vision in which the period of 2300 days was given? Did not Gabriel on that occasion explain every part of the vision to Daniel, with the exception of the Sanctuary and 2300 days? Does not Daniel say, however, at the close of the chapter, that he was "astounded at the vision but none understood it?" If none understood it, had Gabriel fulfilled the divine mandate, "Make this man to understand the vision?" Did not that charge still rest upon him, accomplished only in part? Was not Daniel in Chap. ix earnestly seeking God, with reference to the Sanctuary? Does not the man Gabriel whom he had seen in the vision of Chap. viii, in answer to this prayer, say to Daniel, "I am now come forth to give thee skill and understanding?" Does he not then charge him to understand the matter, and to consider the vision? Is not this a clear and unanswerable testimony, that Gabriel has now come to complete the charge given him in chapter viii, which was, "Make this man to understand the vision?" Does he not begin his explanation with the subject of time? Is not the phrase "Seventy weeks are determined upon thy people and upon thy holy city," literally rendered, "Seventy weeks are cut off upon thy people" &c? Have you not proved this point at length from the testimony of such men as Dr. Gill, Hengstenberg, Gieseler, and many other scholars of high standing, and also from the Septuagint and Vulgate? What are the 70 weeks "cut off" from? From nothing? or from indefinite space? As the great period of 2300 days had been given in the vision of chapter viii, is it not certain, when Gabriel comes to finish the explanation of that vision, and testifies that 70 weeks are cut off, that they are cut off from the only period which had been given, viz: the 2300 days? Is there then the least ground for a reasonable doubt that the 70 weeks are the first 490 days of the 2300? And as the commencement of the 70 weeks in a. c., 457—the termination of 69 of them in a. d. 27, of 69 and a half in the Spring of a. d. 31, and of the whole period in the Autumn of a. d. 34—is established beyond all controversy, can there be the least question that 1810 days (the number left after cutting off 490) would extend to the Autumn of 1844 and no farther?

And is it not true that Gabriel does explain the fact to Daniel, that only 400 of the 2300 days belong to the earthly Sanctuary? And does not Gabriel name the anointing of the heavenly Sanctuary as the last event of the 70 weeks? Does not the ninth chapter of Hebrews plainly and distinctly testify that about that time, the earthly Sanctuary was superseded by the heavenly, even as the Levitical priesthood gave place to that of the order of Melchisedec? If the ninth of Daniel is an appendix and explanation of the eighth, can the conclusion be avoided, that Gabriel did explain the transfer from the earthly Sanctuary to the heavenly, and that the 2300 days expired in 1844? If the ninth of Daniel is not an explanation of the eighth, how can the wise at the time of the end, understand the 2300 days, when no starting point for the period has ever been given? Finally, can any criticism set aside the fact that the Sanctuary of the first covenant was the tabernacle which Moses erected as the pattern of the true, (Heb. ix, 1-5,) and that the Sanctuary of the new covenant is the true tabernacle which the Lord pitched and not man? Heb. viii, 1-5.

J. N. A.

THE CLEANSING OF THE SANCTUARY.

We are pleased to notice an article in the *Advent Herald* for April 3, headed, "The Atonement," written with evident reference to our views of the closing work in the heavenly Sanctuary. As we entertain no other feeling toward the conductors of the *Advent Herald* than that of respect, we are much gratified that they are now calling the attention of their readers to this subject. The article begins with a reference to a former argument in the *Herald*, (noticed in this number of the *Review*), that the mountain on which Jerusalem is built, is the Sanctuary to be cleansed at the end of the days. It next refers to our view, that the heavenly Sanctuary is the one to be cleansed, in fulfillment of Dan. viii, 14. In contending against

this view, it candidly admits that the ninth chapter of Hebrews teaches the purification or cleansing of the heavenly Sanctuary, but declares that this event was to be accomplished at the commencement of Christ's ministration, and not at its conclusion. In the language of the *Herald*, "When were those heavenly things purified by the blood of Christ? is the question at issue."

The admission of this plain fact, that the heavenly Sanctuary, was, according to Paul, at a certain period, to be cleansed, we could have hardly expected. It seems to contrast somewhat singularly with the remark in the *Herald* for April 16, that "to talk about the cleansing of some heavenly Sanctuary which was never defiled," "is so absurd that the idea could only have originated in a device of Satan to confuse and mislead honest souls." As our brethren of the *Herald* have in two weeks so far advanced, that from declaring the doctrine of the cleansing of the heavenly Sanctuary a "device of Satan," they now admit the fact in distinct terms, and only contend that that event is located by the Bible at the commencement of Christ's ministration and not at its close, we are interested to continue the investigation with them a little longer.

Were it possible to show that the word Sanctuary applied to ten thousand different objects, there would, even then, be no chance for dispute relative to that object which God designates as his Sanctuary, and to which the prophecy of Daniel belongs. Paul has stated in explicit language what the Sanctuary of the first covenant was. Hence, we may obtain an exact idea of what was the Sanctuary, from the days of Moses to the first Advent. Does he state that it was mount Zion, the land of Canaan, the earth, or the church? Neither of these is named by Paul as the Sanctuary of that covenant; on the contrary all are omitted, and another definite object is presented, viz: the tabernacle which Moses erected as a pattern of the true in heaven. Read his statement in Heb. ix, 1-5. The Sanctuary of the new covenant is stated with equal distinctness, viz: the true tabernacle which the Lord pitched and not man. Heb. viii, 1, 2. There are but "two covenants" and the Sanctuary connected with each is so plainly and distinctly named in the New Testament that no effort of criticism can substitute something else in their place. Daniel's vision of the 2300 days begins in the period of the first covenant and extends across a large part of the gospel dispensation, or period of the second covenant, to the im-

mediate vicinity of the second Advent. As a matter of consequence the vision of Daniel covers about 400 prophetic days of the period of the typical Sanctuary, and the remainder belongs to the antitypical Sanctuary, which at the end of that period took the place of the type.

The *Herald* freely admits the ministration of the Levitical priesthood in both the holy places of the earthly tabernacle, and, also, that the greater, and more perfect tabernacle in heaven has taken the place of that pattern. But it contends (if we do not mistake its meaning) that the holiest of all is the only part of the earthly tabernacle that was a pattern of the true tabernacle in heaven; and that the ministration in that apartment was the only part of the ministration in the earthly tabernacle that prefigured the ministration of Christ in heaven; and that, unlike the earthly high priest, who cleansed the Sanctuary at the close of his ministration, because the sins of the people had been borne there, our High Priest cleanses the heavenly Sanctuary at the very commencement of his ministry, and preparatory to his act of making intercession for us. As the antitype commenced when the type ceased, so Christ must then have begun his ministration in the holiest of all in heaven; the act with which he commences that ministration being the cleansing of the Sanctuary. Hence, "there has been no heavenly Sanctuary to purify" since our Lord's first act as High Priest.

From these views of the *Herald* we dissent, for the following reasons: 1. Because the entire building, viz: the two holy places, (and not merely the holiest

of all,) is expressly stated to be the pattern of the true tabernacle. (1.) Moses, at the command of God, made a tabernacle consisting of two holy places, after the pattern showed to him in the Mount. Ex. xxv, 8, 9; xxvi, 33. (2.) David received the pattern of the temple "by the Spirit;" and Solomon erected the temple consisting of two holy places, after that pattern. 1 Chron. xxviii, 10-19; 2 Chron. iii. (3.) Paul testifies that these holy places were the figures [plural] of the true and patterns of things in the heavens. Heb. ix, 23, 24. (4.) The word rendered Sanctuary, [Heb. viii, 2,] and Holiest of all, [Chap. ix, 8; x, 19,] is plural signifying holies, or holy places; thus furnishing incontrovertible testimony that the heavenly Sanctuary does not consist merely, of the holiest of all.

2. We dissent from the position of the *Herald* that the ministration in the holiest of all was the only part of the work of the earthly priests that typified the work of our Lord in the heavenly tabernacle. (1.) We know of no evidence to sustain such a view. (2.) It is expressly stated that the ministration of the priests under the typical dispensation was "the shadow of good things to come;" "the example and shadow of heavenly things;" and that Christ ministers in the greater and more perfect tabernacle, a High Priest of those good things to come. Heb. viii, 5; ix, 11; x, 1. (3.) The holiest of all, containing the ark of God's testament is not opened until the sounding of the seventh angel. Rev. xi, 19.

We think these facts do completely disprove the view that there is but one apartment to the tabernacle in heaven, and that our Lord is a minister simply of one holy place. If we are correct in believing that

the ministration in the earthly tabernacle was "the example and shadow" of Christ's more excellent ministry, then it is a certainty that Christ does not *exactly reverse* the order of that ministration! In other words, as the work of the earthly high priest was *concluded* by the act of cleansing the Sanctuary, and placing the sins, thus removed from it, upon the head of the scape-goat, we may not expect our High Priest to *begin* his work in the heavenly tabernacle by that act. If so, the work in the earthly tabernacle, instead of being the example and shadow of Christ's work, is exactly the reverse of it.

Nor is there the least intimation in Paul's commentary on the types, that the cleansing of the Sanctuary is to be before the Lord Jesus ministers in that building for our sins. On the contrary, Paul shows that the heavenly Tabernacle was to be cleansed for the same reason that the earthly Sanctuary had been, viz.: because the sins of the people had been borne there. Heb. ix, 23, 24. This fact incontrovertibly proves that the cleansing of the heavenly Sanctuary, like that of the earthly, occurs at the conclusion of the ministration therein.

The *Herald* quotes and comments on Heb. ix, 11, 12, 24, 28; x, 12-14; vii, 25, as proof that Christ commences his ministration in the true Tabernacle by purifying it with his own blood. We see no evidence whatever in these texts. It is true that Christ was once offered to bear the sins of many; and that by virtue of the blood which he then shed, he entered into the heavenly Tabernacle; but this does not furnish the first particle of testimony that he then cleansed the Sanctuary, or that indeed there could with any propriety be such an act.

The treading under foot of the heavenly Sanctuary is no more difficult, than the treading under foot of its minister, our Lord Jesus Christ. Heb. viii, 2; x, 29.

The concluding paragraph of the *Herald* confesses in distinct terms the fact of the cleansing of the heavenly Sanctuary, though it represents that event as transpiring at the commencement of Christ's ministration instead of its conclusion. It speaks as follows:

"We feel that an apology is due for broaching the subject, for it seems almost incredible that any could be found who could assume a position so contrary to Paul, that the heavenly Sanctuary was not purified at the death of Christ. But we suppose that mental idiosyncrasies will never cease." J. N. A.

The Sanctuary Question.

We are much interested in the investigation of this subject that has been going on recently, and anticipate that it will result in much good. We are happy to have those who do not agree with us, meet us on Bible ground. This the *Herald* seems disposed to do. Some others, who have made high professions of "free investigation," have met us with misrepresentations and bitter reproaches.

But we think the *Herald* of May 21st, in the following note, says too much.

"The Sabbath *Herald* puts to us several questions, because of our articles on the Sanctuary, a few weeks since. If that paper will publish those articles, and will promise to copy our answers, it will give us great pleasure to answer its questions."

It is true that the articles referred to by the *Herald* are not very lengthy, but it cannot reasonably be expected that we can quote much from the articles of those who differ with us, in the small Semi-monthly Review; much less, that we should promise to publish "answers" probably not yet written. But this we will promise, that as soon as the Review shall be issued weekly, it will publish what has appeared in the *Herald* on the Sanctuary question, if the *Herald* will promise to publish Dr. J. K. Andrews' articles published in the Review in reply to the *Herald*. The following is a recent article from the *Herald*, and Dr. Andrews' reply. Let both be carefully studied. And may the Lord lead his people into all truth.—Ed.

THE ANTITYPICAL TABERNACLE.

Every ordinance under the law had a significance, by which the Holy Ghost communicated important truths. And it is not improbable that the inspired teachers of the Jewish dispensation comprehended their meaning, as well as Paul who wrote at a later period. Whether they did, or not, is however foreign to the question under consideration.

The *Sabbath Herald*, has become not a little mystified respecting the significance of the Jewish Tabernacle; but as it exhibits a great appearance of sincerity in its reasonings we are not indisposed to show wherein, in our opinion, it has misconceived the subject.

The Jewish "Tabernacle" and "rooms of the ministry," are called by Paul, "the patterns of things in the heavens." Because the Jewish Tabernacle had its two apartments—the first called the "Sanctuary," (Heb. 9: 1.) and after the second veil, the tabernacle which is called the Holiest of all," (Ib. 9: 3.)—our Sabbath friends argue that "the heavenly things themselves," are comprised in two corresponding apartments; and they claim that at Christ's death, he entered into the first, and that he has within a few years gone into the second, to fulfill the counterpart of the inner Tabernacle.

We do not know just how material their views are of heaven; or whether their idea of a pattern leads them to believe that in heaven there are places thus curtained off; but their mode of speaking of these things makes them open to such suggestions. Therefore we will first explain what we understand by the earthly things being patterns of the heavenly.

They are not "patterns" in the sense in which one machine is modelled after another. If the word was used in that sense, the things in the heavens would be facsimiles of those on earth, and would in no respect take precedence of them. The word used is a metaphor, and conveys a corresponding meaning. The Jewish Tabernacle was a figure of the true; and by its observances were prefigured important truths connected with man's salvation. The ceremonies of the law, taught by a figure how man might approach to God and be saved. By the blood shed, was brought to view the shedding of the blood of Christ which was to take away sin. And by the Tabernacle, the place of these observances, was typified heaven, the place where Christ after he had offered himself, was to sit down at the Father's right hand to make intercession for sinners. (NOTE 1.)

The peculiarity of the Tabernacle in consisting of two apartments, was not without its significance.—"The priests went always into the first tabernacle, accomplishing the service of God. But into the second, went the high priest alone once every year, not

without blood."—Heb. 9: 7. The distinction in the time and manner of the service in the two apartments teaches important lessons, if we may comprehend them. As the services of each, teach how we may have access to God, the two show that at one time man may approach in a manner different from what he might at a former time. We shall now proceed to show that at the death and ascension of Christ was fulfilled the significance of the "Holiest of all;" (v. 3d;) whence it follows that the worldly sanctuary, the services of the first apartment, signified the way of approach to God during the period anterior to his death. (NOTE 2.)

The way of salvation has been one in all ages, with this difference: Before the offering of the Great Sacrifice, the saints relied on a work to be done; since then, they trust in a work already accomplished. A way into the holiest of all was to be made manifest by the death and ascension of Christ: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing."—Heb. 9: 8. (NOTE 3.)

Previous to its manifestation, they approached God in expectation of it. As the priest at all times went into the first apartment of the tabernacle, so could the saints at all times approach God; but his going occasionally into the inner tabernacle, signified that there was to be a work performed in heaven, which should enable man to approach God in a more perfect manner. (NOTE 4.)

There can be nothing more holy than the "holiest of all;" and Christ's going into the holiest of all in heaven, can be typified only by the priests going into the holiest of all in the inner sanctuary. To typify it by the first apartment, is to set aside all consistency in the use of types. (NOTE 5.) And that Christ did go into the holiest of all, on his ascension, and not into some inferior relation to God, is expressly affirmed by the apostle: "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9: 11, 12. (NOTE 6.) "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself now to appear in the presence of God for us."—Ib. v. 24th.

The presence of God was symbolized by the cloud over the mercy-seat, between the cherubim in the inner tabernacle; consequently when it is affirmed that Christ does now appear in the presence of God for us, it affirms that he is where the service of the inner tabernacle signified his presence. (NOTE 7.)—And this is further shown by verses 25th and 26th, where the holy place where he has entered, is particularly contrasted with that where the high priest entered once a year. He entered into heaven, not "that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." He has done all that was typified by the yearly acts of the high priest. (NOTE 8.) And because of this,—because he hath consecrated for us a new and living way "through the veil," which closed the inner tabernacle, we may have "boldness to enter into the holiest by the blood of Jesus."—Heb. 10: 19, 20. (NOTE 9.)

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 14-16. If our Sabbath brethren are correct, then Paul was entirely mistaken in supposing that the way into the holiest of all had been made manifest. But it is because it was then manifested that we may hope for salvation.

When the Jewish high priest had gone in with a sin-offering and finished his work in the inner tabernacle, his final act was to come out and bless the waiting congregation. This only is future in the antitype. "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified."—Heb. 10: 14. "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him he shall appear the second time without sin unto salvation."—Heb. 9: 27, 28.

Nothing can be more clear and positive than the teachings of the apostle respecting the work which Christ came to accomplish. It was nothing less than the entire fulfillment of the things signified by the inner tabernacle—the outer, being the way in which before that time man might approach his Maker. (Note 10.)

NOTE 1. We are gratified to see that the *Herald* is pursuing the investigation of the Sanctuary subject. We believe that good can hardly fail to result from a serious and attentive examination of the important truths embraced in this subject. We thank the conductors of the *Herald* for attempting, in a kind manner, to point out what they consider our error, and we beg them to listen with candor while we reply. The position and reasoning of the *Herald*, may, we believe, be correctly stated thus, in short: 1. There is no literal tabernacle of God in heaven; but heaven itself is the antitypical tabernacle. 2. Therefore there is no temple "curtained off" there, while heaven being the tabernacle of God. 3. Hence there cannot be two "holy places" in which our High Priest should minister for us. 4. Consequently our High Priest entered the only place of his ministration when he ascended; and, therefore, when it is said that the earthly tabernacle with its two apartments and the sacred vessels of the tabernacle were patterns of things in the heavens, the statement must be metaphorical, and cannot be literally true; for there are no such things there. 5. Finally, from all this it follows that the doctrine that Christ began to minister at his ascension in the first apartment of the heavenly Sanctuary, and in the second apartment at the end of the 2300 days, must be erroneous.—We believe that we have not misstated the position of the *Herald*—the reader can judge—and we will now take up its arguments separately as the notes are appended.

The root of the error into which our friends of the *Herald* have fallen, is found in the closing sentence of the paragraph to which this note is appended. The

sentiment to which we refer is this, namely: that there is no literal tabernacle of God in heaven. "By the tabernacle," says the *Herald*, "was typified heaven." Here is the point, then, where we separate, namely: whether the temple of God where our High Priest ministers, is a real temple in heaven, or heaven itself. Let the error be on either side, here is the point where it commences. If we establish the fact of the existence of a real temple in heaven, then we shall have proved that the *Herald*, in denying it, has taken the first step in error, itself. We invite attention to the following testimony:

Rev. xi, 10. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."

Rev. xiv, 17. "And another angel came out of the temple which is in heaven."

Rev. xv, 5. "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."

Rev. xvi, 17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

1st. xi, 4. "The Lord is in his holy temple, the Lord's throne is in heaven."

Heb. ix, 11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."

Heb. viii, 1, 2. "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the Sanctuary, and of the true tabernacle which the Lord pitched and not man."

Other testimony might be adduced, but we regard this as amply sufficient. If these texts can be set aside, any number of similar texts could, also, be explained away. Our views of heaven are sufficiently "material" to enable us to credit these testimonies. If the *Herald* admits the existence of a real temple in heaven, one that can be "opened" to use the Bible expression, then it believes in a place "curtained off" in heaven, as really as ourselves; but if it denies the existence of such a temple, then it contradicts a multitude of plain testimonies. As we have clearly proved that there is a greater and more perfect tabernacle in heaven, we now respectfully represent that it is the *Herald* that "has become not a little mystified," and not ourselves.

There is a literal temple in heaven, or there is not. If there is a literal temple there, then we are correct in believing that when Moses was commanded to construct the earthly tabernacle and its sacred vessels according to the pattern of that

true tabernacle, it meant just what it plainly imported, namely: that he should make the earthly, as near like the one that had been showed to him, as an earthly object could be made like a heavenly one. On the other hand, if there is no literal temple in heaven, then the word "pattern" must be a metaphor, indeed, for it would be hard to construct an edifice, the model of one that did not exist, or to construct a model of heaven itself. But we have proved that God has a real tabernacle in heaven; consequently when it is stated that Moses made a tabernacle after that pattern, we understand that he actually made it like that building.

But the *Herald* says, that if the word, pattern, be understood in the sense of a model, then the heavenly things "would in no respect take precedence" of the earthly. We marvel that it should make such a statement. Could I not possess a correct pattern of Bunker hill monument, so small that it could sit on the table before me, so cheap that it could be purchased for a few shillings, and so frail that a fall to the floor would be its ruin? Might not a pattern of the house which you occupy be so correctly constructed that it would exhibit an accurate and just view of that building, and yet be no approach to it in size, beauty or value? Finally, might not Moses, with the Lord to help him, be able to construct a just model of the true tabernacle, and yet that true tabernacle be far greater, more perfect and glorious than the tabernacle of Moses? The answer to this is obvious.

NOTE 2. The *Herald* thinks that in understanding the two holy places in the pattern to have corresponding holy places in the true tabernacle, we are entirely mistaken. The true view according to that paper is this: The two apartments signify the two dispensations; the first apartment representing the Mosaic dispensation; the second, signifying the Christian. There is quite a difference here, certainly, and either the *Herald* or ourselves are here "not a little mystified." The position of the *Herald* is, however, in this respect quite consistent with itself: for if there is no temple of God in heaven, then it is very evident that there can be no literal holy places there, the counter-part of those in the earthly tabernacle. But the existence of a real temple in heaven being established by plain statements of the Scriptures, it follows that the starting point of the *Herald* is wrong, and its reason for calling the word pattern, a metaphor, entirely disproved. We will now present some of our reasons for believing that that real temple in heaven has two holy places. If we make this fact plain, we have disproved the *Herald's* second point.—The following testimony on this point is conclusive. We gather it from the Old and New Testaments, that in the mouth of two or three witnesses every word may be established.

1. The tabernacle erected by Moses, after a forty days inspection of the one showed to him in the Mount, and under the strict charge to "make it according to the fashion that he had seen," [Acts vii, 44,] consisted of two holy places, [Ex. xxvi,

33,] and is declared to be a correct pattern or model of that building. Ex. xxv, 8, 9, 40, compared with chapter xxxix, 32-43. That the pattern showed to Moses was a representation of the heavenly Sanctuary, see Heb. viii, 1-5. But if the earthly Sanctuary consisted of two holy places, and the great original from which it was copied consisted of only one, instead of likeness there would be perfect dissimilarity. 2. The temple was built in every respect according to the pattern which God gave to David by the Spirit. 1 Chron. xxviii, 10-19. As the language of the Apocrypha, in repeating this sentiment, is quite remarkable, we quote it: "Thou hast commanded me [Solomon] to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning." Wisdom of Solomon ix, 8. The temple was built on a larger, and a scale more grand than the tabernacle; but its distinguishing feature, like the tabernacle, consisted in the fact that it was composed of two holy places. 1 Kings iv; 2 Chron. iii. This is clear proof that the heavenly tabernacle contains the same.

3. Paul plainly states that "the holy places [plural] made with hands" "are the figures [plural] of the true;" or as Macknight renders it, "the holy places made with hands, the images of the true holy places." The Apostle, also, testifies that the tabernacle and its sacred vessels are "patterns of things in the heavens." Heb. ix, 23, 24. This is direct evidence that in the greater and more perfect tabernacle there are two holy places, even as in the "figure," "pattern" or "image." 4. The Apostle actually uses the word holies, [plural,] in speaking of the heavenly Sanctuary. The expression in Heb. ix, 8; x, 19, is not "holy of holies" as in Heb. ix, 3, which is "Agiā, Agion;" but is simply, "hagion" holy places. It is the same word that is rendered Sanctuary in Heb. viii, 2. In each of these three texts, [Heb. viii, 2; ix, 8; x, 19,]

Macknight renders the word "holy places." The Douay Bible renders it "the holies." The heavenly Sanctuary consists of two "holy places." Consequently the *Herald* is incorrect, also, in its second position. It reasons ingeniously, but not well. No real temple in heaven, no real holy places in a temple there. These are its premises, and no wonder that it should conclude that the word pattern was a metaphor; or that the two holy places of the earthly tabernacle, were the figures of the two dispensations. But we have shown that its premises are false; and however carefully it may reason, its conclusions must be erroneous also.

NOTE 3. The paragraph to which this note is attached, further lays upon the argument of the *Herald*, which is on this wise: Our Lord at his ascension began his ministration in the *hagion*; wherefore, it follows that the ministration in the first apartment must have met its antitype before the death of our Lord; and hence, the ministrations

in the two apartments of the earthly tabernacle signifies the Mosaic and Gospel dispensations. This is the *Herald's* chain of reasoning. Let us see if its first point is not erroneous; for it all grows out of that. To prove the first point, Heb. ix, 8, is quoted: "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

But this text, we believe, does not furnish the proof that it is supposed to furnish. We have already remarked—and we think the *Herald* will not dispute the point—that the expression here is not "holiest of all," as in verse 3, but is simply holy places, plural. It is certain that Paul wrote the word in the plural, and if it be expressed in the English language, as written by the Apostle, the argument from this text is gone. We believe that Macknight's translation of this text is correct:—"The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth." Now say, Brother, does not this literal translation of the phrase completely remove the difficulty which you find in the text, with regard to us. We think that this truth shines out from the text with vivid distinctness, namely: that while the first tabernacle with its two holy places was standing—that is, while the typical dispensation lasted—the way into the greater and more perfect tabernacle was not laid open.—But when the typical dispensation ended, and the pattern was superseded by the true tabernacle, the way of the heavenly holy places was laid open, and we have boldness to enter where our High Priest is ministering for us.

We now examine the conclusion which the *Herald* draws from this part of its reasoning, namely: the idea that the antitype of the ministration in the first apartment occurred at the same time with that ministration itself. It will not be denied that the ministration in both apartments was the shadow of good things to come, and that that shadow did continue until the death of our Lord. In other words, it reached to the body, which is Christ, and expired with the actual commencement of the good things to come—the offering of the great Sacrifice. The shedding of blood that could take away sin, laid the foundation for a better ministration, and the shadow ceased in the presence of the substance. Col. ii, 14-17. The death of our Lord is the dividing point between the shadow and the substance. It was the end of one, and the beginning of the other.

The typical dispensation had an earthly tabernacle with two holy places, and a ministration in both those holy places. That tabernacle was the pattern of one in heaven, consisting also of real holy places; and that ministration in those holy places was "the example and shadow" of Christ's more excellent ministry in the true tabernacle of God. Now there is not the smallest ground for

question—that we can see—as to the point when the Sanctuary of the first covenant was superseded by that of the new, and the ministration of the one Sanctuary done away by the existence of the more excellent ministry in the other. Heb. ix, 1-12; viii, 1-5. Now we ask in view of these facts, on what principle is the fulfillment of a large part of the shadow of good things to come, located in the very period of that shadow? On what principle of interpretation can it be shown that the antitype of the daily ministration existed cotemporary with that type and ceased with it?

One of three positions seems to be before the *Herald*. 1. To say that the ministration in the first apartment typified nothing. Or, 2. To say that it met its antitype cotemporary with its existence as a type. Or 3. To say, with us, that the shadow of good things to come as presented in the ministration of the two holy places, must meet its antitype since our High Priest has become a minister of those good things to come in the greater and more perfect tabernacle. The first of these positions charges God with folly. The second involves the absurdity of making the type and antitype exist parallel with each other. The third view we believe is consistent with itself, and in harmony with the whole Bible.

NOTE 4. The idea that the priests did not have that access to God, to obtain his blessing for the people, while ministering in the first apartment, that they had while ministering in the second, seems to be the argument on which the *Herald* relies, to prove that the ministration in the first apartment "signified the way of approach to God" in that dispensation. But this would make the ministration in the first apartment typify itself, and also typify the ministration in the second apartment; for the ministration in the two apartments was "the way of approach to God" before the death of Christ. Certainly this must be a mistaken view. We think that the *Herald* errs with reference to the work within the second apartment. For it is certain that the forgiveness of sins was freely promised in the ministration in the first apartment; and though it is promised in connection with the service in the second apartment, yet this was but a part of the object of that ministration. The closing up of the yearly round of service, and the cleansing of the Sanctuary, being its great design.

NOTE 5. The *Herald* says: "There can be nothing more holy than the 'holiest of all,' and Christ's going into the holiest of all in heaven, can be typified only by the priests going into the holiest of all in the inner Sanctuary. To typify it by the first apartment, is to set aside all consistency in the use of types."

These remarks are truthful; but the inconsistency pointed out, does not belong to us, for we do not understand that Christ began to minister in the second apartment when he ascended. Having,

as we think, shown the unsoundness of the principle that would locate the antitype of the ministration in the first apartment, in the very period of that ministration itself, we remark that if our brethren of the *Herald* still contend that Christ began to minister in the second apartment at his ascension, they must adopt one of two positions. 1.—Take the position that Christ's going into the holiest in heaven, in the antitype of the service in the first apartment, which is the very position that they have here shown up. Or 2. They must take the position that the service in the first apartment

meant nothing, and can have no antitype; a position which we think no one disposed to adopt.

NOTE 6. But the *Herald* offers further testimony in proof that Christ began to minister in the holiest at his ascension. As an express affirmation, it cites Heb. ix, 11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." We beg that careful attention may be bestowed on this text. In our opinion it does not even seem to prove the position of the *Herald*. 1. It does prove the existence of a greater and more perfect tabernacle; that is, greater and more perfect than the first tabernacle, with which it is here contrasted. 2. But it does not prove that Christ entered the most holy place of that tabernacle at his ascension. 3. Nor does the statement that he had obtained "eternal redemption for us" prove that he had fulfilled the type of the priests' entrance into the holiest. The act of obtaining redemption for man, was the death of our Lord upon the cross; though men must become partakers of this by coming to God severally through our High Priest. Heb. ix, 15; Rom. iii, 24, 25; Gal. iv, 4, 5; Col. i, 14; Eph. i, 7; Gal. iii, 13.

NOTE 7. The next argument of the *Herald* is drawn from these words: "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us."—Heb. ix, 24. This text first of all implies that Christ has entered into real holy places, of which the earthly holy places were figures. Read this text with care, and it will save you from believing that the earthly holy places were figures of two dispensations. No, the holy places made with hands are the figures of the true holy places. Or as Macknight renders the sentence, "Christ hath not entered the holy places made with hands, the images of the true holy places."

But the "*Herald*" draws its argument from the text on this wise: The cloud that was above the mercy-seat in the holiest, symbolized the presence of God. Hence, when it is said that Christ has gone into the presence of God in the true holy

places, it follows that he must have entered into the holiest of all.—We are free to admit the fact on which this argument is based, but do not agree with the conclusion drawn from this fact. If the holiest were the only apartment of the tabernacle where God manifested his presence and glory, and where that cloud was manifested, perhaps the conclusion of the "*Herald*" would be just. But it is a fact that when God entered the tabernacle at the first, his glory filled both holy places. Ex. xl, 34, 35. So, also, with the temple. 1 Kings viii, 10, 11; 2 Chron. v, 13, 14; vii, 1, 2. In the door of the first apartment, the cloud, symbolizing the divine presence, met with Moses, Aaron, Joshua and Israel. Ex. xxxiii, 9-11; Deut. xxxi, 14, 15; Num. xii, 5. And it was in the daily ministration that God promised to meet with Israel at the door of the tabernacle throughout their generations, and to speak with them there, and to sanctify the tabernacle with his glory. Ex. xxxix, 42-44; xxx, 36.

NOTE 8. The next argument of the "*Herald*" is drawn from verses 25, 26. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." From this text, the "*Herald*" argues that Christ at his ascension became the antitype of the priest in entering the holiest. To this we answer that instead of the ministration in the second apartment, it is the yearly round of ministration in both apartments that Paul here places in contrast with the work of Christ in the true tabernacle. In verse 24 the holy places, [plural] are not in contrast with the true holy places. In verse 25, where Paul contrasts the work in the typical tabernacle with that in the true, the same word, holy places, plural, is used, though in our version it stands in the singular. But Macknight and the Douay Bible both give it in the plural. It follows, therefore, that it is the yearly round in the two holy places, as in Chap. x, 1, and not the work in the holiest, merely, that Paul thus places in contrast with the work of our Lord in the true tabernacle. This shows that the antitype of the work in both the holy places, is to be found in the work of our Lord since his ascension. The two holy places [verse 24] have corresponding holy places in the true tabernacle. The work in the typical holy places [verse 25] has its corresponding work in the true holy places. The work in the earthly tabernacle was repeated once a year. But our great Sacrifice is slain once for all, and once for all completes his round of ministration in the true tabernacle.

NOTE 9. Heb. x, 19 which the "*Herald*" next quotes is also plural, holy places, and not holy of holies. As Macknight is certainly correct in translating the word in the plural, we give his rendering: "Well then, brethren, having boldness in the

entrance of the holy places by the blood of Jesus." This text, instead of proving that Christ began to minister in the holiest at his ascension, actually proves the existence of holy places in the true tabernacle. Indeed, Brother, as the text now stands in our version, does it not prove the existence of another apartment in the heavenly Sanctuary?—How can there be a holiest of all there if there is but one apartment?

Note 10. As further proof that Paul was at entire disagreement with the "Sabbath brethren," the "Herald" adduces Heb. iv, 14-16. But this does not affirm anything respecting the heavenly tabernacle; and so far from disagreeing with this statement respecting the High Priest through whom we can come boldly to the throne of grace, we rejoice in the precious truth, that this has ever been the privilege of the children of God.

The "Herald" next asserts that the work of our Lord as Priest, in fulfillment of the types, lacks but the act of coming out to bless the people of God, to stand complete. This statement may, at this time be almost the precise truth; but we disagree with the evident idea of the "Herald," that such has been the case ever since the time of his ascension. Nor does the citation of Heb. x, 14, establish the fact that his work as Priest, in the heavenly tabernacle was all accomplished by his act of taking his place at the Father's right hand. He had indeed offered the one great Sacrifice which is able to perfect forever those who are sanctified through it. But his work in the two holy places was only commenced when he began to minister as a great High Priest at the Father's right hand. The version of Macknight renders Heb. viii, 1, 2, thus: "Now of the things spoken the chief is. We have such an High Priest as became us, who sat down at the right hand of the throne of the Majesty in the heavens, a minister of the holy places, namely, of the true tabernacle, which the Lord pitched and not man." Then our Lord while at the Father's right hand is a minister

of the holy places, plural, the very point under discussion. And this great truth is further established by the statement, in verse 5, that the priests who ministered in the tabernacle which Moses made in all things according to the pattern of the true one, served unto the example and shadow of Christ's more excellent ministry.

The statement of Hebrews ix, 27, 28, we receive in its literal import with all joyfulness.

The commencement of the final work of our Lord in the heavenly Sanctuary, namely: the ministration within the second apartment to cleanse that Sanctuary [Heb. ix, 22, 23] being plainly marked by the termination of the 2300 days, we are now, with solemn and prayerful interest, look-

ing for Him to appear the second time, who once was slain for us. The opening of the inner tabernacle of the Sanctuary in Heaven is located in the days of the voice of the seventh angel. Rev. xi, 19. The ministration of our Lord in that apartment will finish the great work of man's salvation, and the vials of the wrath of God will follow, to desolate a guilty world. Rev. x, 7; xv, 5.

J. N. ANDREWS.

Port Byron, N. Y., June 26th, 1853.

"THE ANTITYPICAL TABERNACLE."

THE *Advent Herald* of July 30th has another article on this subject. It is written in reply to the remarks in the *Advent Review* of July 7th, on their previous article. As the *Review* gave the article of the *Herald* entire, we entertained the hope that the *Herald* in replying to us, would give its readers some general idea, at least, of the arguments of the *Review*. But in this we are much disappointed.—We are glad, however, that the *Herald* keeps this subject before its readers, as we trust that it will call the attention of some, at least, to the investigation of this question.

The *Herald* begins by declining the discussion respecting a literal tabernacle in heaven of which the Jewish was a copy. It says:

"We shall spend no time in the discussion of that question, because it is not material to the question at issue, and because the application of the scriptures quoted to sustain it, shows a want of knowledge of the nature and laws of symbols and tropes to which violence is thus done. The point at issue is whether Heb. ix teaches that Christ had entered on the work typified by the services of the inner apartment of the Jewish tabernacle; or whether it was on that only which was symbolised by the outer."

We will not call in question the sincerity of the writer, but the truthfulness of these remarks we are compelled to deny. We deny the violation of the "laws of symbols and tropes" in proving the existence of a literal temple of God in heaven. As proof on that point we presented without comment seven texts of scripture, from Revelation, Psalms and Hebrews. The texts from Revelation are the only ones where we could violate the laws of symbols, as the Psalm from which we quoted, and the book of Hebrews are not symbolic visions. We were not ignorant of the fact that Bro. Bliss, in applying the laws of symbols to the book of Revelation, explains the tabernacle in heaven to be heaven itself; and the New Jerusalem, which contains the throne of God and the Lamb, and the river and tree of life, he explains to be "the redeemed Church." Now we have no complaint to make against the acknowledged laws of symbols; we only claim that in these cases Bro. B. has misapplied them. We suppose that the *Herald* in charging us with the violation of the laws of symbols, reasoned on this wise: "All agents or objects seen in symbolic visions are symbols;" the book of Revelation is a symbolic vision; therefore the temple in heaven seen by John must be a symbol.

The reader will perceive at once that this same argument will prove that the Lord Jesus Christ, [Rev. i, 12-18,] the throne of God with him who sits upon it, [Rev. vi, 2, 3,] the whole company of the redeemed before the throne, with all the angelic host, [Rev. vii, 2-12,] the new heavens and new earth, and the river and tree of life, [Rev. xxi; xxii,] are all symbols.—All these objects are proved to be symbols by the same argument that proves the temple in heaven a symbol. Another admitted law of symbols will, however, explain all that is difficult on this point. It is this: "Symbols that are of such a nature, situation or relation, that there is nothing of an analogous kind that they can represent, symbolize agents, objects, acts, or events of their own kind. Example, Dan.

vii, 9." This law of symbols fully justifies us in believing that the representation of the temple in heaven, and of the New Jerusalem, and of the new earth, were symbols or representations of those glorious objects.

But we are not left to doubtful conclusions on this subject. That there will be a literal new heavens and new earth, as shown to John, is proved in the most positive manner by another Apostle, who certainly is not using symbolical language. I refer to him who said, "The heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness." 2 Pet. iii, 12, 13. We will say the same respecting the New Jerusalem. The book of Hebrews, which is not a symbolic vision, proves that there is a literal city for the saints. Chap. xi, 10. "For he [Abraham] looked for a city which hath foundations, whose builder and maker is God." Surely this is a real city. Verse 16. "But now they desire a better

country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Chap. xii, 22, testifies that this city is the heavenly Jerusalem. We reject the view, therefore, that the New Jerusalem, which John saw, was a symbol of the redeemed saints, and believe it to be a faithful representation of that beloved city.

The book of Hebrews bears equally decisive testimony respecting the existence of the greater and more perfect tabernacle which the Lord pitched and not man. Chap. ix, 11-12; viii, 1-5. And the existence of the temple in heaven being established, we are constrained to believe that when John saw that temple with its ark, its censer and its altar, he had a just representation of that building of which Moses erected a pattern. The testimony of the book of Hebrews cannot be set aside as symbolic. But Bro. Bliss claims that the word "tabernacle" in Chap. viii, 2; ix, 11, and the word "pattern," in Chap. viii, 5; ix, 23, are metaphors. It is because we receive these words literally and not as metaphors that Bro. B. accuses us of having violated the laws of tropes. But we think that the *Review* of July 7th clearly proves that the *Herald* has no ground for calling these words metaphors. If there is any farther evidence that these words are metaphors, we kindly invite the *Herald* to present it. If not we shall be constrained to receive these statements in their literal import. To us, there would be greater propriety in calling the tabernacle which Moses erected, a metaphor, than in calling that a metaphor which Paul says was greater and more perfect, and built by God himself.

But the *Herald* thinks that the existence of a literal tabernacle in heaven, consisting of two holy places like the Jewish tabernacle, is not material to the question at issue; that is, it has no connection with the time of Christ's entrance into the holiest. The existence of a tabernacle in heaven consisting of two holy places, and the fact of Christ's ministration in those holy places, after the "example" of the Levitical priests in the earthly holy places, [Heb. viii, 5; ix, 1-7,] is actually all that has ever been claimed by the

Review. It was because that the whole frame-work of the *Herald's* argument rested upon the denial of

this doctrine, that this part of the subject was taken up at length in the Review of July 7th. We think that the unsoundness of the *Herald's* position on this point, was clearly shown in that paper; and we deeply regret that they did not either acknowledge the point or else show us our error. Its reasons for declining the discussion of this part of the question, we have here seen to be not valid. If the *Herald* will show just reasons for denying the existence of the temple of God in heaven, we will not prolong the discussion of this subject.

After declining the discussion of this part of the subject, the *Herald* re-states its former argument from Heb. ix and x, in proof that Christ began to minister in the holiest at his ascension. As we gave this argument entire, with a reply appended to each point in the Review of July 7th, we will not occupy space in presenting it a second time. But though our brethren of the *Herald* thus carefully state their own argument the second time, they omit every argument presented by the Review in reply, with the exception of a single item, viz: the fact that the word rendered "holiest of all" in Heb. ix, 8, is plural, literally signifying holy places. On this the *Herald* says:

"Admitting that point, it would still be true that when the Jewish tabernacle ceased to be significant, Christ would have entered into whatever the holy place signified, and therefore into that typified by the second as well as by the first."

We think the *Herald* draws very hasty conclusions from this text. Admitting this literal translation of the word, it would then follow that the two holy places of "the pattern" had corresponding holy places in the true tabernacle. And that the continuance of the "figure" or "pattern" through the typical dispensation, signified that the way of the true holy places was not yet manifested. The statement of Paul does not prove that the Lord Jesus began to fulfill the work in both apartments at the same time. On the contrary, it is in perfect accordance with his own statement in another place, viz: that the priests, in their ministration in the two holy places of the pattern, served unto the example and shadow of heavenly things; that is, of Christ's more excellent ministry in the true tabernacle.

The *Herald* presents in conclusion the criticism of a correspondent on the word rendered "holiest of all" in Heb. ix and x. The writer says:

"In Heb. ix, 3, 8, 12, 24, 25; and x, 19 and xii, 11, the plural of *hagion* is used in some one of its cases. To build a hypothesis on the use of this plural form in these cases, though it must, according to the usage of our own language, imply more than one object, will appear ridiculous to any one who is at all familiar with Hebrew, or with any of its cognate dialects, as Chaldee or Syriac."

The reason assigned is that "the Hebrew has a plural of excellence applied to objects that in their nature are singular." And that in the Septuagint and New Testament Greek, this Hebrew usage is followed in many instances. The writer cites Lev. xxi, 22, as an instance in which this plural of excellence, is in the original applied to each of the holy places. But he also shows that in other cases they are written in the singular as in English.

The writer of this criticism labored under a mistake in supposing that the view of Christ's ministration in the two holy places of the heavenly Sanctuary, grew

out of the fact that the word *hagion* in Heb. ix, 8, is plural, literally signifying holy places. This is a mere item among many important facts on which our faith is based. The fact that the *Herald*, in replying to us, based its main argument on the expression

"holiest of all" in Heb. ix and x, made it perfectly proper that we should name the fact that the word is plural, simply signifying holy places, and that these texts are, therefore, in perfect harmony with the plain statements which we argue in behalf of our faith. But we are willing to receive with all candor, the facts presented in this criticism. We inquire then, does this criticism furnish a very firm foundation for the *Herald's* argument? The facts being given us by this writer, we may be allowed to judge of the amount of support which they furnish the *Herald*.—We will state the matter in few words, requesting the reader to observe the amount of argument presented.

1. In Hebrew and Greek, a plural of excellence is sometimes applied to each of the holy places.

2. Therefore the plural used in Heb. ix, 8, must be the plural of excellence, and a single apartment is all that is designated.

3. That single apartment is certainly the holiest. Does the fact named in the first statement, prove the points named in the second and third? By no means. All that can be claimed is, that in view of the fact named in the first statement, the second and third might perhaps be true. The second statement is pure assumption, but if we could add as a fact the second statement to the fact named in the first, the third statement would not even then be proved. Can this syllogism fortify the *Herald* with an invincible argument? We think not.

But let us look at this matter still farther. If any proof could be presented that a single apartment was all that Heb. ix, 8, designated, there would then be some reason to suppose that a plural of excellence is used in that text. But the reader will notice that in this text the word is used to designate the antitype of the two holy places, named in the six verses preceding; and that it evidently signifies the same as the greater and more perfect tabernacle named in verse 11. Hence there is perfect propriety in believing that the whole building of the temple in heaven—the true holy places—is here designated.

Doubtless the writer of the criticism knows whereof he affirms respecting "the plural of excellence."—But in citing Lev. xxi, 22, as an instance, "perfectly decisive," in which it is applied to each of the holy places of the earthly tabernacle, he has made an unfortunate selection; the reference there being not to the holy places of the tabernacle, but to the fact that a priest in whom was a blemish, should not be allowed "to offer the bread of his God," but yet should be allowed to eat that bread, both of the holy and the most holy. With regard to this bread consult Lev. ii, 1-3, 10; vi, 11-18; xxiv, 5-9; xxii, 10-12. No bread pertained to, or was offered in, the most holy place.

In conclusion, we present for consideration, some of the leading facts on which our faith is based.

1. The Bible many times names the tabernacle, temple, or sanctuary, in heaven; we therefore believe that such a building exists. Heb. viii, 1, 2; Ps. cii, 19; Jer. xvii, 12; Ps. xi, 4; Isa. vi, 1-6; Rev. xv,

5-8; 2 Sam. xxii, 7; Ps. xviii, 6; Rev. vii, 15; xi, 19; xiii, 6; xiv, 15, 17; xvi, 1, 17; Heb. ix, 11.

2. The Bible repeatedly testifies that the earthly sanctuary which consisted of two holy places [Ex. xxvi, 33; Heb. ix, 1-5,] was made by Moses in strict accordance with the pattern showed to him in the mount; [Ex. xxv, 8, 9, 40; xxvi, 30-33; Acts vii, 44,] which pattern was a representation of the heavenly sanctuary itself. Heb. viii, 1-5; ix, 23. We therefore believe that the heavenly tabernacle consists of holy places also; and to this agrees the fact that the word rendered "Sanctuary" in Heb. viii, 3, and "holiest of all" in Chap. ix, 8; x, 19, is plural, literally signifying holy places.

3. The Bible testifies that the holy places made with hands are "the figures of the true," in the greater and more perfect tabernacle. Heb. ix, 11, 12, 23, 24. We therefore feel compelled to reject the view that the two apartments of the Jewish tabernacle were the figures of two dispensations, and believe that they represent corresponding holy places in the true tabernacle.

4. The Bible testifies that the ministration in the earthly tabernacle—the yearly round of service in its two apartments—was the shadow of good things to come; [Heb. x, 1,] and that that shadow continued till the death of Christ. Col. ii, 14-17. We therefore reject the view that locates the antitype of the ministration in the first apartment, before the death of Jesus, in the period of the shadow itself, and believe that the antitype of the service in both apartments belongs to the period in which our Lord is the High Priest of good things to come, which were shadowed forth by that ministration. Heb. ix, 11. In other words, the holy places of the worldly sanctuary, and the ministration therein belong to the shadow; the true holy places, and the ministration in them belong to the good things to come. The death of Jesus is the dividing point between the two.—Hence the antitype of the service in both apartments belongs to the gospel dispensation.

5. The Bible further testifies that the Levitical priests ministered first in the holy place, and second, in the holiest of all. [Heb. ix, 6, 7,] their final act being the cleansing of the Sanctuary. Lev. xvi. And it further declares that this round of service is the "example" of Christ's more excellent ministry in the true tabernacle. Heb. viii, 5. Webster defines the word "example" thus:

"A pattern; a copy; a model; that which is proposed to be imitated. A pattern in morals or manners; a copy, or model; that which is proposed, or is proper to be imitated. 'I have given you an example that ye should do as I have done to you.'—John xiii."

We therefore believe that the Lord Jesus must perform his ministration in each of the holy places in the order of that service which Paul has called an example, as well as a shadow of Christ's more excellent ministry. In other words, his ministry must commence in the first apartment of the heavenly tabernacle, and end with the cleansing of the Sanctuary in the holiest of all. Heb. ix, 23; Dan. viii, 15; Rev. xi, 19.

The Herald exactly reverses the example, and teaches that Christ at his ascension entered into the holiest and began his work by cleansing the Sanctuary. We kindly, but urgently invite its conductors to re-examine this subject, and either to point out our error, or to acknowledge their own.

J. N. ANDREWS.

Under the necessity of choosing.

It is a fact not to be disguised, that the Advent people are now under the absolute necessity of yielding one of two long cherished positions. They must yield the view that the earth is the Sanctuary, or they must deny the connection between the 70 weeks and the 2300 days. For it is evident that if the 70 weeks are the first 490 days of the 2300, then the 2300 days have expired. And if the 2300 days have expired, it is certain that the earth is not the Sanctuary; for no part of the earth has as yet been cleansed.

The question, Which shall we yield? is fairly before the mind, and every Advent believer is now placed where a choice cannot be avoided. Before either view is yielded it will be well to carefully consider each. If we deny the connection between the 70 weeks and 2300 days, we must adopt the following conclusions: 1. That the great period of 2300 days, which God gave for the benefit of his people cannot be understood, as there is no starting point from which to commence it. 2. That Gabriel is a fallen angel; for in Dan. viii, he was charged to make the prophet understand the vision, and at the close of the chapter it is testified that none understood it. Hence it follows that if Gabriel in Dan. ix, where he explains what he omitted to explain in chapter viii, was not acting in obedience to the divine mandate, "Make this man to understand the vision," he never obeyed that precept, but fell from the favor of God. The absurdity of these two conclusions may be seen at a glance, and yet it is equally evident that they are necessary conclusions if the connection between the eighth and ninth chapters of Daniel be denied.

In addition to the above we may remark that the argument of Bro. Miller in proof of the connection of these two periods, which is familiar to all Advent believers, remains unanswered, and is confessed to be unanswerable. We therefore conclude that the connection between these two periods cannot be set aside, or explained away.

As we cannot yield the connection between the 70 weeks and the 2300 days, we now inquire whether it is possible for us to give up the idea that the earth is the Sanctuary. Does the Bible call the earth the Sanctuary? The word Sanctuary occurs 146 times in the Bible, and it is not applied to the earth in a single instance. Hence so far from there being any impropriety in yielding the view that the earth is the Sanctuary, it is evident that there never was any propriety in calling it such.

We now ask which position shall be yielded?—The connection between the 70 weeks and the 2300 days, which is fortified by unanswerable argument? or the view that the earth is the Sanctuary, for which there is no argument at all? J. N. ANDREWS.

THE SANCTUARY AND ITS CLEANING.

In 1844 the whole Advent body was disappointed with respect to the second advent of the Saviour. Since that disappointment many confessions have been made respecting that mistake. That a confusion of error should be made by all who then proclaimed the coming of the Lord, we think no one disposed to deny. Thus far we stand on common ground with all who profess the Advent faith. Now we ask why it was that those who then expected the Saviour were disappointed? It is at this point that a difference of opinion begins. Three answers have been returned:

1. Because the 70 weeks are not a part of the 2300 days.
2. Because the 70 weeks were not then dated from the true decree.
3. Because that the earth is not the Sanctuary.

Here are three confessions of error. Which one of them shall be adopted as the proper confession? Those who make the first of these confessions, acknowledge that the evidence sustaining the original date of the 70 weeks viz., *v. s. 457* is not capable of being set aside; and that if the 70 weeks are the first 490 days of the 2300, "it is no clear that the 2300 days ended in the Autumn of 1844, as it is that the sun arose this morning." But if the 2300 days ended in 1844 it is demonstrated that no part of the earth is the Sanctuary, for as yet, no part of the earth is cleansed. It follows, therefore, that those who make the first of these confessions, viz., the denial that the 70 weeks are a part of the 2300 days, do it because they are not willing to yield the view that the earth or a part of it is the Sanctuary.

But how is it with those who make the second confession? They do not deny that the 70 weeks are a part of the 2300 days. They acknowledge that Gabriel in Dan ix, completed the charge given him in Dan, viii, 16, which was to make Daniel understand the vision; which according to verse 27 he did not accomplish in chapter viii. Compare chap. viii, 16. "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man understand the vision." Verse 27. "And I Daniel fainted, and was sick certain days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Chap. ix, 21-23. "Yea, whereas I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Consequently they admit that the 70 weeks which were "cut off," form the first 490 days of the long period in "the vision" which Gabriel was explaining; and that the remainder of the 2300 days extend 1810 days from the termination of the 70 weeks. But as the earth was not burned in 1844, they move the date of the 70 weeks forward thirteen years to the 20th of Antiochus, thus moving forward thirteen years, the date of the commencement of Christ's ministry, and of his crucifixion, and of the commencement of the gospel to the Gentiles. In doing this, however, they are not agreed among themselves; some of them contending that Christ was crucified in the Spring, *A. D.* 37, and others that he was crucified in *A. D.* 41. The 70 weeks are thus set forward because Christ did not come in 1844. Those who set them forward reason thus: the earth is the Sanctuary, and Christ must come and burn the earth in order to cleanse the Sanctuary. But besides the absurdity involved in dragging the date of the crucifixion thirteen years, this view has proved itself an entire failure, the year 1854 being the extreme point to which the days were extended.

It is apparent, therefore, that those who deny the connection between the 70 weeks and the 2300 days, and those who attempt to set the 70 weeks forward thirteen years, have each the same article of faith to which they tenaciously cling, which is the grand cause of each of these important errors. It is this doctrine that causes all the trouble, viz., that the earth is the Sanctuary, and that the cleansing of the Sanctuary is effected by the second coming of Christ. What mighty array of evidence, then, can be adduced to prove that the earth, or a part of the earth, is the Sanctuary, that men should be willing to yield almost anything else rather than acknowledge that in this they may have been mistaken? In examining the third confession we shall see.

The third confession is an acknowledgment that the Advent people were mistaken when they said that the earth was the Sanctuary, and that Christ must come and burn the earth in order to cleanse the Sanctuary. We have seen that those who make the first two confessions cling with tenacity to the view that the earth, or a part of it, is the Sanctuary. Hence they look upon those who make this confession as sinners above every other class of Adventists. But what are the reasons which sustain those who make the third confession?

1. They are unable to deny the connection of the 70 weeks and 2300 days, or to set the 70 weeks forward thirteen years. To do this would be to deny the plainest evidence.

2. But they confess that the earth is not the Sanctuary, because that the Bible never calls it by that name. The word is used in the Bible 146 times, but it is never applied to the earth.

3. The Old Testament, by a hundred plain testimonies, designates the tabernacle of the Lord as his Sanctuary. Even the two or three texts that are supposed to teach that some part of the earth is the Sanctuary, are readily reconciled with this cloud of witnesses.

4. The New Testament tells us that there are two covenants, and names with distinctness the Sanctuary of each. This covers all the ground and settles the Sanctuary question beyond all controversy. The Sanctuary of the first covenant was the tabernacle which Moses erected as a pattern of the true tabernacle. Heb. ix, 1-5. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first, wherein was the candlestick, and the table, and the shew-bread; which is called the Sanctuary. And after the second veil, the tabernacle, which is called the holiest of all: which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly." The Sanctuary of the better covenant is the true tabernacle itself, which the Lord pitched and not man, of which Moses erected a copy. Heb. viii, 1-6. "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, *See, saith he, that thou make all things according to the pattern shewed to thee in the mount.* But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." The sixteenth of Leviticus plainly teaches that the Sanctuary of the first covenant was cleansed by blood at the conclusion of the yearly round.

of services, because the sins of the people had been borne there. The ninth of Hebrews teaches that the new covenant Sanctuary must be cleansed for the same reason, but with better sacrifices than the former. Verse 22-24. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

If these plain testimonies are allowed, they settle the question that the earth is not the Sanctuary; that the Sanctuary is the tabernacle of the Lord; and that the tabernacle is cleansed with blood and not with fire; and that the work of cleansing the Sanctuary is the conclusion of the work of the High Priest before leaving the tabernacle of God. Consequently the cleansing of the Sanctuary precedes the revelation of our great High Priest.

This is the third confession. Is it not as fair and honorable a confession as the first or the second? It is not a confession that the 70 weeks are not a part of the 2300 days, or that the 70 weeks should be set forward thirteen years. Overwhelming evidence forbids such a confession. But it is a frank acknowledgment of erroneous views respecting the Sanctuary. In making this confession we do not reject the smallest portion of divine testimony, but on the contrary a multitude of testimonies constrain us thus to confess.

It is proper that we here point out the fact that we are not the class who refuse to confess their mistakes. Those who make either the first or the second confession are compelled thereby to deny the plainest evidence. And they do this rather than to admit that the earth is not the Sanctuary, notwithstanding their error respecting the Sanctuary has been exposed before them. Those who make the third confession, correct the real error of the Advent people; and they do it without sacrificing any part of the truth of God. The clearest evidence constrains them thus to act. The charge of refusing to confess the mistake in 1844, we think certainly returns upon those who make it. It is because they will not confess a manifest error, viz., that the Sanctuary is the earth or a part of it, that they are constrained either to deny the connection between Dan, viii, and ix, or to set the 70 weeks forward thirteen years. Had those, who the past year raised a false excitement on time, been willing to confess their error respecting the Sanctuary, they would have been saved from the disastrous position into which they led many. We would earnestly request such to examine their Bibles once more, and see what that testifies respecting the Sanctuary.

A few words may be called for at this time relative to the work of our great High Priest in cleansing the heavenly Sanctuary. This subject was clearly and thoroughly discussed in *Harvest No. 7*. Extended remarks therefore are not needed.

It has recently been denied by certain persons, that the Sanctuary is now being cleansed, although they profess firm faith in the termination of the 2300 days in 1844, and also acknowledge that the Sanctuary to be cleansed is the one of which Paul speaks in Heb. ix, 24. Their position is as follows:

1. The 2300 days do not extend to the cleansing of the Sanctuary, but to the antitypical day of atonement.
2. That there is a preliminary work to be done on that day, that has already occupied seven years, and that will be continued as long as human probation lasts.
3. And then the grand work of the day of atonement, the cleansing of the Sanctuary, will commence and will occupy seven days!

4. Finally that there is no probation when Christ ministers in the holiest.

We believe that we have stated this position correctly, though we can hardly see how a greater absurdity could be seriously put together. Let us notice each point in order.

1. This point is a direct contradiction of the Word of God. Dan. viii, 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which awoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the Sanctuary and the host to be trodden under foot? And he said unto me, Thirteen hundred and three hundred days then shall the Sanctuary be cleansed." Those who occupy this position insert at least eleven years between the termination of the 2300 days and the cleansing of the Sanctuary, and then mend the matter by contending that the 2300 days were not to extend to the cleansing of the Sanctuary, but to the antitypical day of atonement, a period which is nowhere mentioned in the Bible. If eleven years can be inserted between the termination of a prophetic period and the event which the prophet said should transpire at its termination, then no one can show why fifty years might not also be inserted with equal propriety. Such a position, though not intended by those who maintain it, directly charges the Author of the Bible with falsehood. This position is at the foundation of those that follow; their truthfulness may be judged of by this.

2. This second position is necessarily based upon the first. For it is by corrupting Dan, viii, 14, and making it read "then shall the antitypical day of atonement commence," instead of "then shall the Sanctuary be cleansed," that they are able to insert at least eleven years between the termination of the 2300 days and the event which the prophet said should transpire at their termination. But if we were to turn to the type and ask those who occupy this singular position, to prove that the various offerings mentioned in Numbers xxix as occurring on the tenth day of the seventh month, were to transpire on that day before the high priest entered the most holy place they would certainly be brought to a stand. For the Bible is silent on the point whether the burnt offerings &c. in question were offered before the work in the holiest or after that work. For aught that appears to the contrary, these offerings might have been made after the high priest came out of the holiest, at the time mentioned in Lev. xvi, 23, 24. Yet it is by assuming that the work mentioned in Num. xxix, 7-41 was prior to the work in the holiest that these persons become bold enough to corrupt the words of the prophecy. But if it could be proved that these offerings were prior to the work in the holiest that would then be no difficulty in showing that the conclusion drawn from this work is entirely erroneous.

For, first, the types of the Spring were fulfilled with reference to time. Now their fulfillment is recorded in the New Testament, so that we have a divine exposition of this part of the typical system. The pasover was killed on the fourteenth of the first month; the sheaf of first fruits was waved on the sixteenth; and the feast of weeks or Pentecost occurred on the fiftieth day from the offering of the first fruits. Lev. xlii. Each of these types was fulfilled exactly as to time. Christ our pasover was sacrificed for us on the fourteenth day of the first month. 1 Cor. v; John xviii, xix. He arose on the day of first fruits, the first fruit of them that slept. 1 Cor. xv. And the antitypo of the feast of weeks, or Pentecost, took place on that very day, in the out-pouring of the Holy Spirit. Acts ii. Now there was the same work of burnt offerings, &c., on the day of first fruits, and of the feast of weeks, that there was on the day of atonement. This may be seen by reading Lev. xlii.

10-21; Num. xxviii, 16-31. The fulfillment of these types shows us this fact: that the great events for which the passover, the day of first fruits, and the Pentecost, were respectively noted, met their antitype on the very days of the types. Mere preliminary and circumstantial offerings did not prevent the grand event of the day from meeting its antitype at the time pointed out in the type. Now if this principle, which is drawn from the manner of the fulfillment of the types at the first advent, be applied to the work on the tenth day of the seventh month, it will remove all ground of objection. The grand work on the day of atonement was performed in the holiest. The tenth day of the seventh month of some year, is the point at which its antitype must be realized. One word should be added relative to typical fulfillment, viz., that the antitype commences on the day of the type, but may extend forward a great distance. We are still feeding on Christ our passover; we are still keeping the feast of unleavened bread; and the Holy Spirit which came down on the day of Pentecost as the antitype of the feast on that day still abides with the Church of Christ. Read carefully 1 Cor. v, 7, 8; John xiv, 16. As of the work in the holiest on the day of atonement. Its antitype must commence at that time, and of course must occupy a space corresponding to its magnitude and importance.

But, second, if we are to have a long preliminary work preceding the cleansing of the Sanctuary, that work must transpire before the 2300 days end. How any one can fail to see this is a mystery to me. If the 2300 days ended in 1844, then this supposed preliminary work had transpired prior to that time. But if the preliminary work is now going on, the 2300 days have not ended. But the evidence that the 2300 days have ended is unanswerable. Therefore the cleansing of the Sanctuary must now be transpiring. And as a consequence all reasoning to the contrary is fallacious.

3. Relative to the third point named in this theory a few words should be offered. It is this: that the antitype of the preliminary work of the day of atonement occupies many years, while the grand work itself is performed in seven days! According to this theory the Saviour ministers in one apartment of the temple in heaven more than 1800 years, and in the other seven days! If two such absurdities as these are a part of the divine plan, they look like a sad reflection on the wisdom of God. But let us consider this point once more. The sins of all the people of God for 6000 years have been brought before Jehovah in his Sanctuary. Now all this work of removing the sins of the people of God from the Sanctuary and the blotting out of all their transgressions requires according to this view seven days! And those who hold it admit that this work of removing the sins of God's people from the Sanctuary, is the cleansing of the Sanctuary, but deny that the 2300 days reach to the commencement of the work!

4. But human probation must close when our Lord enters the holiest. Who said so? It is not in the type, nor is the antitype thus explained in the New Testament. If it be said that the work in the holiest was not the offering of blood for particular individuals, but for all the people, we answer that the other offerings out of which so much is now being made were precisely of the same character. They were not offered by individuals, but like the daily morning and evening sacrifices were offered in behalf of the whole people. So that there is just as much mercy implied in the sin offering in the holiest as in the other offerings on that day. If it be said that the

work in the holiest was to cleanse the Sanctuary, we answer, that this is but a part of the truth. It was also for the sins of the people. The priest just as much made atonement for the sins of the people on that day, as he did for his own sins. Read carefully Lev. xvi; Heb. ix, 7. And this two-fold work of the high priest seems fitly to typify the two-fold work of our Lord in the most holy place. For the sins of the whole church for 6000 years may be disposed of as individual cases, and all the while that the great work is being accomplished, the blood of Jesus still may avail for us in the presence of God. This would be in accordance with the two-fold character of the type.

But it will be asked if the offering of the high priest in the holiest could avail for a sin committed while he was there before God. On this point the Bible is silent. But no argument in favor of this new theory can be raised here. For as far as we know in the whole work of the year the transgression preceded the offering. That is, this was at least as much the case in one apartment as the other. How then is it with our Lord? He shed his blood before entering the tabernacle in heaven at all. And that blood once shed avails for sins committed before or after his death. So that a moment's reflection will show that this objection bears equally against forgiveness being found in either apartment.

Finally, great stress is laid on Lev. xvii, 3-5 to prove that the only place for forgiveness is the first apartment. If the reader will examine verses 1-7 he will see that the great design of this statute was to prevent the people from sacrificing in the fields to devils. This chapter in no way contradicts the testimony of the preceding chapter, that the high priest with the blood of sin offering did make atonement in the holiest because of the transgression of the people in all their sins. The chapter has manifestly no reference to the subject for which it is quoted.

But let us look at the matter. What is the antitype of all the ancient sacrifices? We answer, the one offering of the Son of God. This like those sacrifices was not in the tabernacle but in the court of the tabernacle. Our Lord was slain on Calvary by sinners, even as sinners slew the offerings in the court of the tabernacle. But we have now no such thing to do. Our Lord died once for all. If others wish to crucify the Son of God afresh, they alone must bear the responsibility.

In conclusion we quote the New Testament to show that the blood of Jesus avails for us in both the holy places of the heavenly tabernacle. Heb. x, 19, &c. Or as rendered by Macknight: "Well then, brethren having boldness in the entrance of the holy places, by the blood of Jesus," &c. Let either of these translations be correct, the words are a complete refutation of the doctrine that probation closes with our Lord's entrance within the second veil. Thank God, we have boldness to enter there by the blood of Jesus.

THE CLEANSING OF THE SANCTUARY.

Does this Work Commence at the end of the 2300 days?

The subject of the Sanctuary has been the cause of much discussion among the professed believers in the immediate second advent. It was once believed by most of them that the earth was the Sanctuary, and that the burning of the earth as predicted by Peter, was the cleansing of the Sanctuary which was to transpire at the end of the 2300 days. The disappointment which those who entertained this faith were subjected to, has led many of them to investigate the testimony of the Scriptures relative to this question, for themselves. This has resulted in convincing some at least that the truth is not the Sanctuary, because that God has never called it such, and consequently that the burning of the earth has nothing to do with the cleansing of the Sanctuary. And they have further seen that the tabernacle of the Lord is his Sanctuary, or habitation; that during the typical dispensation the pattern of the true tabernacle, by the will of God, existed in the midst of his chosen people. See Ex. xxv, and a multitude of parallel scriptures. And that at the close of the typical dispensation the true tabernacle of God in heaven and the more excellent ministry of our great High Priest in that tabernacle took the place of the pattern and shadow. Heb. viii; ix. The tabernacle of God is therefore the subject of prophecy as the Sanctuary of the Bible. That this Sanctuary is to be cleansed with blood is plainly stated in Heb. ix. And this is precisely the nature of the cleansing referred to in Dan. viii, 14. For the word rendered "cleansed" in this text, is in the margin rendered "justified," and signifies, not the removing of physical uncleanness, but the removing of sin and iniquity. This is an important fact, and one that of itself goes far toward proving that the cleansing of the Sanctuary in Dan. viii and Heb. ix are the same.

But a singular question is now being discussed, and an effort being made to overthrow the faith of some. The doctrine is now advanced that the 2300 days do not extend to the cleansing of the Sanctuary. If this is the truth of God, then the prophecy of Daniel cannot be a part of Divine truth for the one is in direct contradiction to the other. But this view cannot be truth for two reasons. 1. It is not supported by the Bible. 2. It is directly opposed by the words of inspiration.

1. This doctrine that the cleansing of the Sanctuary does not commence at the end of the 2300 days is not supported by the Bible. For the only means that we have of knowing when the work of cleansing the Sanctuary commences is by the termination of that great prophetic period. "Thy word," says a man of God, "is a lamp to my feet and a light to my path." The light from that lamp shines with cleanness upon the termination of the 2300 days as the time for the cleansing of the Sanctuary. To deny the commencement of that work at the termination of that period is as unreasonable as it would be to deny the commencement of Christ's ministry at the termination of the sixty-nine weeks; the death of Christ at the termination of the sixty-nine and a half, or the turning of the apostles to the Gentiles at the expiration of the seventy weeks. Dan. ix. God had said that these events should transpire at the times specified. To insert the eighth part of a century between the termination of the sixty-nine weeks and the commencement of the ministry of Jesus of Nazareth, or to insert the same period between the expiration of the sixty-nine and a half weeks and the crucifixion of Christ would prove that Jesus was not the true Messiah, because he did not occupy his place at the predicted time; or if Jesus was the

true Messiah then the prophecy of Daniel was not divinely inspired because the true Messiah did not appear until long after the period predicted by Daniel. None can deny that one of these conclusions must result from the addition of twelve years to the prophetic periods of Dan. ix. Why an addition of twelve years to the prophetic period of Dan. viii would not be equally fatal to the truth of that prophecy, we cannot see.

But it is said that there was other work performed on the day of atonement besides the cleansing of the Sanctuary; and as this might have been earlier in the day than the cleansing of the Sanctuary, it is claimed that there must be a long period between the expiration of the 2300 days and the cleansing of the Sanctuary, in which the antitype of that work may be fulfilled. This is reasoning from unlike to unlike. For that which appears in the conclusion is not a necessary deduction from the premises. For, we ask, how does it follow that there must be many years inserted between the end of the 2300 days and the event which the prophet said should transpire at their termination, when there is no authority for inserting such period except an inference drawn from the fact that there were other services performed on the day of atonement besides the cleansing of the Sanctuary?

There were other services performed on the day of the passover besides the slaying of the paschal lamb—the type of Christ's death. Now the prophet as we have already seen, foretold the death of Christ at the termination of the sixty-nine and a half weeks. But the principle of interpretation which we are examining would correct the prophet and say, "No, the sixty-nine and a half weeks extend to the antitypical day of passover, and after years of preparatory work, the Messiah was cut off." This is precisely the kind of reasoning which is applied to the day of atonement; but if it is applied to the day of the passover it proves as we have already shown either that Daniel was a false prophet or that Jesus was not the Messiah.

But this doctrine should be further examined. It will necessarily lead those that hold it, into the greatest absurdities. We must according to this theory have the antitype of the offerings mentioned in Num. xxix, 7-11, between the ending of the 2300 days and the cleansing of the Sanctuary. What then did the slaying of those sacrifices typify? We answer, the death of the Son of God. See Heb. ix; x. This cannot be disputed. And we may add that whenever blood was shed in the typical system, for the sins of men, it pointed directly to the death of our Lord Jesus Christ. But as Christ was to die once for all, there could be but one of these sacrifices that should typify the death of Christ, as to its time, and that was the passover. This was always sacrificed on the fourteenth day of the first month—the day of Christ's death. But let us return to the offerings made on the day of atonement. If there are to have distinct antitypes, and that too, after the 2300 days have ended, it unavoidably follows that our Lord must again be put to death! The victims were slain in the court of the tabernacle. Hence our Lord must according to this doctrine return to earth and die in a manner similar to that in which he died at the first, and after that return to heaven and complete the work in the holiest of all! This absurdity is not all. Our Lord must die as many times as there were different times of offering sacrifices specified in the law. He must indeed offer himself often, instead of once for all. Let those who now occupy the position here discussed, seriously consider the conclusions which follow from their own premises.

2. We have shown the unscriptural character of this position. But we will quote in conclusion the words of inspiration which directly meet and demolish the fabric which ingenious men are trying to rear. "And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Dan. viii, 14. Brethren, let us not be carried about with divers and strange doctrines.

Waco, Tex., Feb. 2, 1886.

The Sanctuary.

THE Seventh-Day Adventists have a definite position on the subject of the Sanctuary. In this thing there is a striking contrast between them and all other Advent bodies, who, on this question, are in a state of complete confusion. Now this fact is not a little remarkable. For if we go back to the time when the great disappointment threw the whole Advent body into perplexity, we shall find that that disappointment arose from the view then prevalent among them concerning the Sanctuary. The S. D. Adventists, having carefully reviewed the whole ground, have a definite position to offer which they consider a complete explanation of the subject.

Moreover, the view that they have to present of the Sanctuary subject is the great central doctrine in their system; for it inseparably connects all the points in their faith, and presents the subject as one grand whole.

Our Advent friends who differ from us have nothing to offer in exchange on which they themselves are agreed. And unless we greatly misjudge, they have never yet attempted fairly to answer our views of the Sanctuary. Will they give this matter more serious thought in time to come?

J. N. A.

THE OPENING OF THE TEMPLE IN
HEAVEN.

BY ELD. J. W. ANDREWS.

TEXT.—"And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. xi, 19.

This text pertains to the closing events of the gospel dispensation. It is therefore particularly worthy of the study of all who desire an acquaintance with the Advent faith. It is especially interesting to those who desire to understand the grounds of difference between the Seventh-day and first-day Adventists, for it embraces the very facts which lie at the foundation of that difference.

The temple of God in Heaven is the grand central theme of discussion in the doctrines peculiar to the Seventh-day Adventists. It certainly does not thus engage the attention of other Adventists. In fact, its very existence seems to be virtually unknown, or even positively disbelieved by the most of them. There must be a serious error with one or the other of these two classes. Candid men are never willing to continue in error. The truth of God is always important—sometimes it is of vital consequence. Error is always injurious, and often it is fatal. Why should pride of opinion, or party spirit, or the study of our own convenience, or worldly advantage, be allowed to avert our better judgment in sacred things?

The temple of God in Heaven is a theme of prophecy. Why should it not be worthy of our study? The opening of that temple is an event connected with the closing scenes of human probation. Ought not such an act to arrest the attention of the people called Adventists? It is evident that the prophecies relating to the end of this dispensation do not confine themselves to the things that exist upon our earth. In there nothing worthy of our attention except the things which transpire among the nations of the earth?

We are interested in the heavenly temple because we have a great High Priest therein. We are interested in that High Priest because he alone can make atonement for our sins. We are interested in that atonement because we can in no otherwise approach the mercy-seat from which God dispenses forgiveness and pardon to sinful men. We are interested in thus coming to the mercy-seat because that beneath it in the ark lies God's perfect rule of right, which we have transgressed, and by which we are condemned.

The High Priest must have a space of time to close up his great work of 6000 years. Why should we not have interest to study the nature of that closing work? That the Judgment, so far as deciding the cases of the righteous and determining who shall have eternal life is concerned, must be past when Jesus descends to raise his saints, those who believe in two resurrections, as do all the Seventh-day Adventists, and as did all Adventists once, must of necessity admit. For the resurrection of the righteous while the wicked are left for 1000 years, shows that their cases have been decided. Again, as all Adventists hold that the righteous alone shall be raised to immortality, this very fact is sufficient to prove that the Judgment, in the decision of the cases of the righteous, is past before the Sav-

iour descends, even if all mankind are raised at the same point of time. And that class who hold to the serious error that the wicked are never to be raised, must virtually hold that the cases of the righteous have been acted upon and decided before their resurrection. The resurrection of the saints is thus shown to be declarative of their righteousness and of the decision of the Judgment in their favor, even as the resurrection of Christ was declarative of the fact that he was innocent in the Father's sight, and accepted of him. Rom. i, 4; iv, 25. There are some Adventists, however, who are so unwilling to admit this investigative judgment before the advent, that they affirm that the righteous are raised with mortal bodies, and, after standing before God in judgment, and having their cases examined, they are changed to immortality. Yet the language of the Bible is as explicit as it can be that they are "raised in incorruption," "raised in glory," "raised in power," "raised with a spiritual body," "raised incorruptible." 1 Cor. xv, 42-52.

There must be, therefore, a space of time for this investigative judgment. Of this there can be no doubt. And so the concluding work of the High Priest, and the opening work of the Judgment, are of necessity blended together. Now we can see how pertinent to the circumstances of our case is the great Advent message, "Fear God, and give glory to him; FOR THE HOUR OF HIS JUDGMENT IS COME." Rev. xiv, 6, 7. If this message is expected, because of its reference to the Judgment, to introduce the advent of the Son of God, it must lead to severe disappointment. Other angels with other great truths follow before the Son of Man sits upon the white cloud. Yet to sustain such a declaration, definite time must be used to mark the hour of God's Judgment.

Now the Seventh-day Adventists believe that the great proclamation of 1843-4 was in fulfillment of this most solemn announcement, "The hour of his Judgment is come." In their view the prophetic periods mark the work of Christ in the heavenly temple, and indicate by their termination the opening of this investigative judgment in the case of the righteous dead. They have, therefore, never engaged in the work of setting new times for the advent of Jesus. They have found better employment. They have turned their attention to the subject of the sanctuary to be cleansed at the end of 2300 days. They have found the Bible to be full of the sanctuary. They have found it to be the center of the typical system, and the center of the great work of salvation for lost man. They find the subject of atonement, and especially its concluding events, to be wonderfully illustrated by the Bible doctrine of the sanctuary. So also of the opening of the great judgment work.

Our first-day Advent brethren have never yet given this subject a candid hearing. They will not allow its discussion in their papers, nor will they listen to this in their congregations. There are, indeed, honorable exceptions; but this unexcusable course is true of the greater part. If their papers would fairly state the views of the Seventh-day Adventists on the sanctuary subject, the case would be very different. As it is, they are passed over in silence, or distorted by misrepresentation. Certainly this is to be regretted. If the subject is not worth the attention of these papers,

then much of the Bible is unworthy of their notice, for a very large portion of the Scriptures is filled with this theme.

They have, however, found what they consider more worthy of their study than the Bible sanctuary. The fixing of new times for the coming of Jesus has been with many of them almost a steady source of excitement, and it has largely furnished the staple of their preaching. No candid man can deny that this reiterated time-setting has been exceedingly deleterious to the Advent doctrine before the public.

They are giving, as they claim, the first angel's message. With the fact before them that a second and a third proclamation follow the first, they profess to be looking daily for the advent of Jesus, and yet pass over these two proclamations with silent contempt, or with outspoken words of scorn and derision. Suppose that those who are now interested in the third angel's proclamation are entirely mistaken in their application of the prophecy. What of that? This message is in the Bible. If the proclamation relative to the hour of God's judgment is now receiving its fulfillment, it is entirely inconsistent to look for the advent of Jesus (11) the real third angel's message is heard by the world. Come, brethren, be candid. Do not forever be re-adjusting the prophetic periods, and calling all this jarring work the first angel's message. If it has not yet been rightly given, we pray you give us the right time for the opening of God's investigative judgment. Then when you have done this, let your work stand because it is wrought in God, and be pleased then to give us the true second and third proclamations. When will such kind of work as yours bring the coming of Jesus? If the first angel's message is to be fulfilled by this endless re-adjustment of prophetic times, how is there ever to be room for the third message, and who is ever to give it? Is it not time there was a change in this business? Has God given prophetic times? Indeed he has. Did he give it to be understood? Undoubtedly he did. And did he design that it should be preached? We cannot doubt this. In fact, the great proclamation, "The hour of his judgment is come," must be sustained by the use of the prophetic periods. And when that message is given in God's time and order, the prophetic periods will be given right. Then the men who stand in the counsel of God will not feel themselves called of God to undo their work and do it over again, but they will follow on to know the Lord. And to the first message rightly given they will seek to add the light of the second and the third. Should the termination of the prophetic periods given in the preaching of the first message fail to bring them to the revelation of the Son of God, as it surely must in simply ushering in the investigative judgment, then as candid men, they will be constrained to examine the Bible upon the sanctuary and its cleansing, and to learn whether this does not shed the needed light upon the judgment work to which the first angel introduces us.

Why are our Advent brethren so utterly averse to the study of the heavenly sanctuary? It contains within its sacred enclosure our dear, divine Redeemer. Why should it not be a precious subject of meditation to them? Shall I name the real reason? Is it not because it contains the ark of God's testament? Yet the existence of that ark in the sanctuary is the very cause of Jesus' being there to plead for us. Why should you not even look to the ark of God with instant interest? Is not the top of that ark the mercy-

seat? And whence is it that pardon comes to us but from the blood of sin-offering there sprinkled? Guilty man cannot consent to part with the mercy-seat. What then is the trouble with the ark of God? Is it not found in the fact that it contains the great original of God's law? The ark would be well enough if it were only empty. The mercy-seat would be entirely satisfactory were it not for the objectionable thing beneath that mercy-seat. And why should you object to the law of God? Is it not perfect, spiritual, holy, just, and good? In fact, if there were no law of God which condemns there would be no occasion for a mercy-seat whence pardon is obtained. If there were no law of God, there would be no atonement, no High Priest, no mercy-seat, no pardon, and, in short, no sanctuary. A priest implies a sin-offering; a sin-offering implies guilt; guilt implies law transgressed; the law is the rule of right that reveals sin, and makes the sanctuary, the priesthood, and the atonement, necessary. It is therefore the law of God existing before the first advent of Jesus Christ that demands the atonement, and the priesthood, and the sanctuary, that sinful man may be pardoned.

What fault then can you find with the moral law beneath the mercy-seat? Is it not exactly this, that its fourth precept commands men to observe the Creator's rest-day? And so because of the Sabbath of the Lord, men reject the law of God; and because of the law of God, they take no delight in the ark of his testament; and because of the ark, they cannot endure the idea of the heavenly sanctuary.

Yet why should the Bible Sabbath be thus despised? Is it not the holy of the Lord, and memorial? Isa. lviii, 13. Was it not made for man before he lost his innocency? Mark ii, 27; Gen. ii, 1-3; Ex. xx, 8-11. Did it not originate in Eden, and is it not to be observed by all flesh in Eden restored? Isa. lxvi, 22, 28. Does it not commemorate the creation of the heavens and the earth? And is it not a part of the moral law? Ex. xx.

The subject of the heavenly sanctuary leads inevitably to the observance of the fourth commandment. For this very reason, to many persons it is utterly distasteful. And may we not here have a clew to the slight which is put upon the third angel's warning voice. He brings to view the commandments of God, as well as the faith of Jesus. And as the sanctuary is treated with neglect and scorn, because it contains God's law; and the third angel's proclamation is despised because it so solemnly enforces the commandments. My brethren, these things ought not so to be.

1. Is there a real temple of God in Heaven? The repeated testimonies of the Bible clearly establish the fact. "There came a great voice out of the temple of Heaven, from the throne," Rev. xvi, 17. We may as well deny the existence of the throne, as to deny the temple which contains it. Again we read: "The temple of the tabernacle of the testimony in Heaven was opened; and the seven angels came out of the temple, having the seven plagues. . . . And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. xv, 4, 6, 8. The temple in Heaven

is here called "the temple of the tabernacle of the testimony," the testimony within the ark giving name to the building, as it did to the earthly tabernacle. Compare Ex. xxv, 10, 21; xvi, 34; xxxi, 18; xl, 20; xxxiv, 29; xxxii, 16; xxxviii, 21; Num. i, 50, 58;

ix, 16; x, 11; xvi, 4, 10. This is a very significant fact. It indicates that the law of God within the ark was the great fact which made an atonement, a priesthood, and a sanctuary, necessary for sinful men. The testimony of God, contained within the ark, made the existence of the sanctuary a necessity, and hence gives name even to the temple in Heaven.

The Bible contains many testimonies respecting the heavenly temple. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isa. vi, 1. "But the Lord is in his holy temple; let all the earth keep silence before him." Hab. ii, 20. "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation." Zech. ii, 13. "The Lord is in his holy temple, the Lord's throne is in Heaven: his eyes behold, his eyelids try the children of men." Ps. xi, 4. "In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wrath." Ps. xlii, 6, 7. "Hear, all ye people; hearken, O Earth, and all that therein is; and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." Micah i, 2-4. These testimonies are amply sufficient to establish the real existence of the heavenly temple. We shall, however, find much further evidence, as we examine other branches of this subject.

2. The temple in Heaven, with its sacred furniture, was the great original copied by Moses in the construction of the tabernacle and its contents.

(a.) Everything was to be made according to the pattern shown in the mount. Thus, when the tabernacle was commanded, God said: "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 9. And after enjoining the construction of the ark, and mercy-seat with its cherub on either end, and the table of show-bread, and the golden candlestick with seven branches, he charges Moses again: "And look that thou make them after their pattern which was shewed thee in the mount." Verse 40. These words are quoted and emphasized by Paul. Heb. viii, 5. The following texts, which state this same charge, or refer to the fact that the tabernacle and its furniture were made after the model given to Moses, are worthy of study by us. Ex. xxvi, 30; xxxix, 43; Num. viii, 4; Acts vii, 44. And the temple of Solomon, which contained the essential features of the tabernacle of Moses, was constructed according to the pattern which God gave David. 1 Chron. xxviii, 11-19.

(b.) But we are expressly informed by the New Testament that the earthly sanctuary was made after the pattern of the heavenly. Thus, in quoting what God enjoined upon Moses relative to the construction of the tabernacle like that which he showed him, he uses it as proof that that building and its service were the example and shadow of heavenly things. Heb. viii, 5. But in chap. ix, 21-23, he declares that

the tabernacle and the vessels of the ministry were "patterns of things in the heavens." And, in verse 24, he testifies that "the holy places made with hands are the figures of the true;" or, as MacKnight renders the sentence, "the holy places made with hands, true, IMAGES OF THE TRUE HOLY PLACES."

(c.) The testimony of the Apocrypha is certainly very explicit, and, as it exactly corroborates the words of Paul, it is worthy of our attention. Thus we read, Wisdom of Solomon, ix, 8: "Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning."

3. There is not only a real temple in Heaven, the model, or original, after which the earthly was constructed, but it has also the holy things which were copied in the earthly sanctuary.

(a.) The golden altar of incense stood in the first apartment of the earthly sanctuary. It was made like the one which God showed Moses. And thus we read of the altar in the heavenly temple: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it, with the prayers of all saints, upon the golden altar which was before the throne." Rev. viii, 4.

(b.) The golden candlestick with its seven lamps. This represented the "seven lamps of fire burning before the throne, which are the seven spirits of God." Rev. iv, 5. Such is their appearance in the heavenly sanctuary. And the seven lamps of fire represent them just as the two cherubim of gold on the mercy-seat represent the two living cherubim in the temple above.

(c.) The mercy-seat and cherubim. The mercy-seat had a cherub on either end, and the whole, like the candlestick with its seven lamps, was one solid piece of beaten gold. This was made according to the pattern showed to Moses. But in the heavenly temple the cherubim are real, living beings. Thus we read, Ps. xcix, 1: "The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved." And again, Ps. lxxxi, 1: "Thou that dwellest between the cherubim, shine forth." From this position upon, or over, the mercy-seat, God shone forth in majesty in the earthly sanctuary; Ex. xxv, 22; 1 Sam. iv, 4; 2 Sam. vi, 2: and so, in the sanctuary above, from between the living cherubim.

(d.) The ark of God's testament. This was the central object of the earthly sanctuary. It contained the law of God. So the whole work of atonement by the high priest pertained to this ark, or rather to what it contained. And hence the one object of chief importance in the temple of Heaven is the ark of God. "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." The ark in the temple is that before which our High Priest ministers. The law which condemns man, and makes an atonement necessary, must be found therein. And this law, being that which caused the Son of God to come down to die for man, is not a code enacted since his advent, but one which existed before that event. In a word, it is the moral law of God. And thus we have (a.) A real temple of God in Heaven, with real, sacred things, all like the earthly sanctuary, but infi-

nately more glorious and exalted. (b.) A real High Priest, whose service in the heavenly temple the earthly priests shadowed forth by their ministration. (c.) But the same moral law which was deposited in the earthly sanctuary. The earthly sanctuary, with sacrifices of lambs, could not make atonement before it; and hence the heavenly sanctuary, and the priesthood of the Son of God.

4. This temple of God in Heaven is the real sanctuary of the Bible.

The tabernacle erected by Moses, which afterward gave place to the temple of Solomon as being an enlargement of itself, and not a different thing in its essential character—this building, I say, is represented as the Lord's sanctuary about one hundred and twenty-five times. The texts are so numerous that I cannot attempt to quote them. Even Cruden, unbridged, does not give near all of them. In a few texts, heathen temples, as the rivals of God's temple, are spoken of as sanctuaries; and, in a very few texts, the word is used figuratively, with reference to something closely connected with this sacred structure. So the land of Canaan, being the place where the sanctuary was located, is called the mountain of the sanctuary. Ps. lxxviii, 64, 69; 2 Chron. xx, 7, 8. But everything pertaining to the earthly sanctuary indicated that it was not the real temple of God. It did not exist for its own sake at all. It was the figure of the true temple of God. Its sacrifices and its priesthood all pointed to the sacrifice and the priesthood of Jesus Christ. It could not, therefore, be the real substance which is of

such priceless value to the people of God. So the Old Testament itself often cites us from the earthly tabernacle, or temple, to the temple of God in Heaven. The sanctuary of the Bible, however, like the priesthood of the Bible, or the atonement of the Bible, may be said to embrace two parts—the typical, and the real. We are interested in both, but chiefly in the real and the true, for this is the actual subject of promise and of prophecy.

The Old Testament contains so vast a number of testimonies relative to the sanctuary that it is not possible to quote them all. It is a relief, therefore, to find the whole subject presented in few words, plain, simple, and direct, by the apostle Paul. He tells us (a.) That there are two covenants. Gal. iv, 24. (b.) That the first covenant had a sanctuary, and then names that sanctuary in language that cannot be misunderstood: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly." Heb. ix, 1-5. There is no mistaking this language. This building, erected by Moses, was the sanctuary of the first covenant. So we know that nothing else, during that period, could bear the name, unless in some remote, or figurative, or secondary, sense. And the sanctuary of the covenant must be the sanctuary of prophecy for

that period of time. During that period, the earth, the land of Canaan, the city of Jerusalem, and the church of God, are excluded, each and all, by this definite statement of what actually constituted the sanctuary of that time. But that sanctuary was only a representation of something greater and more perfect. Heb. ix, 9-11. The covenant to which it belonged has gone, and with it has gone the typical, or shadowy, sanctuary. Are we without a covenant and a sanctuary? By no means. The first covenant has given place to one established upon better promises. Now Paul tells us what the sanctuary of the new covenant is.

(c.) Thus he states the subject of the new covenant sanctuary: "Now of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, *See, saith he, that thou make all things according to the pattern shewed to thee in the mount.* But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. viii, 1-6.

The sanctuary of the new covenant is here defined in very explicit language. It is the temple of God in Heaven. It is the building of which Moses erected a copy. It is the tabernacle which the Lord pitched, and not man. The sanctuary of the new covenant is not, therefore, to be found upon the face of our earth. But though our sanctuary is in Heaven, our High Priest is there also, and his blood, offered at the mercy-seat, is accepted in the sight of the great Law-giver.

Even the Old Testament speaks in distinct terms of this heavenly sanctuary. Thus Jeremiah says: "A glorious high throne from the beginning is the place of our sanctuary. Jer. xvi, 12; Rev. xvi, 17. And the Psalmist says: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth." Ps. cii, 18, 19.

We have therefore a clear understanding of the sanctuary of the old covenant, and the sanctuary of the new covenant. One was a pattern of the other. The sanctuary of the old covenant does not exist. It had answered its full purpose when the new covenant sanctuary was reached. It shall therefore never exist again. But the sanctuary of the new covenant does exist. This sanctuary is the one which concerns and interests the people of God. In that God's law is kept. Over it is our mercy-seat. Upon that mercy-seat is presented our sin-offering. And there stands our High Priest to plead our cause. If it could be shown that there were many things to which the term sanctuary could be applied—but it cannot—even then this must be the sanctuary of prophecy. The sanctuary of the

new covenant must be the "something" to which the prophecies relating to the times of the new covenant apply. The new-covenant sanctuary is the real sanctuary of the Bible, as much as Christ is the real Priest of the Bible, or his atonement the great atonement of the whole Bible.

6. The sanctuary to be cleansed at the end of the 2300 days, must be the new covenant sanctuary.

Does any one inquire the grounds of this statement? If so, here is the answer: The 2300 days extend to the very concluding events of the gospel dispensation. They cover the period of the Persian, Grecian, and Roman, empires, almost entire. They end in the expiring events of the new-covenant dispensation. The prophecy relates to the sanctuary and the host. The host is unquestionably the true people of God. The sanctuary, therefore, to be cleansed, is the sanctuary of the church of Christ in the last days of this dispensation. Is old Jerusalem, or Palestine, or the earth, or even the tabernacle of Moses, our sanctuary? No, indeed. Our sanctuary is where our High Priest is. As the 2300 days embrace the gospel dispensation almost entire, the sanctuary to be cleansed at their end must of necessity relate to the real sanctuary, and in fact, the only sanctuary existing at that time. One sentence may express the whole truth: The sanctuary of the new covenant must be the sanctuary of those prophecies which relate to the people of God in new-covenant times.

6. The 2300 days do not all belong to the earthly sanctuary.

This declaration can be clearly proved. And if it be proved, it does of itself establish the last proposition. Undoubtedly many first-day Adventists would rise up against this statement that the earthly sanctuary is not the subject of prophecy during the entire 2300 days. But if they have not so far departed from the original Advent faith that they deny Dan. ix, 20-27, as being a key to the vision of the 2300 days and the sanctuary, it would not be difficult to convince them of its truth. The angel speaks of the city, Jerusalem, and of the sanctuary, the temple in old Jerusalem. He tells Daniel how much of the 2300 days belong to that place. He says, "Seventy weeks are determined upon thy people and thy holy city, to finish the transgression," etc. Dan. ix, 24. The word rendered determined signifies literally, in Hebrew, "cut off." So it is certain that the entire 2300 days do not belong to old Jerusalem and the Jews. Seventy weeks, i. e., 490 days, belong to them, and then, their measure of iniquity being full, they are cut off from being the people of God, and their city and sanctuary left to them desolate.

7. The anointing of the heavenly sanctuary is introduced among the closing events of the seventy weeks.

Sixty-nine of these weeks reach to the Messiah or anointed One. Verse 26. When Jesus at his baptism was anointed of the Holy Ghost he began very shortly thereafter to preach, saying, "The time is fulfilled," Mark i, 9-10; Acts x, 37, 38. There remained one week which was especially appropriated to the people of Israel. In the midst of this seventieth week Christ was nailed to the tree. Dan. ix, 27; Col. ii, 14. Connected with their great sin-offering is named another thing, which, indeed, is closely united to it. The most holy is to be anointed. Now this is literally

the holy of holies. This cannot refer to Jesus for it is an unmistakable reference to the sanctuary. It cannot refer to the earthly sanctuary; for just before the time for this anointing Jesus told the Jews that their house, i. e., the temple was left to them desolate. Matt. xxiii, 38. The earthly sanctuary was no longer the sanctuary of the Lord.

But what does this anointing of the holy of holies signify? We have only to turn back to the dedication of the earthly sanctuary in order to clearly understand this thing. There we learn that before Aaron was inducted into the work of priesthood, the sanctuary itself had to be anointed. Moses having set up the sanctuary anointed the entire building, the holy place, and the holy of holies, and the holy vessels, with the holy anointing oil. And when he had also consecrated Aaron and his sons, then their priesthood began. See Lev. viii, 10, 11. There is then but one thing, to which the angel could refer, when he spoke of the anointing of the holy of holies. It was the heavenly sanctuary receiving its consecration preparatory to the priesthood of Christ therein. And thus at the very point where the earthly sanctuary ceases to be the subject of prophecy, the heavenly sanctuary is introduced, and with it the prophecy is filled out.

8. But how can the heavenly sanctuary be trodden under foot? Not literally indeed. Even the earthly sanctuary was not thus trodden down only on a very few occasions. And the host, i. e., the church or people of God, who are joined with the sanctuary in being trodden down, have not been literally trodden in the dust. But we do read concerning the minister of the heavenly sanctuary, that apostates do tread him under foot. See Heb. x, 29. In the same manner certainly on the sanctuary, of which he is a minister, he is trodden under foot. The papal power blasphemes the name of God, and his tabernacle, and them that dwell in Heaven. Rev. xiii, 6, 8.

9. But the new-covenant sanctuary is to be cleansed. This to some persons is an astonishing statement. But it is a matter of direct revelation, and it is capable of being sustained by reason also. If it be still denied that the sanctuary to be cleansed in the end of the new-covenant dispensation, at the end of the 2300 days, is the new-covenant sanctuary, it nevertheless cannot be denied that the new covenant sanctuary is to be cleansed, and that too in close proximity to the end of the 2300 days. In that case there are two sanctuaries to be cleansed about this time. One, the heavenly sanctuary; the other, who can tell what? But the new-covenant sanctuary is the sanctuary of the host, and that is the sanctuary of Dan. viii, 13, 14.

The sanctuary of the first covenant was cleansed every year; for one year made a complete round of service therein. When a victim was offered in sacrifice the sinner laid his hand upon its head to denote the transfer of the guilt from himself to the victim. Then that victim is slain because of that guilt, and its blood bearing that guilt is sprinkled upon the sanctuary or before it by the high priest. Lev. iv. So the guilt is removed from the sinner to the sanctuary, and thus the work went on through the year.

But on the tenth day of the seventh month there was a special work of atonement, where the sins were removed from the sanctuary, and the sanctuary being cleansed, the sins were placed upon the head of the scapegoat, to be borne into a land not inhabited. Lev.

xvi. This completed the round of services in the example and shadow of heavenly things.

Now the apostle tells us that the heavenly sanctuary is to be cleansed for the very same reason that the earthly one was. Thus we read:

"It was therefore necessary that the patterns of things in the Heaven should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. ix, 23.

The earthly sanctuary with its two holy places, and its sacred vessels constituted this pattern of things in the Heaven. It was cleansed yearly as described in Lev. xvi. The heavenly sanctuary is to be cleansed for the same reason, but with the blood of a better sacrifice, i. e., the blood of Christ. Now this cleansing process came every year at the conclusion of the complete round of service in the sanctuary. As this round was a shadow, it could be and was repeated year after year. We have the antitype once for all. The cleansing must of necessity stand at the conclusion of our Lord's work in the heavenly temple. It is the great antitype of Lev. xvi. When his work is accomplished the antitypical sanctuary shall receive the sins of the righteous, and be cast into an uninhabited land, i. e., the desolated earth during the one thousand years. Rev. xx.

The Septuagint uses the very word in Dan. viii, 14, for the cleansing of the sanctuary that Paul uses in Heb. ix, 23, for the cleansing of the heavenly sanctuary. It is therefore certain that the work in the one case is precisely identical with that in the other. It is evident that the two are accomplished at the same time. And may I not say that the sanctuary of Dan. viii, 14, is indisputably the sanctuary of the new covenant?

10. Finally the heavenly temple is made the subject of prophecy under circumstances of time, and place, and character, that indicate the actual performance of this very work. "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." This is an event which transpires under the sounding of the seventh angel. Rev. xi, 16-19. It is therefore in the right time to correspond with the cleansing of the sanctuary at the end of the 2300 days. The most holy place of the heavenly temple is opened, which indeed is that very apartment where the principal work relative to cleansing the sanctuary was to be wrought. Lev. xvi. It is followed by the pouring out of the plagues. For Rev. xv, 5-8: xvi, 1-21, is really an expanded vision of what is stated in Rev. xi, 19. The temple in Heaven is opened in both cases, and while the one glances over everything from that opening of the temple till the seventh plague is poured out, the other tells us that after the temple was opened the seven angels come out, and pour out the plagues. But both conclude with the same events, the earthquake such as never was, and the great hail.

So it is certain that the opening of the heavenly temple is the precursor of the close of probation. It is the signal for the performance of our Lord's final work. When that is wrought then there is no longer an intercessor, and the wrath of God without one element of mercy desolates our guilty world. The third angel gives warning of the approach of these last plagues. Compare his words with Rev. xv: xvi. His message is given while the High Priest performs his last work of mercy for sinful men.

The heavenly sanctuary should not be despised by Adventists. Our attention is called to it by the explicit language of prophecy relating to the close of human probation. Moreover the light which shone upon them as they came up to their great disappointment in the seventh month 1844, clearly pointed to the heavenly sanctuary. They reasoned from the Levitical types that Jesus must come on the tenth day of the seventh month at the end of the 2300 days. The argument really proved that he could not thus come, because of the great antitypical work in the sanctuary of the new covenant. Would it not be well to candidly examine the sanctuary of the Bible? Is it not possible that the time in the first angel's message was right? May we not be even now in the hour of God's judgment? Is there no way of telling what is in the heavenly ark? Should it prove to be the law of God would you not think it very dangerous to disobey it?

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER ONE.

Eccl. iii, 17. "I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work."

The Judgment of the great day is an event certain to transpire. "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." Acts xvii, 31. What God hath appointed is sure to arrive in due time. The resurrection of Christ is an assurance to all men of the final Judgment. It is not the fact of the Judgment, however, but the order of its work that, at this time, engages our attention. The work to be accomplished is of immense magnitude. The Judgment relates, 1. To all the righteous. 2. To all the wicked. 3. To all the evil angels. The number of cases, therefore, to be acted upon at this grand tribunal exceeds our powers of conception. We must not, however, suppose that there will be any difficulty on the part of the Judge in acting upon every case individually. Far from this, "There is a time there for every purpose and for every work." The Judgment, indeed, pertains to an immense number of beings; yet every one of them shall give account of himself to God. Rom. xiv, 12. It will not relate to so vast a number as to make it otherwise than a strictly personal matter. Nor will there be ought of confusion or disorder in that final reckoning. God has plenty of time for the work, and he has no lack of agents to do his bidding. That he has order in this work, the Scriptures clearly teach.

1. The righteous are to judge the wicked; yet the righteous are themselves to pass the test of the Judgment. Whence it follows that the Judgment must pass upon the righteous before they can sit in judgment upon the wicked.

This is a very important proposition. That it is truthful, we know from the express testimony of the Scriptures.

1 Cor. vi, 2, 3: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

Rev. xx, 4: "And I saw thrones, and they sat upon them: and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark: upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."

Dan. vii, 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Here is the exalted work of the saints in the Judgment. They are to take part in the examination of the cases of all wicked men and fallen angels. But this is not to be till they have been changed to immortality, and exalted to thrones of glory. They do not,

therefore, have their cases decided at the same time with the wicked. We believe the reader will acknowledge the justice of this reasoning. Let us state another proposition:

2. The trump of God sounds as the Saviour descends from Heaven. When that trump is heard, all the righteous are, in the twinkling of an eye, changed to immortality. There can be no examination after this to determine whether they shall be counted worthy of eternal life, for they have already laid hold upon it. From this it follows that the examination and decision

of the cases of the righteous takes place before the advent of Christ. The resurrection of the righteous to immortality is decisive proof that they have already passed the test of the Judgment, and have been accepted of the Judge. That they are thus raised to immortality, the following texts plainly teach:

1 Cor. xv, 42: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption."

Verses 43: "It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power."

Verses 44: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Verses 51, 52: "Behold, I show you a mystery: We shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

These passages are perfectly convincing. The resurrection of the saints is to immortal life, and they are made immortal in the very act of the resurrection. The decision of their cases is, therefore, passed before their resurrection, for the nature of their resurrection is declarative of their eternal salvation. But the fact, that the decision of the judgment in the case of the righteous, precedes the advent, is proved by another proposition, as follows:

3. The righteous are raised before the wicked have their resurrection. This shows that the examination of their cases takes place before they are raised, for the final discrimination is made in the very act of raising the just and leaving the unjust to the resurrection of damnation.

Rev. xx, 5, 6: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Luke xx, 35, 36: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection."

Phil. iii, 11: "If by any means I might attain unto the resurrection of the dead." (Literally "the resurrection out from the dead ones.")

1 Cor. xv, 22, 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming."

There is a resurrection which bears the inspired designation of the "first resurrection." All who have part in this resurrection are pronounced "blessed and holy." On them, "the second death hath no power." This resurrection is out from among the dead. Paul earnestly labored to attain unto it. It is to be at the coming of Christ. Only those who are Christ's shall have part in it. All that have part in it are the children of God, because they are the children of the resurrection to life. These facts clearly prove that the examination of the cases of the righteous precedes their resurrection at the advent of Christ; that event being really declarative of their innocence in the sight of God, and of their eternal salvation. Such as are accepted of God are resurrected; the others sleep till the resurrection to damnation. These facts are decisive proof that the righteous are judged before they are resurrected.

But we have a still more explicit statement yet to notice. Says our Lord: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead," &c. Then it is certain that the act of accounting worthy to obtain the resurrection from among the dead, and a part in the world to come, does precede the resurrection of the righteous. But this act of accounting men worthy of a part in the kingdom of God is the very act of acquitting them in the Judgment. The investigative Judgment in the cases of the righteous is, therefore, past when they are resurrected. As the resurrection of the just is at the advent of Christ, it follows that

they pass their examination, and are counted worthy of a place in the kingdom of God before the Saviour returns to the earth to gather them to himself.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER TWO.

We have seen that the resurrection of the saints to immortal life is declarative of their final acceptance before God. Whatever of investigation is requisite for the final decision of their cases, must take place before the Saviour in mid-heaven utters the word of command to his angels, "Gather my saints together to me." Ps. l, 6; Matt. xxiv, 31. The act of accounting them worthy must precede all this. The saints alone are to be caught up to meet Christ in the air. 1 Thess. iv, 17. But the decision who these saints are, who shall thus be caught up, rests not with the angels who execute the work, but with the Judge who gives them their commission. We cannot, therefore, avoid the conclusion that the investigation in the cases of the righteous precedes the coming of the Saviour. Let us now consider an important proposition.

1. This period of investigative Judgment is ushered in by a solemn proclamation to the inhabitants of the earth; and this investigative work embraces the closing years of human probation. This is a very important statement. But it is susceptible of being clearly proved.

Rev. xiv, 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, *Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters.*"

The gospel of Christ is "the power of God unto salvation to every one that believeth." Rom. i, 16. No other gospel than this can be preached, not even by an angel from Heaven. Gal. i, 8. Whence it follows that the angel of Rev. xiv, 6, 7, preaching the everlasting gospel, represents some part of the great gospel proclamation. It is a part of that preaching which is the power of God unto salvation to every one that believeth. This fact alone is decisive that this proclamation concerning the hour of God's Judgment must be made while human probation still lasts. Two other solemn announcements follow. And it is evident that the human family are still upon probation when the third angel declares that "If any man worship the beast . . . the same shall drink the wine of the wrath of God. . . . *Here is the patience of the saints.*" This is a consecutive prophecy, as several expressions plainly indicate. And it is to be observed that the Son of Man is seen upon the white cloud after all these solemn proclamations have been made.

That this announcement of the hour of God's Judgment precedes the advent of Christ, and is addressed to men while yet in probation, the fourteenth chapter of Revelation clearly proves. That this is not some local judgment is proved by the fact that "every nation, and kindred, and tongue, and people," are concerned in it. It is evidently that part of the judgment work which precedes the coming of Christ, and as has been already shown, this is the work of determining who shall be accounted worthy to have part in the resurrection to immortal life, and, we may add, who also of the living shall be accounted worthy to escape the troubles that shall come in the conclusion of this state of things, and to stand before the Son of Man. Luke xx, 35; xxi, 36.

2. When the sins of the righteous are blotted out they can be no more remembered. They are blotted out before Christ comes. There can be, therefore, no act of calling them to account for their sins after the advent of Christ. Thus we read:

Acts iii, 19, 20: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you."

Mr. Wesley, in his "Notes on the New Testament," gives a different translation, which may be more accurate:

"Repent ye, therefore, and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord, and he may send to you Jesus Christ, who was before appointed."

Albert Barnes, in his "Notes on the Acts," speaking of these two translations, says: "The grammatical construction will admit of either." Page 67. One of these represents the blotting out to be when the times of refreshing arrive; the other makes it the cause of that refreshing. But neither of them gives the idea that this blotting out takes place when the sinner turns to God. Both of them throw it into the future. Each of them represent it as preceding the second coming of the Lord. But this is especially true of the latter translation, which follows the original in using a conditional verb respecting Christ's advent; not as though that were a doubtful event, but rather as if his coming to the personal salvation of the ones addressed, depended upon their having part in the refreshing; and as if that refreshing was to come in consequence of the blotting out of sins.

The sins of the righteous are blotted out before the coming of Christ. They cannot be called to give account of their sins after they have been blotted out; whence it follows that whatever account the righteous render to God for their sins must be before the advent of the Saviour, and not at, or after, that event.

3. The sins of men are written in the books of God's remembrance. The blotting out of the sins of the righteous does therefore involve the examination of these books for this very purpose. That the sins of men are thus written, is plainly revealed in the Scriptures.

Jer. li, 22: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." And thus Moses speaks of the guilt of Israel: "Is not this laid up in store with me, and sealed up among my treasures?" Deut. xxxii, 34. And Paul speaks in the same manner: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. ii, 5, 6. These statements of wrath being treasured up can have reference only to the fact that God takes notice of men's sins and that every sin is marked before him. To this fact all the texts which speak of the blotting out of sins must have reference. Thus David prays that God would blot out his transgressions. Ps. li, 1, 9. And Nehemiah, and David, and Jeremiah, pray respecting certain persons, that their sin may not be blotted out. Neh. iv, 5; Ps. cix, 14; Jer. xlviii, 23.

And Isaiah, in prophetic language, speaks of this blotting out as if it were a *past* event, just as in the next verse he speaks of the new creation, and the final redemption. Isa. xlv, 22, 23. And in the previous chapter he speaks in a similar manner of this blotting out as necessary in order that the sins of the people of God be no more remembered. Isa. xlvi, 25. These texts plainly imply that the sins of men are upon record, and that there is a time when these are blotted out of the record of the righteous. But the existence of these books and their use in the Judgment is plainly revealed. Thus Daniel says: "The Judgment was set, and the books were opened." Dan. vii, 10. And John says: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. xii, 12.

It is evident that the utmost importance is attached to the blotting out of the sins of the righteous from these books. When they are blotted out they can never rise up in the Judgment against those who committed them; for men give account to God only for those things contained in the books. It is therefore certain that no individual can have his sins blotted out until the close of his probation. But when this work is wrought there must be an examination of the books for this very purpose.

4. The book of life is to be examined before the resurrection of the just. The words of Daniel render this point perfectly clear:

Dan. xii, 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

We have seen from other texts that the investigation and decision of the Judgment in the cases of the righteous precedes the advent of the Saviour. We have also seen that there is a time before the coming of Jesus when the sins of the righteous are blotted out from the books of God's remembrance. This is decisive proof that these books are subjected to examination before the Saviour comes again. But we have now another important fact. The book of life is examined *before* the deliverance of the saints. Daniel says: "At that time thy people shall be delivered, every one that shall be found written in the book." The book must, therefore, be examined *before* the resurrection of the righteous to immortal life. This is a convincing proof that the investigation of the cases of the righteous precedes the first resurrection. This book is referred to in the following passages: Ex. xxxii, 32, 33; Ps. lxxix, 28; lxxxvii, 8; Isa. iv, 3; Eze. xlii, 9; Dan. xii, 1; Luke x, 20; Phil. iv, 3; Heb. xii, 23; Rev. iii, 5; xii, 8; xvii, 8; xx, 12, 15; xxi, 27; xlii, 19.

The book of life is the *final* means of determining the cases of the righteous in the Judgment; for all are delivered who are at the time of deliverance found written in it. But before this book is made the final source of appeal, it is itself to be tested by the books of God's record. For all the names which are entered in this book of life, of those who fail to overcome, are to be blotted out. Yet it is the record of these persons' lives that is to cause their names to be stricken from the book of life. Ex. xxxii, 32, 33; Ps. lxxix, 28; Rev. iii, 5. We must, therefore, conclude that before the final examination of the book of life in the case of the righteous, there is a *prior* examination of the books of God's record to determine, (1) Whose record of repentance and of overcoming is such that their sins shall be blotted out; and, (2) To ascertain from this book who have failed in the attempt to overcome, and to strike the names of all such from the book of life. When the books of God's remembrance are thus examined, and the sins of the overcomers blotted out, and the names of those who have not succeeded to overcome are removed from the book of life, that book becomes the final test, and an examination of its pages concludes the work of investigation preparatory to the deliverance of the saints.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER THREE.

We have seen that though the book of life is the final book of reference to determine who shall have part in the first resurrection, yet it must itself first be examined by the book of God's remembrance for the removal of every name that has not completed the work of overcoming.

1. The book called the "book of remembrance" is written expressly for the righteous, and is the book which shall determine, in their case, the decision of the Judgment. This book is particularly referred to in the following passages:

Mal. iii, 16-18: "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Ps. lvi, 8: "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?"

Neh. xiii, 14: "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."

The book of God's remembrance mentioned in these texts pertains only to the righteous. Yet it appears to be a different book from the book of life. For though that book belongs alone to the righteous, it seems to be simply the record of their names (Luke x, 20; Phil. iv, 8; Rev. xiii, 8; xiii, 8; xvii, 8), while the book of remembrance is the record of their good deeds. Mat. iii, 16-18; Ps. lvi, 8; Neh. xiii, 14. But should we conclude that the book of life is identical with the book of God's remembrance, it will not essentially change this argument. For it would still follow that the record of the good deeds of the righteous, if it shows that they have overcome all their faults, and perfected the graces of the Spirit of God in themselves, is that which determines that their names shall be retained in the book of life, and their sins blotted out of the books which record them. But if the record be not such that God can accept, then their names must be removed from that book (Ex. xxxii, 32, 33; Ps. lxxv, 28; Rev. xiii, 8), and the record of their good deeds also be blotted out, so as no more remembered. Neh. xiii, 14; Rev. xiii, 8.

The book of God's remembrance contains the names of all who enter the service of God, and of such only. Yet not every one of these does follow on to know him. Many that set out to overcome do not complete the work. That record, however, will show just how far they advanced in overcoming, and how and when they failed. As it contains simply the good deeds of the righteous, it will show their acts of repentance, confession, obedience, and sacrifice recorded therein. When the work is complete then this record shows them prepared for the examination of the Judgment. This, therefore, is the book out of which the names of the righteous are to be decided, and from whose record they are to be accounted worthy of that world and the resurrection from the dead.

2. The justification of the righteous in the Judgment must precede that resurrection which is called "the resurrection of the just." Our Lord speaks of the resurrection of the righteous by this designation. Luke xiv, 14: "Paul states that this resurrection shall be at the coming of Christ. 1 Cor. xv, 23, 51-54; 1 Thess. iv, 16-18."

Mat. xli, 38, 39: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The justification of the Judgment must be when the righteous are accounted worthy of a part in the first resurrection. But before they are thus justified in the Judgment they give an account of their words. And this being true, it follows that God preserves a record of the words which we speak; also that our evil words are not blotted out until this account has been rendered. But the acquittal and the blotting out do, of necessity, precede the gift of immortality to the righteous at the advent of our Lord.

3. The decision of the Judgment in the case of the righteous must be when the blotting out of their sins takes place.

Ecc. xii, 14: "For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil."

God brings the conduct of men into the Judgment by means of books of record. They are judged "out of those things which were written in the books, according to their works." Rev. xx, 12, 13.

But the sins of the righteous are blotted out before the coming of the Lord. Acts iii, 19, 20. And it is manifest that their sins cannot be brought into the Judgment after they are thus blotted out. But the righteous are to be judged as really as are the wicked. Ecc. iii, 17. It follows, therefore, that their Judgment must be at the time of the blotting out of their sins. For then there is an end made forever of the record of their transgressions. Now it is manifest that when this final work is wrought, it will pertain only to those who have fully repented of their sins, and have perfectly accomplished the work of overcoming. This work of blotting out sins brings our Lord's priesthood to an end. He must be priest till then. He is not needed as priest after that. But when our Lord does blot out the sins of his people he must present their cases individually before his Father and show from the "book of remembrance" that they have severally repented of their sins, and have completed their work of overcoming. Then the Father accepts the statement thus made and the evidence thus presented in the case of each one, and bids the Son to blot out the record of that person's sins. This is manifestly the very time and occasion at which the righteous are accounted worthy of the resurrection to immortality. Their sins are thus brought into the Judgment through their High Priest, and vanquish with the righteous render account of their sins to the Father. This account being accepted, their sins are blotted out, and themselves pronounced just before God. This is the justification of the Judgment.

4. There is a time for blotting out the names of some from the book of life, and of confessing the names of the others before the Father.

Rev. iii, 6: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

The time of blotting out names from the book of life precedes the deliverance of the saints. For at the time of that event every one shall be delivered "that shall be found written in the book." Dan. xii, 1. Thus the fearful threatening of Ex. xxiii, 22, 23; Ps. lxxix, 28; Rev. xxi, 19; is executed in the removal of names from this book before the coming of Christ. Those who overcome are the ones who have their sins blotted out. But those who fail to overcome have their names stricken from the book of life. The examination of their record must, therefore, precede both these acts of blotting out, for the express purpose of determining whether they shall have their sins blotted out, or have their names removed from the book of life. We have seen that it is at this very point that the righteous give account of their sins through their High Priest, who, from the book of God's remembrance, shows that they have repented, confessed, forsaken, and overcome, their sins. Also that they are thus acquitted and justified in order that they may have a part in the resurrection to immortality. Here is also the very act of the Saviour in confessing the names of his people before his Father and the holy angels, that shall close our Lord's priesthood and place his people where they shall be forever free from all their sins. For when the book of God's remembrance is found to prove that the person under examination is an overcomer, it is then the part of the Saviour to confess his name before his Father and the holy angels, and the part of the Father to give judgment that that person's sins be blotted from the record. Surely it is of some account to us that we have part in the fulfillment of the promise, "I will confess his name before my Father and before his angels." Matt. x, 32; Luke xii, 8; Rev. iii, 6.

5. The righteous are not done with their sins till they have rendered account in the Judgment. Eccl. iii, 17; xli, 14; Matt. xii, 36, 37. The only account that they can render is to show that they have made perfect work of repentance and of overcoming. This must be done before they are blotted out of the record above. Our Advocate with the Father must hold his office till he has saved his people from their sins. 1 John ii, 1; Matt. i, 21. He cannot close this work till he has seen them accepted in the Judgment. Whence it follows that his office of Advocate will constrain him to confess their names before the tribunal of his Father, and to show that their sins should be removed from the books.

6. When our Lord has thus finished his work as priest, his people are prepared to stand in the sight of God without an atoning sacrifice. The following texts make this very clear:

Nicah vii, 18, 19: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

And David, using the past for the future, as is frequent in the prophets, says: "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. ciii, 12.

Jeremiah, in the promise of the new covenant, says: "I will forgive their iniquity, and I will remember their sin no more." Chap. xxxi, 34.

Paul, quoting Jeremiah, says: "Their sins and their iniquities will I remember no more." Heb. viii, 12.

Isa. xliii, 25: "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins."

Jer. i, 20: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve."

When these prophetic declarations are accomplished we shall no longer need an Advocate, Intercessor, Mediator, or High Priest. Our sins will never after that exist even in the record of the court of Heaven. Our lost innocence will then have been recovered, and we shall then be like to the angels of God who walk in their original uprightness.

7. The accomplishment of this work of blotting out the sins of those who overcome is marked by a declaration of awful solemnity:

Rev. xxi, 11, 12: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

These words virtually announce the close of our Lord's work as High Priest. They cannot be uttered till he, as our Advocate, has secured the blotting out of the sins of his people at his Father's tribunal. Yet we have seen that this work of blotting out is accomplished before he comes the second time without sin unto salvation. Heb. ix, 27, 28. The text under consideration is in exact harmony with these facts. The solemn announcement, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still," is followed by these words: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The final work of our Lord for the removal of his people's sins does therefore precede his return in the clouds of heaven to reward every man according to his works.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER FOUR.

God the Father is in his own right the Supreme Judge of men and of angels. He purposes to bring all mankind into Judgment. Yet this work is only done in part by himself in person. It is by Jesus Christ that God is to perform the larger part of this immense work. The following proposition is worthy of serious consideration:

1. God the Father opens the Judgment in person, then crowns his Son king, and commits the Judgment to him.

Dan. vii, 9-14: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The Ancient of Days represents God the Father. That one like the Son of Man, who comes to the Ancient of Days, is none other than our Lord Jesus Christ; Matt. xxvi, 64; Mark xiv, 61, 62. It is, therefore, not the Son, but the Father who sits in Judgment as described in this vision. Those who stand in his presence either to minister, or to wait, are not men, but angels. This is a very important fact. Every student of the Bible is aware that the book of Revelation is a wonderful counterpart to the book of Daniel. The very phraseology respecting those in the presence of the Ancient of Days, is made use of in the Revelation, and with the evident design of showing who are the persons intended by Daniel.

Thus John says: "And I beheld, and I heard the voice of many voices round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. v, 11.

Daniel describes the opening scene of the final Judgment. The Father presides as Judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of Man presents himself to receive the dominion of the world. Here he is crowned King of kings, and Lord of lords. But men are not present to witness this part of the Judgment, or to behold the coronation of Christ. It is the Father and the Son and the holy angels who compose this grand assembly. Our Lord cannot act as Judge, so long as he ministers

as high priest to make intercession for them that come to God through him. Heb. vii, 24, 25. Nor can he act as Judge until he is clothed with kingly power; for it is by virtue of his authority as king that he pronounces the decision of the Judgment. Matt. xxv, 31, 40. The coronation of our Lord at the Judgment-seat of his Father marks the termination of his priesthood, and invests him with that sovereign authority by which he shall judge the world.

2. The Ancient of Days does not hold the session of the Judgment, described in Dan. vii, upon this earth.

Those who think this session of Judgment by the Father is to transpire upon our earth, understand that the "ten thousand times ten thousand" who stand before him, are the vast multitude of the human family, standing at his bar for judgment. But as this vision represents the Son as coming to the Father when he is thus seated in Judgment, it follows that if the Father is already upon this earth judging its inhabitants when the Son of God comes the second time, then the Father does not send his Son to the earth, but he comes first, and then the Son comes and joins him. Yet Peter said of the Father concerning Christ's second advent: "He shall send Jesus Christ." Acts iii, 20.

It would also follow that instead of the Son of Man coming to gather his saints from the four quarters of the earth, he comes to find all mankind gathered at his Father's bar. But we do know that when the Saviour comes he shall send his angels with a great sound of a trumpet, and shall gather his elect from the four winds, even from the uttermost parts of the earth. Matt. xxiv, 31; Mark xiii, 27; 2 Thess. ii, 1.

But should this difficulty be avoided by adopting the truth that those who stand before the Ancient of Days are angels, so those certainly must be who minister unto him, it follows that our Lord in coming back to our earth thus preceded by his Father and the holy angels, comes unattended and alone. But this cannot be true; for when Jesus comes again it will be with all the holy angels. Matt. xxv, 31; xvi, 27; 2 Thess. i, 7, 8.

Again, the Saviour is crowned king at the Judgment-seat of the Father. But that Judgment-seat cannot be upon our earth, else the Saviour would have to return to this earth to be crowned; whereas he receives his kingdom while absent, and returns as King of kings, sitting upon the throne of his glory. Luke xix, 11, 12, 16; Matt. xxv, 31; 2 Tim. iv, 1; Rev. xix, 11-16.

It is certain, therefore, that the Judgment scene described in Dan. vii does not transpire upon our earth. Indeed, were it true that immediately preceding the descent of the Saviour to our earth, God the Father should himself descend in his own infinite majesty, and summon mankind to his bar, and enter into Judgment with them, the subsequent advent of Jesus would hardly be taken notice of at all by men. But such is not the truth in the case. Matt. xxiv, 29-31; xxv, 31, 32; Mark xiii, 26, 27; Luke xxi, 26-27, 36; 1 Thess. iv, 14-18; 2 Thess. i, 7-10.

3. This session of the Judgment by the Ancient of Days precedes the advent of Christ to our earth.

When our Lord comes again he is a king seated upon his own throne. Matt. xxv, 31; Luke xix, 11, 12, 16;

Rev. xix, 11-10. But the tribunal of the Father is the very time and place where his coronation occurs. Dan. vii, 7-14. It must then precede his advent.

When he comes the second time it is "in the glory of his Father." Matt. xvi, 27; Mark viii, 38; Luke ix, 26; 2 Thess. i, 7, 8. But it is when the Father sits in Judgment that he gives this glory to his Son. Dan. vii, 14. Indeed, the very majesty of the Father as displayed at this tribunal, will attend the Son when he is revealed in flaming fire to take vengeance on his enemies. 2 Thess. i, 7-10; Ps. i, 8-6; Matt. xxiv, 30, 31; Matt. xxi, 31. We are certain, therefore, that the revelation of Christ in his infinite glory is *subsequent* to that tribunal at which that glory is given to him.

On this occasion the Father is judge *in person*, and the Son presents himself to receive the kingdom. But when the Son of Man comes to our earth, having received the kingdom, he acts as judge himself. 2 Tim. iv, 1. But it is evident that our Lord's work as judge is at a later point of time than that Judgment scene at which the Father presides. We are certain, therefore, that the tribunal of Dan. vii, 9-14, precedes the descent of our Lord from Heaven. 1 Thess. iv, 14-18.

4. The coming of the Son of Man to the Ancient of Days, is not the same event as his second advent to our world.

This has been proved already in the examination of other points. Thus it has been shown from the *coronation* of Christ, that the second advent must be at a *later time* than the Saviour's act of coming to his Father in Dan. vii, 13, 14, to receive the kingdom. Again, to make this the second advent, we must have God the Father and the host of his angels here upon our earth when the Saviour comes again. But this, as has been shown, involves the contradiction of the plainest facts. We cannot, therefore, doubt that the coming of Jesus to the Ancient of Days as he sits in Judgment, is an event preceding his second advent to our earth.

5. The coming of the Ancient of Days, in this vision of Daniel's, is not to this world, but to the place of this Judgment scene. With regard to the place of this tribunal we will speak hereafter. We have already proved that this session of the Judgment precedes the second advent, and that it is not held upon our earth. This fact establishes the truthfulness of this proposition.

6. The destruction of the little horn does not take place at the time when the Ancient of Days sits in Judgment, but at a point still later when the Son of Man descends in flaming fire.

We have proved that when our Lord comes to this earth the second time, he comes as *king*, and must therefore come *from* the tribunal of his Father; for at that tribunal the kingdom is given to him. But the Man of Sin, or little horn, is destroyed by the brightness of Christ's coming. 2 Thess. ii, 8; i, 7-10. Whence it follows that the destruction of the little horn is not at the Father's Judgment-seat, but at the advent of his Son, at a still later point of time. But were it true that the Judgment scene of Dan. vii is opened by the personal revelation of God the Father to the inhabitants of our earth, we may be sure that there would be no Man of Sin left to be destroyed afterward by the brightness of the coming of our Lord Jesus Christ.

We have already proved that the destruction of this wicked power is when Christ comes to our earth; and that he does not thus come till he has first attended in person this tribunal of his Father. And to this statement agree the words of verse 11: "I beheld ~~thus~~ *became* of the voice of the *great words* which the horn spake: I beheld even ~~till~~ *until* the beast was slain, and his body destroyed, and given to the burning flame." It appears that even *while* this grand tribunal was in session, the attention of the prophet was called by the Spirit of God to the great words which the horn was speaking. "I beheld *then* because of the voice of the great words which the horn spake." But Daniel does not represent his destruction as coming at once even then. He says: "I beheld even ~~till~~ *until* the beast was slain, and his body destroyed, and given to the burning flame." The period of time covered by this "till" is thus filled up: The Son of God comes to his Father's Judgment-seat and receives the dominion, and the glory, and the kingdom; then descends to our earth in flaming fire, like that which comes forth from before his Father, and by the brightness of his advent destroys the little horn. 2 Thess. i, 11. It is when our Lord thus comes, that this wicked power is given to the burning flame.

And this is really the very point marked in verses 21 and 22 for the termination of the war against the saints. "I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." But, even while the Most High sits in Judgment to determine the cases of his saints, the little horn is, according to verse 11, uttering great words against God. When, however, the saints have passed the test of this examination, and are counted worthy of the kingdom of God, their Lord, being crowned king, returns to gather them to himself. It is at this very point of time, the advent of the Lord Jesus, that judgment is given to the saints of the Most High, as is proved by comparing 1 Cor. vi, 2, 3, with 1 Cor. iv, 5. And thus we have marked again the advent of Christ as the point of time for the destruction of this wicked power.

7. The destruction of the little horn is not the same event as the taking away of his dominion. Compare verses 11 and 20. The one *follows* after the sitting of the Ancient of Days in Judgment; but the other *precedes* it by a certain space of time. Yet, if we read

the chapter without strict attention, we would be very likely to conclude that ~~not the little horn alone, but each of the first three horns and their dominions~~ *all* ~~were~~ *were* taken away at the Judgment-seat, verses 11, 12, 20. This, however, cannot be. For the dominion of the first beast was taken away by the second, though his life was spared; and so of each one to the last. But the little horn has a special dominion over the saints for "a time and times and the dividing of time," or 1260 prophetic days (see verse 25; Rev. xii, 6, 14), which is taken away at the end of that period. There remains even then a space of time to "the end," during which, his dominion is continued and destroyed. He wars against the saints, however, and prevails until the judgment is given to the saints at the advent of

Christ (1 Cor. iv, 6; vi, 2, 8; Rev. xx, 4); when he is given to the burning flames. Verse 11; 2 Thess. ii, 8.

8. The coronation of Christ at the Judgment-seat of the Father is the same event as the standing up of Michael. Compare Dan. vii, 13, 14; xii, 1. For Michael is Christ, and his standing up is his beginning to reign. Michael is the name borne by our Lord as the ruler of the angelic host. It signifies, "He who is like God." See Dr. A. Clarke on Dan. x, 13, and Jude 9. This must be our Lord. See Heb. i, 8. He is called the archangel. Jude 9. This term signifies prince of angels, or chief of the angelic host. See Dr. A. Clarke on Jude 9; also Barnes' notes on the same; also Watson's Theological Dictionary. But this is the very office of our divine Lord. Heb. i. Michael is the great prince that standeth for the children of God. Also he is called our prince. See Dan. x, 21; xii, 1. But this can be no other than Christ. Acts v, 31.

The standing up of Michael is his assumption of kingly power. See the use of this term in Dan. xi, 2, 3, 4, 7, 20, 21. But it is Jesus who takes the throne of the kingdom, and not an angel. Dan. vii, 13, 14; Ps. ii, 6-12. Our Lord receives his dominion at his Father's judgment-seat. Dan. vii. A great time of trouble follows, at which Christ delivers every one found written in the book. This is a plain reference to the examination of the books shown in the previous vision. Compare Dan. xii, 1; vii, 9, 10. This shows that the judgment scene, of Dan. vii, relates to the righteous, and that it precedes their final deliverance at the advent of Christ. The thrones of Dan. vii, 9, will be noticed hereafter.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER FIVE.

Our Lord has three grand offices assigned him in the Scriptures in the work of human redemption. When he was upon our earth at his first advent, he was that prophet of whom Moses spoke, in Deut. xviii, 15-18. See also Acts iii, 22-23. When he ascended up to Heaven, he became a great High Priest, after the order of Melchisedec. Ps. cx; Heb. viii, 1-6. But when he comes again, he is in possession of his kingly authority, as promised in the second Psalm. It is by virtue of this office of king that he judges mankind. Matt. xxi, 27, 40. The transition from our Lord's priesthood to his kingly office, precedes his second advent. Luke xix, 11, 12, 15. It takes place when his Father sits in Judgment, as described in Dan. vii, 9-14.

1. The nature of the words addressed by the Father to the Son, when he crowns him king, shows that coronation to be at the close of his priestly office.

Ps. li, 9-11. "Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

It is manifest that the giving of the heathen to the Son by the Father, is not for their salvation, but for their destruction. It could not, therefore, take place at the ascension of Christ, when he entered upon his priesthood, but must be when the work of that priesthood is finished. Daniel has placed the coronation of Christ at the Father's judgment-seat. And to this fact the words of the second Psalm perfectly agree. The priesthood of Christ is closed when the scepter of iron is placed in his hands. The number of his people is made up, the work for their sins is finished, and their salvation rendered certain, when all the rest of mankind are delivered into his hands to be broken by the scepter of his justice. But this cannot be till our Lord, as priest, has blotted out our sins, at the tribunal of his Father. For when the wicked are given into the hands of Christ, to be destroyed, it is plain that there is no farther salvation for sinners. When our Lord accepts the iron scepter of justice, he can no longer fill the office of priest, to make atonement for sin. His whole priestly office is finished when he is thus crowned by his Father. But this coronation, which is described in Dan. vii, 9-14, is simply the transition from the priesthood of Christ to his kingly office. It is plain that our Lord's priesthood is brought to a conclusion at the time when the Ancient of Days sits in Judgment. We need him as priest to confess our sins at that tribunal, and to show from the record of our lives that we have perfected the work of overcoming, so that our sins may, by the declaration of the Father, be blotted out, and our names retained in the book of life. But when the people of God have thus passed the decision of the investigative Judgment, their probation is closed forever, and their names being found in the book of life, when all that have but partially overcome, by Stephen's testimony, they are prepared for the standing up of Michael to deliver his people, and to destroy all other with the scepter of his justice.

2. The priesthood of Christ continues till his enemies are given him to be destroyed.

Ps. cx, 1-7. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule then in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth. The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchisedec. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head."

The words of verse 1, "Sit thou at my right hand until I make thine enemies thy footstool," and of verse 4, "Thou art a priest forever after the order of Melchisedec," are addressed by God, the Father, to Christ, when he enters upon his priestly office, and are equivalent to saying that in due time he should have his enemies given him to destroy, viz., at the close of his work of intercession. For this reason it is, that Paul represents him as sitting at the Father's right hand, in a state of expectancy. Heb. x, 13. But the words of the second Psalm, bidding him ask for the heathen, to destroy them, cannot be uttered till he finishes his work of intercession. It appears that our Lord announces the close of his intercession, by saying, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. In response to this declaration of the Intercessor, announcing to his Father the close of his work, the Father bids the Son ask of him the heathen that he may devote them to utter destruction. And in fulfillment of the Son's request, the Father crowns him king, as described in Daniel vii, 9-14, as he sits in Judgment, and commits the Judgment into his hands.

3. Christ, as our high priest or intercessor, sits at the right hand of the Father's throne, i. e., he occupies the place of honor in the presence of one greater, till he is himself crowned king, when he takes his own throne.

The position of the Saviour as high priest cannot be one invariable, fixed posture of sitting. Indeed, although Mark says (chap. xvi, 19) concerning our Lord "that he was received up into Heaven, and sat on the right hand of God," yet it is said of Stephen that "he being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts vii, 55, 56. Some time after this, Saul of Tarsus had an actual interview with Christ, that like the other apostles he might be a witness in person to the fact of his resurrection. 1 Cor. ix, 1; xv, 8; Acts ix, 3-5, 17, 27; xxi, 6-8, 14; xxvi, 16, 18.

The fact that Stephen saw our Lord standing at his Father's right hand; and that after this, Jesus did personally appear to Saul to constitute him a witness of his resurrection, which, in order to be an apostle, he

must be, is not inconsistent with the mandate of the Father, "Sit thou at my right hand, until I make thine enemies thy footstool."

The Hebrew word *yashav*, rendered *sit* in Ps. cx, 1, is used an immense number of times in the Old Testament, and is in a very large portion of those cases rendered *dwell*. Thus (Gen. xiii, 12) "Abram *dwelt* in the land of Canaan, and Lot *dwelt* in the cities of the plain." Again (Gen. xiv, 10), "And thou shalt *dwell* in the land of Goshen." Also, "David *dwelt* in the country of the Philistines." 1 Sam. xxvii, 7. These examples could be extended to great length. And kindred uses of the word are very numerous. But it is to be observed that Abraham, and Lot, and Jacob, and David, the persons spoken of in these texts who *dwelt*, or as rendered in Ps. cx, 1, who *sat* in the places named, were not, during the time in which they acted thus, immovably fixed to those several places, but were capable of going and returning during the very time in question. And the Greek word *kathiso*, used in the New Testament for Christ's act of sitting at the Father's right hand, though more generally used in the sense of sitting, is also used precisely like *yashav* in the texts above. Thus it is used in Acts xviii, 11, where it is said of Paul, that "he *continued* there [at Corinth] a year and six months." But though that was Paul's abiding place during that period, it is every way probable that he visited other places for occasional preaching during the time.

When our Lord went away, it was not simply that he should act as intercessor for his people. He also had another work to do. He says: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." John xiv, 2, 8. We cannot doubt that this work is wrought under our Lord's personal inspection; and it is performed during the period that he is at the Father's right hand.

The expression, "right hand," is especially worthy of attention. In defining the Hebrew word *yahmeen*, i. e., right hand, Gesenius says: "To sit on the right hand of the king, as the nearest place of honor, e. g., spoken of the queen (1 Kings ii, 19; Ps. xlv, 9.); of one beloved of the king and vicegerent of the kingdom. Ps. cx, 1."

When our Lord spoke of going away to intercede for his people, he said: "I go unto the Father; for my Father is greater than I." John xiv, 26-28. In fulfilling his office of intercessor, or high priest, he has the highest place of honor in the presence of a greater, assigned him; for he sits on the right hand of his Father's throne. He is not, however, to sustain this relation always. It lasts while he pleads for sinful men. When it ceases, the suppliant are to be made his footstool, and the dominion, and glory, and kingdom, being given him, he sits down upon his own throne. Rev. iii, 21. This gift of the throne to Christ, is when the Father sits in Judgment, as we have seen from Dan. vii, 9-14. We can well understand, that at this tribunal the question is determined as to who has overcome, and, that being settled, all the others are given to Christ to be broken with his iron scepter. The determination of the cases of the righteous in showing that they have perfected the work of

overcoming, and that they are worthy to have their sins blotted out, is the final work of our Lord as high priest. When this is accomplished, his priesthood is closed forever, and he assumes his kingly throne to judge his enemies and to deliver and reward his saints.

4. The Saviour, being crowned king at the close of his priestly office, begins the exercise of his kingly power by delivering his people, and by bringing to trial, and pronouncing judgment upon, and executing, his enemies.

The one hundred and tenth Psalm, though it speaks very distinctly of the priesthood of Christ, enters even more largely into the exercise of his kingly office. It very clearly reveals the fact that our Lord acts as judge by virtue of his kingly authority. Thus verse 1 assigns to him as priest, the place of honor at his Father's right hand, limiting his priesthood, however, by an event which changes his office from priest to king. Verse 2 states the very act of making Christ king, and making his enemies his footstool. Thus it says: "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." The first clause of this verse is parallel to Ps. ii, 6: "Yet have I set my king upon my holy hill of Zion." The heavenly Zion (see Heb. xii, 22; Rev. xiv, 1) is the place of Christ's coronation. The last clause is the very words of the Father to the Son, when he crowns him king. This is sufficiently obvious from our common English version. But it is made still more evident from the French translation of David Martin, in which the two clauses are connected by the words, "in saying." Thus: "The Lord shall transmit out of Zion the scepter of thy strength, in saying: Rule in the midst of thy enemies."

Our Lord being thus inducted into his kingly office, and proceeding to the exercise of his power against his enemies, the next verse states the sympathy of his people with this work: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Instead of "the day of thy power," Martin's French Bible reads, "The day that thou shalt assemble thy army in holy pomp." This is the time when the Son of Man descends in power and great glory, and the armies of Heaven, i. e., all the holy angels, attend and surround him. Matt. xxiv, 30, 31; 1 Thess. iv, 16-18; Rev. xix, 11-21. The people of

God are to unite with Christ in his rule over the nations of wicked men. Rev. ii, 26, 27; Ps. ii, 6-9. The morning, of this verse, must be the morning of the day which it mentions. One of the earliest events of that day is the resurrection of the just, when, like their Lord, they are born from the dead to life immortal. Rev. xx, 4-6; Luke xx, 35, 36; Col. i, 18; Hosea xiii, 13, 14; 1 Cor. xv, 42-44, 51-54.

The fourth verse of this Psalm confirms the priesthood of Christ with an oath. His prophetic office is the subject of solemn promise. Dent. xviii, 15-18. His priesthood is established by an oath. Ps. cx, 4. His kingly office is the subject of a fixed decree. Ps. ii, 6, 7. But the *forever* of his priesthood, as expressed by this verse, is limited by the fact that at a certain point of time he is to cease to plead for sinful men, and they are to be made his footstool.

It is important to observe that there are in this Psalm two Lords, the Father and the Son. One in the original is called Jehovah; the other is called Adonai. The word Lord in small capitals is used for Jehovah. But the Lord at his right hand (verse 1) is Adonai, the Son. So we read of the Son in verse 5; "The Lord at thy right hand shall strike through kings in the day of his wrath." This will evidently be in the battle of the great day of God Almighty. Rev. vi, 15-17; xix, 11-21, Isa. xxiv, 21-25.

Our Lord does not thus destroy his enemies by virtue of his kingly office until he has first judged them, for one of the first acts of his kingly power is to proceed to the judgment of his enemies. He represents himself as judging by reason of his kingly office. Matt. xxv, 84, 40. It is in the exercise of this power that he judges his enemies. So verse 6 reads thus: "He shall smite among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." This is his work in the day of his power, and to this work his people shall consent. Verse 8. This is indeed the great day of his wrath, and none will be able to stand except those whose sins are blotted out. The wicked kings of the earth shall fall before him when he is King of kings and Lord of lords.

Instead of saying, as does our version, "He shall wound the heads over many countries," Martin's Bible uses the singular number, and says, "the owner who rules over a great country." This is a plain allusion to Satan. The Hebrew word rendered wound in this text is by Gesenius defined thus: "To smite through and through; to dash in pieces; to crush." And such will be the punishment of Satan when the God of peace shall bruise the prince of darkness under the feet of his people. Rom. xvi, 20; Gen. iii, 15; 1 John iii, 8; Heb. ii, 14.

These passages clearly mark the transition from the priesthood of Christ to his kingly office. Human probation closes with the priesthood of Christ. Those who are found in their sins after our Lord has taken his kingly power, must be destroyed as his enemies. His priesthood terminates when he has obtained the acquittal of his people, and secured the blotting out of their sins at the tribunal of his Father. Then and there he is crowned king; and from that coronation scene he comes as king to our earth to deliver all who at that examination of the books are accounted worthy to have part in the world to come, and in the resurrection of the just. Dan. vii, 9, 10; xli, 1; Luke xx, 35, 36; xxi, 36.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER SIX.

The righteous dead are "accounted worthy" of a part in the resurrection to immortal life before they are resurrected from among the dead. Luke xx, 35, 36; Phil. iii, 11; 1 Cor. xv, 23; Rev. xx, 4-6. They awake with the likeness of Christ. Ps. xvii, 15. We may be certain, therefore, that the investigation and decision of their cases is an accomplished fact prior to their resurrection; for that event is declarative of their final justification in the Judgment.

But Luke xxi, 26, uses the same expression both in Greek and in English, respecting those that are alive and remain unto the coming of the Lord, that Luke xx, 35, 36, uses respecting those who are asleep. As the latter, before their resurrection, are "accounted worthy" to be made like the angels, so the former are "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi, 26. The things that shall come to pass before the deliverance of the saints, are the events of the time of trouble such as never was. Dan. xii, 1. And those who are accounted worthy to escape these things, are also worthy to stand before the Son of Man at his appearing.

This act of accounting worthy does, therefore, relate to their eternal salvation, and is performed before they enter that great time of trouble at which they are to be delivered; for that does not commence until the standing up of Michael, which is but another term for the coronation of Christ, or the beginning of his reign upon his own throne. But Michael, or Christ, does not take his throne till he has finished his work as priest at the tribunal of his Father. It is at that tribunal that the righteous dead are accounted worthy of the resurrection to immortality, and the righteous living are accounted worthy to escape the anguish of the time of trouble, and to stand before the Son of Man. Those only can be accounted worthy of this, whose record in the book of God's remembrance shows them to have been perfect overcomers. The Saviour, while yet high priest, confesses the names of such before his Father, and the holy angels, and secures the blotting out of their sins. Those who shall be resurrected to immortality, and those who shall escape the things coming upon the earth and stand before the Son of Man, are severally counted worthy of this before the priesthood of Christ is closed. We cannot therefore doubt, that with both these classes the investigation and decision of the Judgment is passed before the Saviour takes the throne of his glory and begins the destruction of his enemies.

The righteous dead come first in the order of the investigative Judgment; and while their cases are being examined and decided, probation continues to the living.

It is certainly most natural that the cases of the righteous dead should be the first to come up in the investigative Judgment, for their names stand first in the book of God's remembrance. Reason would therefore teach us that these cases must earliest come into account before God. But we are not left simply to the reasonableness of this order of events. We have direct proof that probation to the living continues after the Judgment hour has actually arrived.

Rev. xiv, 6-14: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to

preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man

worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whomsoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle."

The first angel ushers in the hour of God's Judgment by a solemn announcement to all the inhabitants of the earth that it has actually commenced. But the second and third angels, who follow this proclamation, deliver their messages in the Judgment hour itself, and they address themselves to men still in probation. We have already learned that God the Father sits in Judgment, as described in Dan. vii, before the advent of our Lord to this earth. And in Rev. xiv, the fact that the hour of God's Judgment has come is announced to the inhabitants of the earth by a mighty proclamation. The Judgment scene of Dan. vii is closed by the coronation of Christ. And the Judgment hour of Rev. xiv is followed by our Lord's being seen upon the white cloud with a crown upon his head; a proof that his priesthood has then given place to his kingly office. Each of these pertains to the closing events of this dispensation. There can be, therefore, no doubt that the hour of God's Judgment announced in Rev. xiv, is the time when God the Father sits in Judgment, as described in Dan. vii, 9-14.

While the Judgment hour of Rev. xiv is passing, two solemn proclamations are made to men still in probation. And the Judgment scene of Dan. vii is for the very purpose of closing our Lord's priesthood, and of crowning him King of kings. But the closing work of Christ as priest pertains to the acquittal of his people at his Father's tribunal, the blotting out of their sins, and the decision accounting them worthy of that world and the resurrection to immortality. Our Lord cannot do this for people in a state of probation. His first work must therefore relate to the righteous dead. And while their cases are severally passing under examination and decision, the living righteous are being prepared for the close of their probation, and for the decision of the investigative Judgment by the proclamation of the third angel. This work being accomplished, and the living righteous being counted worthy to escape the things coming upon the earth, and to stand before the Son of Man, our Lord is crowned king, and takes his seat upon the white cloud, with a crown of pure gold upon his head.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER SEVEN.

THE priesthood of Christ began when he presented himself before the Father at his ascension as our Advocate. It cannot terminate till he has secured the acquittal of his people, and the blotting out of their sins in the investigative Judgment. Then his enemies, at his request, will be given him to destroy. His Father shall crown him king upon his own throne, saying to him, "Rule thou in the midst of thine enemies." Ps. cx, 1, 2; Dan. vii, 9-14; Ps. ii, 6-9; Acts iii, 19-21; Isa. xlv, 22, 23. His entrance upon the priesthood was marked by the outpouring of the Holy Spirit on the day of Pentecost. John xvi, 7; Acts i, 4; ii, 1-4, 16-18. The blotting out of sins, which terminates his priesthood, brings the people of God to the refreshing, from the presence of the Father, which precedes his act of sending his Son from Heaven. Acts iii, 19-21.

As a priest our Lord presents the merits of his blood in behalf of all who come to God through him. Heb. vii, 25. Even the cases of the people of God who lived during the period of the Old Testament, have to be noted upon by Christ as priest. Heb. ix, 18. They can only have redemption through his blood; and the blotting out of their sins can only be effected through his priestly work. Heb. ix and x.

The whole multitude of the redeemed appear before the throne in raiment that has been washed and made white in the blood of the Lamb. Rev. vii, 13, 14. The work of our High Priest in behalf of his people involves an immense number of individual cases. He has not only borne the sin of all these, but he makes intercession for them, and finally obtains the blotting out of their sins on showing from the record that they have completed the work of overcoming. Our Lord does not continue in his priestly office to all eternity. When he comes again it is without sin unto salvation. But he does not leave his labor unfinished. He brings every part of this immense work to a conclusion before he lays it down. The following proposition is both reasonable and scriptural:

There is a period of time at the close of this dispensation devoted to the finishing of the work of human probation, i. e., to the completion of Christ's work as priest, and of his gospel as the means of salvation.

Rev. x, 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

The mystery of God is defined in the following passages:

Eph. iii, 3-9: "How that by revelation he made known unto me the mystery, as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."

Col. i, 26-28: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; whom is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man perfect in Christ Jesus."

The mystery of God is therefore seen to be the work of salvation for fallen man through the gospel of Christ. It is that which unites Jews and Gentiles in one body as fellow-heirs, having Christ in them the hope of glory. The finishing of the mystery of God is the accomplishment of the work of the gospel. This must have a two-fold bearing. 1. Upon the priesthood of our Lord, to bring it to a close by completing

all its immense work. 2. Upon the preaching of the gospel to the inhabitants of the earth, in causing the proclamation of its final closing messages of warning.

This work is not closed instantaneously, for a space of time is devoted to its completion. And the finishing of this work pertains both to heaven and to earth; to the priesthood of Christ, and to the proclamation of his gospel to men. But the priesthood of Christ, as we have seen, is finished at the time when the Ancient of Days sits in Judgment; and it is while that Judgment is in session that the latest messages of warning are addressed to men. Rev. xiv, 6-14. We do therefore understand that the period of time devoted to the finishing of the mystery of God is precisely that space occupied by the Father in the work of the investigative Judgment.

It is not stated that the mystery of God shall be finished when the seventh angel begins to sound; for this would denote instantaneous completion. But it is said, "In the days of the voice of the seventh angel, when he shall begin to sound," etc. This shows beyond dispute that a period of time is devoted to this work. The days of this prophecy are prophetic days, i. e., years, as are those of the fifth and sixth angels. Rev. ix. These years which are devoted to this finishing of human probation begin with the sounding of the seventh angel. They are the earliest years of his voice. The sounding of the seventh angel begins, therefore, with the opening of that investigative Judgment that finishes human probation, that determines the blotting out of the sins of the overcomers, that accounts them worthy of the world to come, that terminates the priesthood of Christ, and that witnesses the completion of the preaching of the gospel of the grace of God.

But is not the last trumpet of John's series of seven the same as Paul's last trumpet? The reasons which forbid their identity are perfectly conclusive. The seventh trumpet is the last of a series, no one of which is literally heard by the inhabitants of the earth. It is the accomplishment of certain events that indicates the transition from one of the seven angels to another. The seventh is like each of the preceding six in that it is the trumpet of an angel, and in that it is a symbolic and not a literal trumpet. Rev. viii, ix, x, xi. But the trumpet which awakens the dead, is not blown by an angel, but by the Son of God himself. It is not a symbolic trumpet, for it is literally heard by the inhabitants of the earth. Matt. xxiv, 31; Zech. ix, 14-16; 1 Thess. iv, 14-17. It is called the last trumpet because that when the Almighty descended upon mount Sinai, in glory and majesty like our Lord's second advent (Ex. xix, 16-19; Heb. xii, 16-27; Matt. xvi, 27; 2 Thess. i, 7, 8), the trumpet of God was heard as it will be once more when the dead are resurrected. 1 Cor. xv, 51, 52; Ex. xix, 16-19.

The commencement of the seventh angel's voice, as we have seen, is the signal for the opening of the investigative Judgment; and human probation contin-

ness for a term of days, i. e., years, after that voice begins. But the trumpet of God is not sounded till after that investigative Judgment has determined the cases of all the righteous; for when it is heard, every one that has been accounted worthy of a part in the resurrection to immortality, is, in an instant, made immortal. We conclude, therefore, that the seventh angel begins to sound before the advent of Christ, and that the first years of his sounding are devoted to the finishing of the work of human probation.

The events under the sounding of the seventh angel, though not given in chronological order, are, from their nature, not difficult to be arranged in the order of their occurrence.

1. In the days, i. e., years, of the beginning of the voice of the seventh angel, the work of human probation is finished. Rev. x, 7. This, as we have seen, involves the closing up of the immense work of our High Priest. It also requires the proclamation of the final warnings to mankind.

2. The most holy place of the temple in Heaven is opened. Rev. xi, 19. This is the place where our Lord's priesthood is finished, and, as we shall hereafter see, is the place where the Ancient of Days sits in judgment.

3. While Christ is finishing his priesthood at the tribunal of his Father in the holiest of the heavenly temple, the judgment of the righteous dead takes place. Rev. xi, 18.

4. The coronation of Christ is announced by the great voices in Heaven, and by the words of the twenty-four elders. Rev. xi, 16-17. This succeeds the close of his priesthood. When Christ begins his reign, he is invested by the Father with that power which Satan usurped from Adam the first. The reign of the second Adam is the re-establishment of the empire of God in this revolted province. Christ does not take his own throne to rule his enemies with a rod of iron till he has closed up his priestly office at his Father's right hand.

5. The wrath of God comes upon the wicked when Christ begins to rule them with the iron scepter of his justice. It comes in the seven last plagues. Rev. xi, 18, 19; xiv, 9-11, 18-20; xv; xvi; xix, 11-21.

6. The anger of the nations comes in consequence of the work of the unclean spirits under the sixth plague, who incite them to the battle of the great day of God Almighty. Rev. xi, 18; xvi, 13, 14; xix, 19-21.

7. The giving reward to the servants of God is at the resurrection of the just. Rev. xi, 18; Luke xiv, 14; Matt. xvi, 27.

8. The final destruction of them that corrupt the earth is at the end of the 1000 years in the second death. Rev. xi, 18; xx, 7-9.

The events of the seventh trumpet do therefore extend over the whole period of the great day of Judgment. The mighty proclamation which ushers in the seventh angel and the investigative Judgment, and the work in the second apartment of the heavenly temple for the completion of our Lord's priestly office, will be considered next.

The Order of Events in the Judgment.

NUMBER NINETEEN.

We have learned that there is a space of time at the beginning of the voice of the seventh angel, which is employed in closing up the work of human probation. During this period the living righteous conclude their probation, and are accounted worthy to stand before the Son of Man. Luke 21: 26. This is the time of the dead that they should be judged, i. e., the time when the righteous dead are accounted worthy of a part in the first resurrection. Luke 20: 26, 28; Rev. 11: 18. It is when the Ancient of Days sits in judgment that Christ is crowned king; and this same event takes place under the sounding of the seventh angel. Dan. 7: 9-14; Rev. 11: 16-17. This shows that the judgment scene of Dan. 7, is in the days of the seventh angel, and that the judgment of the dead here brought to view is at the Father's tribunal. Two things next claim our attention. 1. The mighty proclamation which heralds the Investigative Judgment at the beginning of the voice of the seventh angel. 2. The opening of the most holy place of the heavenly temple for the session of that judgment.

The second and third woes come in consequence of the voices of the sixth and seventh angels. Rev. 8: 13. There is a short space of time between the second and third woes, and hence such space must exist between the close of the sixth angel's voice and the commencement of the seventh. Rev. 11: 14. The termination of the hour, day, month, and year of the sixth angel, marks the conclusion of the second woe, Aug. 11, 1840, Rev. 8: 15. See the work on the "Seven Trumpets," published at the ADVENT REVIEW Office.

At the close of the sixth angel's voice a mighty angel descends from Heaven to herald the sounding of the seventh trumpet. He has a little book open in his hand; and he places his right foot upon the sea, and his left foot on the earth, and cries with a loud voice, as when a lion roareth. Then seven thunders utter their voices, but John is forbidden to write what they utter. The angel having made proclamation to the inhabitants of the earth, lifts his hand to Heaven and swears that time shall be no longer; but that in the days of the beginning of the seventh angel's voice the mystery of God should be finished as he hath declared to his servants the prophets. Rev. 10: 1-7.

His act of placing one foot upon the sea, and one upon the land, implies that his proclamation pertains to all the dwellers upon the globe. He cries with a mighty voice like the roar of a lion; but it is a voice that gives instruction and warning to mankind. For he has a little book open in his hand; a fact which indicates that its contents form the subject of his proclamation. When he has finished his announcement, he confirms it with a solemn oath. The words of this oath give a definite idea of the nature of his proclamation.

1. That it relates to the definite time of some grand event.
2. That this event is the sounding of the seventh angel.
3. That this proclamation is based upon the prophecies.

The book of Daniel contains the prophetic periods which mark the very events of the seventh angel's voice. Among the earliest of these events are the opening of the second apartment of the heavenly temple (Rev. 11: 19); the judgment of the righteous dead (Rev. 11: 18); the finishing of the mystery of God (Rev. 10: 7); and the coronation of Christ for the destruction of his enemies. Rev. 11: 16-18; Ps. 2: 6-9. The prophecy of Daniel reveals this very session of the Investigative judgment, at which Christ is crowned king upon his own throne (Dan. 7: 9-14); and the final work in the Sanctuary of God for the closing up of human probation (Dan. 8: 14); and marks the very time for the beginning of this grand work.

The book of Daniel must therefore be that book out of which the angel makes his proclamation of definite time; for this book alone contains the prophetic period, unless, indeed, we add the book of Revelation,

which is but a second edition of the prophecy of Daniel. Now it is a remarkable fact that the book of Daniel was by divine direction closed up and sealed till the time of the end, when the wise were to understand. Dan. 12: 4-10. The same power which placed the seal upon it must be employed to take it off. It was by the agency of the angel of God that this book was closed up; and it is by the same means that the seal is removed. And hence when the angel descends to herald the work under the seventh trumpet, that prophecy which reveals the very events of that trumpet, and mark the time of their commencement, is open in his hand. Having made his announcement therefrom, he swears that time shall be no longer, i. e., that the events predicted shall transpire where he then stands at the end of the periods contained in the little book.

The time to the finishing of the mystery of God must be the burden of the proclamation of this mighty angel; for the oath which he utters to confirm his proclamation plainly indicates its nature. He swears that time should be no longer; but that the mystery of God should be finished in the days at the beginning of the seventh angel's voice. But if there were a space of time between the oath and the voice of the seventh angel, the words of the oath could not be true. The time to which he swears must be the time contained in the little book, which reaches to the events of the seventh angel's voice.

That this oath uttered by the angel with the open book relates to prophetic time, is farther evident from the record of the oath which was uttered at the time when that book was sealed up; for the man clothed in linen, standing at a time when the prophetic periods all lay in the future, solemnly attests with an oath the time contained in the sealed book. Dan. 12: 4, 7. But the angel of Rev. 10, having the book open in his hand, first proclaims their termination and then swears to the truth of his announcement. His oath marks the end of the time in question. It certainly does not mark the end of time considered as duration measured by days, or years; for the closing words of the oath speak of days yet future under the seventh angel. Nor does it mark the end of human probation; for the words of the oath place this also yet future under the sounding of the seventh angel. Verse 7.

Moreover after the eating of the book by John, who in this personates the church at the time of the fulfillment of this prophecy, he was bidden to prophesy again before many peoples and nations; a clear proof that there is a message of mercy and of warning to men after the oath of the angel that time shall be no longer. Verses 7-11. We must therefore conclude that this oath has reference to the time which the angel had announced from the book open in his hand. This oath is the complement of that in Dan. 12. In that, the man clothed in linen swears to prophetic time yet to be; in this, the angel, having made solemn proclamation from the open book, lifts his hand to Heaven and swears to the accomplishment of the time.

There is indeed a criticism on the original which gives it a very different meaning. Instead of "there should be time no longer" some render it "the time shall not yet be." See Barnes' Notes on Revelation, p. 200. Those who give this translation involve the action of the angel in great absurdity. They understand that the descent of this mighty angel symbolizes the reformation of the sixteenth century. And as the most prominent reformers taught that the end was not far distant (See Barnes' Notes on Revelation, pp. 202, 298), these expositors assert that the angel swears to the error of their teaching. But this cannot be, for it makes this symbolic angel utter a solemn oath in contradiction of his own testimony.

What has been said is quite sufficient to show that the work of the mighty angel of Rev. 10 is of the same nature with that of the angel of Rev. 14: 6, 7. His message is uttered while the living are yet in probation. It is termed the everlasting gospel because it is that which contains the good news of the coming kingdom of God. Like the mighty proclamation of the angel of Rev. 10 which pertains to all the dwellers upon the globe, this also is addressed to every nation, and kindred, and tongue, and people. As the angel of

Rev. 10 proclaims definite time connected with the seventh angel's voice, so this angel says with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come." There must be definite time to mark the proclamation of this angel; and as men are addressed while yet in probation, that time must be the prophetic periods of the Bible. And herein have we a parallel to the case of the angel of Rev. 10 with the open book in his hand, swearing to the fulfillment of time. That relates to the sounding of the seventh angel and the finishing of the mystery of God; this relates to the session of the investigative judgment, which, as we have seen, is the same work. As a further work of prophesying remains after the angel of Rev. 10 swears that time shall be no longer, so in Rev. 14 after the angel has announced that the hour of God's judgment is come, the like work remains to be performed.

The period designated as the hour of God's judgment, or the days when the mystery of God is to be finished, is not therefore ushered in by the advent of Christ, for his work is preparatory to that event. But it is announced to the inhabitants of the earth by solemn proclamation, based on definite time and confirmed by an immutable oath. The time must therefore be given rightly. Whenever, in fulfillment of Rev.

14: 6, 7, the announcement is made, "The hour of his judgment is come," the time must be truthfully given. And certainly when the angel of Rev. 10 swears to the fulfillment of time, that time must there expire. Yet in each case there is a further work of prophesying or proclaiming truth to the children of men.

These scriptures can never have their fulfillment by a succession of time messages, each disproving the truth of its predecessor, and each being in turn disproved by the one which succeeds it. When God gives these announcements they will be rightly given, though they are to be followed by the proclamation of other truths before the coming of our Lord Jesus Christ.

Those time-movements which follow the genuine, and which repeat themselves again and again in the persistent effort to fix the time of Christ's advent, may possibly have some connection with the thunders which John was forbidden to write, but they never can be in fulfillment of the solemn announcement, "The hour of his judgment is come," or of the solemn oath that time should be no longer. For these later time-movements are but a succession of efforts made to fix the definite time of Christ's advent, though that is not revealed in the Bible, and though each movement is based upon the failure of all which have preceded it. But the genuine is given for the purpose of announcing the investigative judgment, and its truthfulness being attested by the oath of the angel, it will never be retracted to make way for successive announcements of the time of Christ's revelation. The opening of the heavenly temple and the final work therein will be next considered.

The Order of Events in the Judgment.

NUMBER NINE.

THE investigative judgment, the finishing of the work of human probation, the close of Christ's priesthood, and his coronation upon his own throne, are events which transpire in the days of the voice of the seventh angel when he begins to sound. They precede the revelation of Christ in the clouds of heaven, and are preparatory to that grand event. The field of vision during this closing period of human probation is not simply the earth, where indeed the fierce battle between truth and error is being fought, but the temple of God in Heaven is opened to our view, and becomes the theme of prophetic discourse. Rev. 11: 10; 15: 5.

We have learned that the priesthood of Christ must continue till he has secured the acquittal of his people at the tribunal of his Father, where their sins are blotted out, and themselves accounted worthy of eternal life. It is at this very time and place that the Saviour changes from his priestly, to his kingly, office. Hence, wherever our Lord closes his priestly office, there must be the place of the judgment session described in Dan. 7.

The finishing of the mystery of God involves the opening of the second apartment of the temple in Heaven, wherein is the ark of God's testament. This is the place where our Lord finishes his priesthood, and hence this apartment of the heavenly temple must be the place of that tribunal at which the righteous are acquitted, their sins blotted out, and themselves accounted worthy of the kingdom of God. The temple of God in Heaven, and especially its second apartment, is therefore worthy of our most attentive study. The Scriptures contain many explicit testimonies to the existence of the heavenly temple.

Ps. 11: 4: "The Lord is in his holy temple, the Lord's throne is in Heaven: his eyes behold, his eyeside try, the children of men."

2 Sam. 22: 7, 8. "In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth." See also Ps. 18: 6, 7.

Isa. 6: 1-4: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

Micah 1: 2, 3: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you; the Lord from his holy temple. For behold the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth."

Rev. 11: 19: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Rev. 14: 17, 18: "And another angel came out of the temple which is in Heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire."

Rev. 15: 5: "And after that I looked, and, behold, the temple of the tabernacle of the testimony in Heaven was opened."

Rev. 16: 17: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven from the throne, saying, It is done."

Many other texts might be quoted in which this building is mentioned either as God's temple, tabernacle, sanctuary, or holy habitation. To some of these texts we shall refer in the further study of this subject.

The heavenly temple consists of two holy places. This is proved by many conclusive arguments. The first of these is drawn from the statements respecting the tabernacle erected by Moses. When God called Moses into the mount to receive the tables of the law (Ex. 24: 12), he first bade him make a sanctuary that he might dwell among them, and that the priests might minister in his presence. Ex. 25: 28; 27: 28. He also bade him make an ark to contain the tables of the law, to be placed in the second apartment of the sanctuary. This building consisted of two holy places (Ex. 26), and both itself and its sacred vessels were made like the pattern showed in the mount.

Ex. 25: 8, 9: "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

Heb. 8: 5: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount." See also Ex. 25: 40; 26: 30; Acts 7: 44.

The tabernacle thus constructed was a pattern of the heavenly temple. Thus Paul bears testimony:

Heb. 9: 23, 24: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true [the images of the true holy places, MacKnight's translation]; but into Heaven itself now to appear in the presence of God for us."

This establishes one plain, incontrovertible argument that the heavenly temple has two holy places. The temple erected by Solomon furnishes the second argument, and it is of the same character as that drawn from the tabernacle. The temple was a larger and grander building than the tabernacle, and differed from it in being an immovable structure; but it was constructed on the same plan in that it was an edifice consisting of two holy places, with sacred vessels of the same kind, and occupied with the very same ministration, as that which had previously served in the tabernacle. 1 Kings 6: 7; 8; 2 Chron. 3: 4; 5. This building with its two holy places was a pattern of the heavenly temple, as the words of David and of Solomon declare:

1 Chron. 28: 11, 12: "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parts thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things."

Verse 19: "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

Wisdom of Solomon 9: 8: "Thou hast commanded me [Solomon] to build a temple upon thy holy mount, and so after in the city wherein thou dwellest, a resemblance of this HOLY TABERNACLE which thou hast prepared from the beginning."

This is a second decisive argument that the heavenly sanctuary has two holy places. The third is drawn from the fact that the plural term "holy places" is used in the designation of the greater and more perfect tabernacle.

Thus when Paul says, as expressed in our common version (Heb. 8: 2), "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," it is literally in the original, "a minister of the holy places." And thus also when we read respecting the heavenly temple, "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," it is literally in the Greek, "the way of the holy places." Heb. 9: 8. So also where we read of the greater and more perfect tabernacle in verse 12, that Christ "entered in once into the holy place," it is also literally holy places. Again in verse 24 we read in our common version the same thing, literally rendered, "the holy places made with hands, the figures of the true," which last word is plural in the original, showing that there are holy places in the heavenly temple. And again in Heb.

10: 19, the term holiest is not, in the original, holy of holies as in chap. 9: 3, but simply holy places. These passages form a most convincing argument that there must be two holy places in the heavenly temple. A fourth argument is found in the fact that each of the two holy places of the heavenly temple is definitely set forth in the description of that building not made with hands.

The first apartment is identified by the things which it contains. When John was called in vision to ascend to the place of God's throne, the heavenly temple, a door was opened in Heaven, and the throne of God was revealed to his view. This is manifestly the door of the heavenly temple, for the throne of God which it discloses to view is within that temple. Ps. 11: 4; Rev. 10: 17. That it was the first apartment of that temple into which he looked, is evident from what he saw therein. Rev. 4: 6. "And out of the throne proceeded lightnings, and thunders, and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Here is a plain reference to the seven lamps which burned in the first apartment of the earthly sanctuary. Lev. 24: 2-4.

And again, when the seven angels receive the seven trumpets, the scene of vision is still the first apartment of the heavenly sanctuary. Thus we read:

Rev. 8: 2, 3: "And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

The golden altar stood in the first apartment of the sanctuary, i. e., in the same room with the candlestick on which were the seven lamps. Ex. 40: 24-26. The

place of God's throne at the time when the book with the seven seals was delivered to Christ, and also when the seven trumpets were given to the seven angels, is the first apartment of the heavenly sanctuary. But when the seven vials are delivered into the hands of the seven angels who have the duty of pouring them out, the second apartment of the heavenly temple is opened, and they come out from thence to execute the wrath of God upon men. This opening of the holiest takes place under the seventh trumpet.

Rev. 16: 5-7. "And after that I looked, and, behold the temple of the tabernacle of the testimony in Heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled."

This opening of the heavenly temple which is followed by the pouring out of the unmingled wrath of God, is an event connected with the closing up of human probation. And it is certain that we have in this case, the opening of the holiest of all, here called the tabernacle of the testimony. The expression, "tabernacle of the testimony," is a familiar term taken from the Old Testament, and is precisely equivalent to "tabernacle of the ten commandments." In proof of this, take the use of this term in the Bible. We begin with the first use of the Hebrew word, *yehduoth*, and trace it through the books of Moses. Thus it occurs for the first time in Ex. 10: 84. "Aaron laid it up before the testimony." That is to say, he laid up the pot of manna before the ark of the ten commandments. See Heb. 9: 4. The next is Ex. 25: 16. "Thou shalt put into the ark the testimony which I shall give thee." This was the ten commandments. See Ex. 31: 18; Deut. 10: 4, 5. Again, Ex. 25: 21, "In the ark thou shalt put the testimony," i. e., the ten commandments. See 1 Kings 8: 9. And now the ark itself takes its name from what was put in it. Ex. 25: 22: "The two cherubims which are upon the ark of the testimony." Ex. 26: 34: "And thou shalt hang up the veil under the tabes, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon

the ark of the testimony in the most holy place." Here we have the ark of the ten commandments assigned to the most holy place of the tabernacle, and the mercy-seat placed over the ark. Presently we shall find that this testimony gives name to the tabernacle itself. As we read onward we find in Ex. 27: 21; 40: 6, 26, 86; 31: 7, 18; 82: 16; 84: 29, the terms "testimony," "tables of the testimony," "ark of the testimony," each time, by testimony, meaning definitely the ten commandments. The term, "tabernacle of testimony," occurs for the first time in Ex. 38: 21. Thus we see that the testimony of the Almighty given name to the tables on which it was written; to the ark in which the tables were placed; and to the tabernacle itself, whose second apartment received the ark.

Next, we thrice read of the ark of the testimony, Ex. 25: 10; 26: 35; 40: 3, 5. And now we are brought to the ark of Moses in setting up the sanctuary. It is said, Ex. 40: 20: "He took and put the testimony into the ark," i. e., he put the law of God therein. Then he placed the ark itself within the tabernacle, and covered the ark of the testimony by hanging up the second veil, Ex. 40: 21. In Lev. 16: 13, the mercy-seat is said to be upon the testimony. In Lev. 24: 3, the veil which hides the ark is called the veil of the testimony. Next, we read of the tabernacle of the testimony in Num. 1: 50, 52. Next, of the ark of the testimony, Num. 4: 5; 7: 89; Josh. 4: 16. Next, of the tent of the testimony, Num. 9: 15, and of the testimony itself, Num. 17: 10. Next, of the tabernacle of witness, or testimony (for the two words are synonymous), Num. 10: 11; 17: 7, 8; 18: 2. In all these texts it is certain that the ten commandments are called the testimony, and that they give name to the tables, to the ark, to the veil, and to the tabernacle, especially to the second apartment.

This term has therefore a well-defined meaning in the Scriptures. By the testimony, the tables of the testimony, the ark of the testimony, the veil of the testimony, and the tabernacle of the testimony, are meant respectively the ten commandments (Ex. 31: 18); the tables of the ten commandments (Ex. 32: 15); the ark of the ten commandments (Ex. 40: 20); the veil of the ten commandments (Ex. 40: 21; Lev. 24: 3); and the tabernacle of the ten commandments, Num. 9: 15; 10: 11. The term, "tabernacle of witness," or "testimony," does therefore definitely signify the tabernacle of the ten commandments. Now it is remarkable that this term occurs twice in the New Testament. In Acts 7: 44, the tabernacle of witness, i. e., of the ten commandments, is mentioned, referring to the earthly sanctuary. And in Rev. 16: 6, the heavenly sanctuary is designated by this same term, the temple of the tabernacle of the testimony in Heaven; and we have proved conclusively that this is equivalent to the temple of the tabernacle of the ten commandments in Heaven.

This text is therefore a plain reference to the most holy place of the heavenly temple, and to the law of God deposited therein; which gives name to the building. This apartment of the heavenly temple is opened just prior to the pouring out of the plagues. But we have a second statement of the opening of the most holy place of the temple in Heaven. Thus we read of the events under the seventh trumpet:

Rev. 11: 19: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunders, and an earthquake, and great hail."

Here is disclosed to our view the second apartment of the heavenly temple, and here is shown the grand, central object, which gives name to the tabernacle itself. It is the ark of God, sometimes called the ark of the covenant, or testament (Num. 10: 88; Heb. 9: 4) and sometimes the ark of the testimony, Ex. 25: 22. It is because the heavenly temple contains the ark of God's testimony that it is itself called the tabernacle of the testimony in Heaven. And the ark itself is not empty; it contains what Rev. 11: 19, calls God's testament, and what Rev. 16: 6, calls "the testimony in Heaven." And these two terms must signify the ten commandments, and cannot signify anything else.

The existence of the temple in Heaven, and the fact that it has two holy places like the sanctuary of the first covenant, have been clearly proved. The judgment work in the second apartment remains to engage our attention.

The Order of Events in the Judgment.

SUMMER TERN.

When Paul says in Rom. 2:6, that God "will render to every man according to his deeds," he adds in the next verse this important statement: "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life." Now it is manifest that this work of rendering to every man according to his deeds can only be wrought after the examination of those deeds in the judgment. It must be in consequence of the decision of the judgment that the things promised are rendered to men. It is also evident that the gift of immortality is one of the things thus rendered. As the righteous receive this gift in the very act of being resurrected from the grave, it is certain that the decision of the judgment passes upon them before the voice of the archangel and the trumpet of God awaken them to immortal life.

This part of the judgment work takes place where our Lord finishes his priesthood; for his last work as priest is to secure the acquittal of his people, and to obtain the decision that their sins shall be blotted out. We have learned from the Scriptures that the heavenly temple has two holy places. A further examination will evince the fact that there are two parts to the ministration of Christ; and that his last work is at the tribunal of his Father, in the tabernacle of the testimony, where it is determined who shall receive immortality.

The Levitical priests served "unto the example and shadow of heavenly things." Heb. 8:5. The most important part of the service pertaining to the earthly sanctuary was that which was performed within the second apartment on the tenth day of the seventh month. Lev. 16. This is generally considered as typifying the events of the whole gospel dispensation. But we think the evidence conclusive that this chapter is a typical representation of that part of our Lord's work which is embraced in the hour of God's judgment, or in the days of the voice of the seventh angel when he begins to sound.

The sixteenth chapter of Leviticus is devoted solely to the work of finishing the yearly round of service in the earthly sanctuary. This was wrought on the great day of atonement, and was of the most impressive character. First, the high priest was solemnly admonished that he was such only in a typical sense and not such in reality. For on this day, which was by far the most impressive of all, and when he entered the most holy place of the sanctuary, he must put on the plainest and humblest dress, laying aside that splendid dress which the law prescribed for him to wear on other occasions. Lev. 16:4, compared with Ex. 28. He was also to make a public acknowledgment of his own sinfulness by proceeding to offer a sin-offering for himself. Lev. 16:3, 5, 11-14. No part of this can be typical of our Lord's work, for it was expressly designed to impress upon the mind the infirmity and sinfulness of the high priest.

But this being accomplished, the high priest entered upon that work which directly shadowed forth the work of atonement. He took from the congregation of the children of Israel two kids of the goats for a sin-offering. Lev. 16:5. On these two goats he was

to cast lots; one lot was for the goat to be sacrificed, and one for the scape-goat. Then he slew the goat upon which the lot fell for a sacrifice, and with his blood he entered into the second apartment of the sanctuary. This blood he sprinkled before the mercy-seat and upon it. He did this for two purposes: 1. To make atonement for the people; 2. To cleanse the sanctuary by removing from it the sins of the people of God. Then the high priest returned into the first apartment and cleansed the altar from the sins of the

people. The sanctuary being cleansed, the high priest comes out of the door of the building and having caused the live goat to be brought, he lays both his hands upon his head and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat and sends him away by the hand of a fit man into the wilderness. And the goat thus sent bears away all their iniquities into a land not inhabited. Lev. 16:7-10, 15-22.

The work of the high priest on the day of atonement was not his whole work in putting away sin. While the ministration was confined to the first apartment which was for the whole period of the year but this day, the priest offered the blood of sin-offering in that apartment to make reconciliation, i. e., to begin the work of atonement. Lev. 4. It was by this very work that the sins were transferred to the sanctuary through the blood of sin-offering. The high priest on the day of atonement takes up this unfinished work and completes it. The business of the day is to finish the great work of atonement for the people of God, and to remove their sins from the sanctuary, and place them upon the head of the scape-goat. The work in the second apartment of the earthly sanctuary does not therefore represent the whole gospel dispensation, but simply that part of it devoted to the finishing of the mystery of God in the days of the seventh angel's voice when he begins to sound; in other words, it is the work embraced in that period of time denominated the hour of God's judgment.

There was a period in "the example and shadow of heavenly things" devoted to the finishing of the high priest's work. There is such a period devoted to the finishing of the work of Christ in the days of the voice of the seventh angel, at the conclusion of the gospel dispensation. That work in the "shadow of good things to come," was accomplished in the second apartment of the earthly sanctuary. This work in like manner is wrought in the second apartment of the sanctuary in Heaven. It is a remarkable fact that the opening of the second apartment of the temple in Heaven is an event located under the seventh angel's voice, i. e., in the very time when the work of probation is to be finished. Rev. 10:7; 11:16-19.

The opening of the second apartment of the heavenly temple is with manifest reference to the accomplishment of the events which transpire in the finishing of the mystery of God. These are, 1. The session of the judgment by the Ancient of Days. Dan. 7:9-14; Rev. 11:18; 14:6, 7. 2. The conclusion of the priesthood of Christ at this tribunal in the blotting out of sin. Acts 3:19, 20. 3. The coronation of Christ. Rev. 11:16-17; Dan. 7:13, 14; Ps. 2:6-9. 4. Then the pouring out of the vials of the wrath of God. Rev. 11:18; 16:10.

The Saviour's priesthood terminates in the second apartment of the heavenly sanctuary. But the very occasion on which it terminates is that of the blotting out of the sins of his people, when the Father sits in judgment. Again, the blotting out of the sins of the people of God is the very counterpart of that work in the holiest of the earthly sanctuary, whereby the sins were removed from the sanctuary to be placed upon the head of the scape-goat. The session of the investigative judgment must therefore take place in that apartment of the heavenly temple which witnesses the conclusion of our Lord's priesthood. And hence we understand that the opening of that apartment of the temple in Heaven which contains the ark of the testament is for the session of the judgment described in Dan. 7. The position of the Father during this session of the investigative judgment in the second apartment of the "greater and more perfect tabernacle," is evidently alluded to in the following texts:

Zech. 2:13: "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation."

Hab. 2:20: "But the Lord is in his holy temple; let all the earth keep silence before him."

The Father enters the second apartment that he may sit in judgment. Dan. 7. The Son presents himself at his tribunal that he may finish, as high priest, his great work of atonement for the dead and the living. While the judgment of the righteous dead is going forward probation remains to the righteous living. And hence it

is that after the hour of God's judgment has come, the third angel proclaims the latest message of mercy to the world of mankind. But when the sins of the righteous dead have been blotted out, and the righteous living have been prepared for the close of their probation by the work of the third angel, the Son of God terminates his priesthood, and takes his place as king upon the great white cloud. Rev. 14: 6-14.

The Order of Events in the Judgment.

SUMMER ELEVEN.

The act of *blotting out* is not the only event in the final disposal of the sins of those who overcome. The removal of their sins from the sanctuary, at the conclusion of the high priest's work therein, is followed by a most remarkable transaction. The sins thus removed from the temple of God are placed upon the head of the scape-goat. But our Lord Jesus Christ cannot be typified by this goat; for the sins of men were laid upon him *before* the work of his priesthood began in the sanctuary; but the scape-goat receives the sins *from* the sanctuary *after* the whole work of the priest is completed therein. The sins thus placed on the scape-goat never pass from him to any other being or object.

But those goats which were slain in sacrifice for sin, had the sins of the people laid on them: before the high priest entered the sanctuary to sprinkle the blood of sin-offering before God. Indeed, it was by this very means that the sins of the people were transferred to the sanctuary. This work represents the sacrifice of the Son of God for us, and his ascension to Heaven to plead the cause of his people. But when his work therein is accomplished, and the sins of the people of God are removed thence (see Heb. 9: 22, 23), that being who receives them at the hand of our High Priest to bear them to a land not inhabited, can be no other than Satan; the author of sin. The fulfillment of this will be when Satan, at the commencement of the 1000 years, is confined to the desolated earth, his dreary prison during the long space between the two resurrections. Rev. 20: 1-7.

That the ancient people of God understood the scape-goat to represent not Christ, but Satan, the following testimonies will show. It will be seen, moreover, that there is direct evidence that Satan is intended in the very signification and use of this word.

Charles Beecher, in his work entitled, "Redeemer and Redeemed," pp. 60-70, says:

"Two goats were to be presented before the Lord by the high priest. They must be exactly alike in value, size, age, color,—they must be counterparts. Placing these goats before him, the high priest put both hands into an urn containing the golden lots, and drew them out, one in each hand. On the one was engraven, *La Yahuwah* (for Jehovah), on the other, *La Azazel* (for Azazel).

"The goat on which the lot *La Yehovah* fell was slain. After its blood had been sprinkled in the holy of holies, the high priest laid his hands on the head of the second goat, confessed the sins of the congregation, and gave him to a fit man to lead away and let go in the wilderness; the man thus employed being obliged to wash his clothes and person before returning to the congregation."

Mr. Beecher states two views respecting the meaning of this term, *Azazel*, each of which he shows to be manifestly untrue. He then gives his own view as follows:

"The third opinion is, that *Azazel* is a proper name of Satan. In support of this, the following points are urged: The use of the preposition implies it. The same preposition is used on both lots, *La Yehovah*, *La Azazel*; and if the one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations treat *Azazel* as a proper name. The Chaldee paraphrase and the Targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by *δυναμειος*, a word applied by the Greeks to a malignant deity, sometimes appeased by sacrifices.

"Another confirmation is found in the Book of Enoch, where the name *Azazel*, evidently a corruption of *Azazel*, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where *Azazel* is employed as the name of the evil spirit.

"In addition to these, we have the evidence of the Jewish work, Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gurundinen-see feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint *δυναμειος*, and in the Hebrew *Azazel*, is no other than the devil.'

"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of, had not *Azazel* been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence that *Azazel* cannot be anything else but another name for Satan.

"The meaning of the term, viewed as a proper name, was stated in 1877, by Spencer, Dean of Ely, to be Powerful Apostate, or Mighty Receder."

Mr. Beecher, on the seventy-second page of his work, states that Prof. Dush considers *Azazel* to be a proper name of Satan.

Gesenius, the great Hebrew lexicographer, says:

"*Azazel*, a word found only in the law respecting the day of atonement. Lev. 16: 8, 10, 20. . . . By this name is probably to be understood originally some idol that was apposed with sacrifices, as Saturn and Mars; but afterwards, as the names of idols were often transferred to demons, it seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and Gentile rite. This name *Azazel* is also used by the Arabs for an evil demon."

Milton represents *Azazel* as one of the fallen angels, and the standard-bearer of Satan:

"That proud honor claimed
Azazel as his right, a cherub tall;
Who forthwith from the glittering staff unfurled
The imperial ensign." — *Paradise Lost*, b. 1.

The "Comprehensive Commentary" has the following important remarks:

"Scape goat. See different opinions in Bochart. Spencer, after the oldest opinions of the Hebrews and Christians, thinks *Azazel* is the name of the devil; and so Rosenmüller, whom see. The Syriac has *Azazel*, the angel (strong one) who revolted."

"Cassell's Illustrated Bible" speaks thus of the scape-goat:

"We offer the following exposition as much more likely, and much more satisfactory: That *Azazel* is a personal designation for the evil one."

Certainly, these are very important testimonies to show that Satan is typified by the scape-goat. To show the reasonableness of that act which rolls back upon Satan the sins of the people of God, and also to define the nature of the act, let us carefully state the case. Every sin committed by men is instigated by Satan. This part of the transgression is the sin of Satan alone, and belongs solely to him whether men repent or not. But consenting to the tempter, and obeying him, is the sin of the one tempted. This part of the transgression will, in the case of all who avail themselves of the work of our High Priest, be placed upon the antitypical scape-goat, Satan, and he will have to bear the full punishment of all such sins.

One of the most important events, therefore, in the opening of the great day of judgment, is that of placing the sins of the overcomers upon the head of the great author of sin. The fallen angels will, no doubt, share with their great leader in this fearful burden of guilt. Satan and his angels are reserved to the judgment of the great day. And one of its first events after the righteous are made immortal, is that they are exalted to sit in judgment upon the fallen angels. Jude 6; 2 Pet. 2:4; 1 Cor. 6:2, 8.

The Order of Events in the Judgment.

NUMBER TWELVE.

It is remarkable that each of the visions of Daniel bring to view either the coronation of Christ or that event which immediately precedes it, the close of his priesthood. Thus in Daniel 2: 44, we read:

"And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

But in the seventh chapter the very manner and place of this event are given us. Thus when the prophet describes the act of the Father in taking the place of judgment, he represents the Son as being crowned at that tribunal:

Dan. 7: 13, 14: "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

How the kingdom thus set up in the days of these kings shall break in pieces all the wicked kingdoms of earth, is very plainly stated in Rev. 19: 11-21.

The coronation of our Lord is very distinctly marked in Daniel's fourth vision, as recorded in chapters 10-12. Thus we read:

Dan. 12: 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

The standing up of Michael is simply the commencement of the reign of Christ, as has been shown in a former article. This is followed by the great time of trouble which will be briefly noticed hereafter. But the third vision of Daniel, which says not one word respecting the coronation of our Lord, does distinctly mark that event which directly precedes it, viz., the closing act of his priesthood. Here is the record:

Dan. 8: 13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Here is an event to transpire in the conclusion of this vision; in other words it occurs in the end of the gospel dispensation. The sanctuary to be cleansed at the conclusion of the new covenant dispensation, must be the sanctuary of the new covenant. A sanctuary implies of necessity a priesthood. The cleansing of the sanctuary is that event which completes the work of the priest who ministers therein. When, therefore, we read of the cleansing of the sanctuary at the end of the twenty-three hundred days, we understand that this is the closing event of the priesthood of the Son of God. It is of necessity a work which brings human probation to a close and marks the transition from the priesthood to the kingly office of the Saviour.

Paul tells us that there are two covenants, the old and the new. Gal. 4: 24. He tells us that the sanctu-

ary of the old covenant was the tabernacle which Moses made like that one showed him in the mount. Heb. 9: 1-6; 8: 5; Ex. 26: 8, 9, 40. This tabernacle was a pattern of the heavenly temple. Heb. 9: 23, 24; Rev. 11: 19. When the temple was erected, some five hundred years after the time of Moses, a larger and grander building, indeed, that also was a pattern of the temple of God in Heaven. 1 Chron. 28: 11, 12, 19; Wisdom of Solomon 9: 8. But the sanctuary of the new covenant is this heavenly temple itself. Here are the words of Paul defining the new covenant sanctuary to be the temple of God where our High Priest is ministering for us.

Heb. 8: 1, 2: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The temple of God in Heaven is, therefore, not only the great original which Moses and Solomon copied in erecting the tabernacle, and the temple, each in its period being the sanctuary of the old covenant, but the heavenly temple is certainly the new-covenant sanctuary. David and Jeremiah each mention this sanctuary in Heaven.

Ps. 102: 19: "For he hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth."

Jer. 17: 12: "A glorious high throne from the beginning is the place of our sanctuary." Comp. Rev. 16: 17.

No one will dispute that "the sanctuary" in the days of Moses was the tabernacle. Nor will they deny that 500 years later this gave place to the temple which was thence-forward, till its destruction, the sanctuary of the old covenant. It will also be freely admitted that with the new covenant came the great antitype of all this, viz., the temple of God in Heaven, which is the real sanctuary of the Lord. But it will be denied, by many, that this sanctuary of God in Heaven is brought into the vision of the prophet.

The ninth chapter of Daniel is a key to the eighth.

A literal rendering of Dan. 9: 24, informs us that "Seventy weeks are cut off upon thy people and upon thy holy city." Then it is certain that not all the vision pertained to old Jerusalem. The period of 490 years belonged to that city, the place of the earthly sanctuary. But the remainder, viz., 1810 years, counting wholly within the gospel dispensation must pertain only to the sanctuary of the New Testament. And it is remarkable that the very verse which tells us how much of the vision pertained to the earthly sanctuary does present to our view the sanctuary of the new covenant in close connection with the introduction of the new covenant. Dan. 9: 21, 27. For one of the last events in the period of 70 weeks is the anointing of the most holy. This is not the anointing of the Saviour, for the term is literally, in Hebrew, the holy of holies; a plain reference to the sanctuary itself. This anointing was performed in the earthly sanctuary when the ministration therein began. Lev. 8: 10, 11. The anointing of the holy of holies at the end of the 70 weeks, cannot relate to the earthly sanctuary, which was no longer the sanctuary of prophecy, but must relate to the heavenly tabernacle which then became the sanctuary of prophecy. Its anointing was

an event preparatory to Christ's ministering therein, just as the earthly sanctuary was anointed in both its holy places before the Levitical ministrations commenced in it. We cannot, therefore, doubt that the last 1810 years of Daniel's 2300 relate to the sanctuary of the new covenant.

The objection that this sanctuary cannot be trodden down is met by the fact that the New Testament plainly declares that Christ, the minister of this sanctuary, is trodden under foot of wicked men. Heb. 10: 29; 8: 1, 2.

The further and final objection that it cannot in the very nature of the case ever be cleansed, is fully answered by the expressive language of Paul, who states that the heavenly sanctuary is to be cleansed for the same reason that the earthly one was. Heb. 9: 22, 23. In a former article we have seen that the cleansing of the earthly sanctuary marked the conclusion of the yearly round of service. Lev. 16. The services of the heavenly sanctuary are performed once for all. The cleansing of the sanctuary must therefore have its antitype only once, and that at the close of the priesthood of Christ. The 2300 days mark the time of that event. When this work is entered upon by our Lord, it is the concluding work of his priesthood, and the period for the finishing of human probation.

This work finishes our Lord's priesthood preparatory to his coronation. It takes place in the second apartment of the sanctuary. Lev. 16; Rev. 11: 19. As the session of the judgment by the Ancient of Days is the very place where the transition from Christ's priesthood to his kingly office takes place, we cannot err in placing the cleansing of the sanctuary in Dan. 8: 14, in the closest connection with the blotting out of sins at the Father's tribunal. Dan. 7: 9-14; Acts 3: 19, 20. , § 8

The Order of Events in the Judgment.

NUMBER THIRTEEN.

We have established the fact by many indubitable proofs that the investigation and decision of the cases of the righteous precede their resurrection in the likeness of Christ. In establishing the fact that the cases of the righteous are thus decided before the sounding of the trumpet of God, we do really establish the fact that the cases of the wicked are also virtually decided at the same time. For when we have shown that all who are to have immortality are accounted worthy of it before their resurrection, it necessarily follows that though the actions of the wicked are not examined in detail until the saints sit with Christ in the judgment during the 1000 years, yet the wicked are, by the decision in the case of the righteous, left, as worthless and useless, to the resurrection of the unjust and to the devouring fire.

The next event in the great day of God is the destruction of the living wicked by the seven last plagues. As these do not come until the wicked are accounted unworthy of the kingdom of God, their destruction comes as a part of the judgment work, and after the virtual decision of their cases. The fact is many times revealed in the Bible that before the final deliverance of the saints there comes a time of trouble such as never was. This is plainly marked as lying between the decision in the case of the righteous at the close of their probation, and the event of their deliverance.

Thus, according to Daniel, the deliverance of the saints does not take place until the existence of a time of trouble such as never was. And this time of trouble comes in consequence of the close of our Lord's intercession and the assumption of his kingly office. Dan. 12:1. The wrath of God against sin is neither stayed nor mitigated after the Son of God comes to plead for sinful man.

The closing work of Christ's priesthood is in the second apartment of the heavenly sanctuary. This is opened under the sounding of the seventh trumpet. Rev. 11:19. It is after the temple is thus opened in Heaven that the seven angels pour out the seven last plagues. Rev. 16:1-8. But these plagues fill up the wrath of God which is threatened by the third angel. Rev. 16:1, compared with 14:10. And the third angel gives the final message of mercy and warning to mankind, before the Son of Man sits upon the white cloud. Rev. 14:14. So it is apparent that while Christ is finishing his work in the sanctuary, and while the third angel is giving the last message of mercy to man, the seven last plagues are withheld, though pending ready to be poured out. But when the work of probation is closed, and the intercession of Christ in Heaven, and the voice of warning upon earth, are ended, then men drink the wine of God's wrath without any mixture, from the cup of his indignation.

That which constitutes this wrath is the seven last plagues. They are by this term distinguished from those plagues inflicted under the six trumpets. Rev. 9:20, 21. They are represented as the wrath of God without mixture, i. e., they have no element of mercy mingled with them. They are poured out into the cup of God's indignation. This is an awful expression to

indicate that men at that time fall into the hands of the living God. This fearful execution of God's judgment is witnessed before the deliverance of the saints; for not less than six of the plagues are poured out prior to the advent of Christ. Rev. 16:12-15.

This same period of trouble is brought to view in Rev. 7, and located between the opening of the sixth and seventh seals. Before the four winds are loosed, the servants of God are sealed. The seal is placed upon them, that the destroying angel may not cut them down. Compare Eze. 9 with Rev. 7. This is a plain proof that the saints must continue upon the earth for a certain space after the time of trouble commences. The fact that all who are sealed at the commencement of this time of trouble, are afterward seen standing upon Mount Zion with the Lamb, is proof that their probation closes with the commencement of this scene of trouble. Compare Rev. 7:4; 14:1. In other words they are then accounted worthy to escape the things that are to come to pass, and to stand before the Son of Man. Luke 21:36. The very time when they are thus accounted worthy to stand before the Saviour, is at the close of our Lord's priesthood; and the time of trouble itself comes when that priesthood is exchanged for his kingly office.

Probation does therefore close before the entrance of the people of God upon this great time of trouble. One of these events immediately following the close of probation, and therefore constituting a feature of the time of trouble, is what the Bible calls "the hour of temptation." Thus we read:

Rev. 3:10, 11: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

The keeping of the word of Christ's patience especially pertains to the period of the third angel. Rev. 14:12. Those who keep this word are to be kept from the hour of temptation, while all others are to be taken captive by it. This shows that the saints are upon the earth during this period; and that when it commences, those who are unprepared are hopelessly lost.

But this season of unrestrained temptation is also brought to view by Paul, when describing the state of things existing just before our Lord's return. Thus he says:

2 Thess. 2:9-12: "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth but had pleasure in unrighteousness."

When God sends men strong delusion to believe a lie that they all might be damned, it must be after the righteous have accomplished their work of overcoming, and after the Saviour has ceased to plead. The only way that God sends this strong delusion is by withdrawing his Spirit when men have sinned away the day of grace; thus leaving them a prey to the unrestrained power of the devil.

Now it is remarkable that the third angel brings to view this same period of Satan's mighty working.

It is the work of the third angel to give warning of the things that are to come to pass upon the earth at the close of human probation.

When he warns us against the worship of the image, and the reception of his mark, it is in direct reference to the fact that the two-headed beast is to make such an image and to require men to worship it on pain of death. Rev. 14: 9-12; 18: 11-16. And we do learn that this image is made in consequence of the miracles that are to be wrought. Compare Rev. 13: 13, 14; 16: 18. One of these miracles will be the bringing down of fire from heaven. This lies before us in the time of trouble. It is no wonder that those who are not kept by the power of God should be deceived by this fearful delusion.

It is at the close of the work of intercession that the Lord is represented as putting on the garments of vengeance for the destruction of his enemies. Isa. 63: 16-18. And when the enemy (Satan) shall come in like a flood, in the strong delusion, the Spirit of the Lord shall lift up a standard against him. Verse 19. It is also at the close of our Lord's priestly work that the prophecy of Amos meets its fulfillment:

"Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

The third woe comes by reason of the voice of the seventh angel. Rev. 8: 13. The seven last plagues come under the seventh trumpet. Rev. 11: 16-19; 15: 6-8. The seven plagues which fill up the wrath of God do therefore constitute the third woe. The people of God will not be removed from the earth till after six of the plagues have been poured out. They must witness the fearful scenes of the time of trouble. But the seal of the living God will be their protection, so that though a thousand fall at their side and ten thousand at their right hand, it will not come nigh them. Ps. 91: 1-10. The situation of the saints during the outpouring of the plagues will be like that of Israel during the plagues upon Egypt.

These dreadful calamities which will come upon our earth before the people of God are taken from it, may be mentioned as the loosing of the four winds; the pouring out of the vials of God's wrath in pestilence, famine, and earthquakes, and in the battle of the great day of God Almighty. It will be the hour of temptation for all the wicked world, when Satan shall exert his utmost power. To the wicked it will be the time of trouble such as never was; to the righteous it will be the time of Jacob's trouble, at which, in answer to their cry day and night, like the importunate widow, they will be delivered. Jer. 30: 6-7; Gen. 32; Luke 18: 7, 8.

In view of this awful scene which must be witnessed by the people of God, Zephaniah calls upon all the meek of the earth to seek righteousness and meekness. And he adds, "It may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3. If they do their best in seeking God it is but barely possible that they will escape. And our Lord beseeches his people to watch and pray always, that they may be accounted worthy to escape the things coming on the earth, and to stand before the Son of Man. Luke 21: 34. If, therefore, this great time of trouble is to come upon our world after the close of Christ's intercession and before the deliverance of the saints, of what vast consequence is that final message of warning which reveals these great facts!

The Order of Events in the Judgment.

NUMBER FOURTEEN.

THE fact that the resurrection of the righteous is declarative of their acceptance in the sight of God, and, therefore, proof that the investigation and decision of their cases precede that event, has been very distinctly stated by some of the clearest minds in the Advent ranks. The late Sylvester Bliss, for many years editor of the *Advent Herald*, thus states the case:

"We are inclined to the opinion that the judgment is after death and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come (Acts 3: 19); while the fact that the wicked are not raised [for 1000 years], proves that they were previously condemned." *Advent Shield*, p. 806, published in 1845.

He saw the fact perfectly distinct that there can be no trial of the righteous after they have been made immortal. But it is very evident that he did not well understand when and how the examination of their cases should take place. Elder Josiah Litch, one of the ablest writers in the early history of the Advent movement, states this subject even more distinctly than Mr. Bliss. In his *Prophetic Expositions*, written in 1842, on pp. 40-54, he uses the following language:

THE MEANING OF THE TERM 'JUDGES.'

"1. It is used in the Bible in the sense of a trial according to law and evidence; the idea being drawn from a civil or criminal court. . . .

"2. It signifies a penal judgment; or the execution of judgment.

"The terms are both used in reference to the judgment of the human race. All men will be brought to trial, or into judgment, and all their deeds and their moral characters will be examined, and their everlasting states will be determined by the evidence produced from God's books, including the book of life, which will decide the moral character and everlasting destiny of each individual of Adam's race. If their names are found in 'the book of life,' they will be saved; and if not found there, they will be cast into the lake of fire, the second death. But the degree of reward or punishment will be graduated by what each one has done. . . .

THE TRIAL MUST PRECEDE THE EXECUTION.

"This is so clear a proposition that it is sufficient to state it. No human tribunal would think of executing judgment on a prisoner until after his trial; much less will God. He will bring every work into judgment, with every secret thing, whether it be good or evil.

"But the resurrection is the retribution or execution of judgment; for they that have done good shall come forth to the resurrection of life. 'We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body.' 'In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' Here is clearly a retribution in the resur-

rection. It will be administered when the saints are raised. But no more certainly than they that have done evil will come forth damned, or 'to the resurrection of damnation.' They will come forth to shame and everlasting contempt. The saints will be raised and be caught up at once to meet the Lord in the air, to be forever with the Lord. There can be no general judgment or trial after the resurrection. The resurrection is the separating process, and they will never be commingled again, after the saints are raised, no

matter how long or short the period to elapse between the two resurrections; it is all the same so far as the separation which the resurrection produces is concerned. If there is no more than a second which elapses between the two resurrections, the separation it makes is final.

"These two senses of the judgment are recognized in Rev. 20: 12. 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' This is the trial of the dead in the invisible and spiritual world, where Jesus Christ comes in the clouds of heaven. The only evidence on which the trial proceeds is, the books and the book of life.

"They tell the whole story, and we must abide the issue of the trial on that testimony. The dead, as dead, were judged. Then follows, in the next verse, the penal judgment, in connection with the resurrection: 'The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged [judgment was executed on them] every man according to their works.' There is no reference here to a trial or to the opening of the books; but simply a penal judgment. Judgment will be executed, finally, on each party; the righteous and the wicked, each one at the time of their resurrection; the righteous at the first resurrection, and the wicked at the final resurrection.

"GOD, THE 'ANCIENT OF DAYS,' WILL PRESIDE IN THE TRIAL.

"1. Daniel 7: 9, 10, presents the Ancient of Days coming on his throne of fiery flame; the judgment is set and the books opened. He is distinct from the Son of Man, spoken of in verse 13, when he comes to the Ancient of Days.

"2. Revelation 20: 12, tells us it is God, before whom the dead stand and are judged.

"THE SON OF MAN WILL EXECUTE THE JUDGMENT.

"Thus the Saviour declares, John 5: 27: 'And hath given him authority to execute judgment also, because he is the Son of Man.' Also 2 Cor. 5: 10: 'For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad.'

"Also Paul's testimony in the Acts of the Apostles: God 'hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.' What we are assured of by the resurrection of Christ, is the execution, in the resurrection, of a righteous judgment on all men.

"THE TIME OF THE TRIAL OF THE DEAD."

"Is it under the opening of the sixth seal of Revelation sixth chapter, where the servants of God are sealed. And under the seventh seal (chap 8:1) when there is silence in Heaven about the space of half an hour; when the great Mediator ceases to plead for sinners, the day of grace ends; then the judgment or trial will proceed on the living inhabitants of the earth. That done, Christ will appear in the clouds of heaven, and come to the Ancient of Days and the scene of trial, to announce the verdict with a shout, and deliver all his saints as soon as they are declared innocent, or justified, and raise them to eternal life in the twinkling of an eye. We are now justified by faith; we must, however, be declared justified at the day of judgment, before the effects of the fall will be taken away, and the saints be restored to God's perfect image and glory.

"THE 26TH CHAPTER OF MATTHEW."

"This chapter does not, as has been supposed, describe the great trial, but the separation between the righteous and wicked, which will be accomplished by the resurrection of the just. And when the separation is accomplished, Christ will address each party, and show why he has made this separation. But through the whole scene, he acts the part of the executor of judgment. [Query. Did the judgment,

or trial of the dead, begin to sit when they took away the Papal dominion in 1798? See Dan. 7: 26, compared with Dan. 7: 9, 10.]"

The reader cannot fail to be deeply interested in these extracts from Bliss and Litch. We do not indorse every idea. Indeed, there is a degree of confusion in the language which shows that the subject was not wholly clear. Thus while Elder L. teaches that the session of the judgment must be before Christ comes, and even thought it might have commenced at the end of the 1260 days, he seems also to teach that Christ comes to this tribunal when he descends to earth. This cannot be as has been fully shown in a former article.

But this reasoning of Elder Litch, relative to the investigation and decision of the cases of the righteous before the resurrection is weighty and conclusive. It is worthy of notice that he places this judgment of the righteous at the tribunal of the Father, as presented in Dan. 7. He believed that this part of the judgment work was to be fulfilled while the living were yet in probation; for he suggested that it commenced in 1798 with the ending of the 1260 years. These able writers saw the fact that this work must take place before the resurrection of the just, but they did not see the time and place for the work. They did not see the heavenly sanctuary, and therefore had no clear idea of the concluding work of human probation, as presented to us in the Saviour's ministration before the ark of God's testament. The temple of God

in Heaven reveals the very nature of this work, and the prophetic periods mark its time. The proclamation of the angel that the hour of his judgment is come, and his solemn oath to the time, gives to mankind the knowledge of this great work, and the certainty that the present is the time of the dead that they should be judged. This doctrine is of the highest practical importance. It shows that we are now in the antitype of the great day of atonement. Our business should be the affliction of our souls and the confession of our sins.

The Order of Events in the Judgment.

NUMBER FIFTEEN.

At the ascension of our Lord, he entered the heavenly temple and sat down upon his Father's throne, a great High Priest after the order of Melchisedec. Ps. 110: 1, 4; Heb. 8: 1, 2. But when he returns in his infinite majesty as King of kings, he sits upon his own throne, and not upon that of his Father. He speaks thus of his descent from Heaven:

Mat. 25: 31: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

It is evident, therefore, that there is a space of time at the conclusion of our Lord's work in the temple in Heaven, in which his priestly office is exchanged for his kingly dignity; and this transition is marked by his relinquishing his place upon the throne of his Father, and assuming his own throne. The judgment session of Dan. 7: 9-14 is the time and place of this transition. Our Lord plainly distinguishes these two thrones:

Rev. 8: 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The Saviour's reception of his own throne preparatory to his second advent, is described in Ps. 45. As Ps. 110 makes prominent his priestly office upon his Father's throne, so Ps. 45 describes his kingly office and work upon his own throne.

Ps. 45: 1-7: "My heart is inclining a good matter; I speak of the things which I have made touching *the King*; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

This personage who is fairer than the sons of men, can be no other than the King in his beauty (Isa. 63: 17), who is to be admired in the day of his advent by all them that believe. 2 Thes. 1: 10. The time when he rides forth for the destruction of his enemies is presented in Rev. 19: 11-21.

The words of Paul establish the fact that this Psalm relates to Christ, some of its words being addressed to him by his Father when he invests him with his kingly office and throne. Thus Paul quotes and comments:

Heb. 1: 8, 9: "But unto *the Son* he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

The relation of these two thrones to the work of our Lord is very important to be understood. As a priest after the order of Melchisedec, who was both priest and king (Gen. 14: 18-20; Ps. 110: 1, 4; Heb. 7: 1-3), the Saviour has had a joint rule with his Father upon the throne of the universe. Zech. 6: 12, 13. His office of priest-king continues till his Father makes his enemies his footstool. Then he delivers up the

kingdom which he has shared with his Father to him alone, that God may be all in all. 1 Cor. 15: 24-28. His reign upon the throne of his Father ends with all his enemies' being given to him for destruction.

The throne given him when his priesthood ends is that which he inherits as David's heir. On that throne he shall reign over the immortal saints for endless ages. Luke 1: 32, 33; Isa. 9: 6, 7. Upon the throne of the Father he had a joint rule as priest-king; upon

his own throne his people have a joint rule with him. The first ends, that God may be all in all; the second is a reign that shall continue forever.

The Saviour closes his priesthood with the acquittal of his people at his Father's bar. For the act of God, the Father, in sitting as Judge, enables the Son to appear as the advocate of his people, and to obtain decision in their favor. That acquittal involves the virtual condemnation of all others. The last act of the Father in the work of the judgment in Dan. 7, is to crown his Son king, that he may execute its decision. It is at the close of this session, therefore, that our Lord terminates his office of priest-king upon his Father's throne, and takes his own throne to execute the decision of the Father. For it is the part of the Son to show from the record of the books who have overcome, and to confess the names of such before his Father. Rev. 8: 6. It pertains to the Father to give decision that such persons shall have immortality. And the execution of the judgment will consist in making these persons immortal, and in destroying all the rest. The decision of the judgment does therefore rest wholly with the Father. But the execution of the judgment pertains alone to the Son, who is crowned king at his Father's tribunal for this very purpose.

The distinction between these two relations sustained by the Father and the Son to the work of the judgment, is made very plain by our Lord's words in John 5: 22-30. This chapter takes up the judgment work just where the prophecy of Daniel leaves it. The Father having rendered decision, and having anointed his Son king, it pertains to the Son to execute the judgment; a work which he distinctly acknowledges in John 5. In this chapter our Lord uses these remarkable words:

Verses 22, 28: "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father."

Now it is certain that God, the Father, must sit in judgment to fulfill Dan. 7: 9, 10. But if we read forward in these words of our Lord to verses 26, 27, we shall see what he means in verse 22.

Verses 26, 27: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man."

It is therefore not the decision of the judgment, but its execution, that the Father had by promise even then given to his Son. And this execution will be effected by the accomplishment of the words which follow:

Verses 28, 29: "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

That our Lord is simply carrying out the judgment of his Father in the work which he thus performs, is distinctly taught in the next verse:

Verne 30: "I can of mine own self do nothing: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Christ's part of the judgment work is its execution. His work is just, because he first hears the Father's decision, and then carries it out, doing only the Father's will in all this work. We conclude this article with the following direct proof that the decision of the judgment, which is the Father's part of the work, is past when our Lord comes again in the clouds of heaven. The execution of the judgment must be preceded by the investigation and decision of the cases which are judged. Now it is distinctly stated that the coming of Christ is to execute the judgment; whence it follows that the decision of the judgment is made by the Father before he sends his Son in the clouds of heaven. Thus we read of his second advent:

Jude 14, 15: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

The term saints, or holy ones, is applied to angels, as well as to men. Dan. 8: 18. These ten thousands of his saints are the host of heavenly angels that shall escort our Lord on his return to our earth. Matt. 26: 51. Enoch does, therefore, distinctly state the object of the second advent. It is to execute the judgment. And this fact constitutes a convincing proof that the decision of the judgment precedes our Lord's return. That event is therefore "the revelation of the righteous judgment of God." Rom. 2: 5. And the very act of giving immortality is one part of the work of rendering to every man according to his deeds. Rom. 2: 6, 7. The judgment of God does, therefore, precede the advent of his Son from Heaven.

When the events of Christ's advent are mentioned in the Scriptures, it is not merely those which happen at the very point when he descends from Heaven, but also those which happen in consequence of that event. The execution of the judgment must cover 1000 years. Rev. 20. But the advent of Christ lies at the foundation of this whole work. And when men find just retribution meted out to them for all their sins they will surely be convinced of their ungodly deeds and of their hard speeches.

The Order of Events in the Judgment.

NUMBER SIXTEEN.

Two coming of the Son of Man in his glory, attended by all his holy angels (Matt. 25:31), and the riding forth of the King of kings upon the white horse, followed by the armies of Heaven, when Heaven itself is opened (Rev. 19:11-16), must be one and the same event. When Jude describes the second advent, or rather when he quotes Enoch's description of that event, he says, "Behold the Lord cometh with ten thousands of his saints, to execute vengeance upon all." Verses 14, 15. Our Lord's description of this grand event in Matt. 25:31-46, and of the things consequent upon it, relates wholly to the execution of the judgment, and the convicting of the ungodly of all their evil deeds and hard speeches. And it is certain that the revelation of the King of kings, followed by the armies of Heaven, is for this very purpose; for it is said (Rev. 19:11), "In righteousness he doth judge and make war."

It being true that these representations of Christ's advent are each statements of one and the same event, it is worthy of notice that the chain of events in Matt. 25:31-46, and the chain of events in Rev. 19:11-21, have each, as their second link, the gathering of the nations before Christ. In Matt. 25:32, we have simply the statement of the fact, "And before him shall be gathered all nations." But in Rev. 19:19, we have the occasion of this gathering stated: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army."

The gathering of the nations mentioned in these two texts must be identical, as each gathering is at the same time as the other, and both are connected with the same event, viz., the advent of Christ. The nature of this gathering is presented in the following passages:

Rev. 16:13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Rev. 19:19: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army."

Ezek. 38:8, 9: "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the pray: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

These texts clearly indicate that the gathering of the nations is effected not by the good angels of God, but by the evil angels of Satan. The mighty working of the devil, even after men have passed the day of grace, is plainly his final desperate struggle before he is bound. This great gathering of the nations is, in the providence of God, for the purpose of pouring on them the fierceness of his wrath in their terrible destruction. The battle of the great day of God Almighty is the very scene of treading the wine-press of the wrath of God. Rev. 19:11-15. The central

point of this great slaughter is the valley of Jehoshaphat near Jerusalem. Joel 3:2, 9-12. The city (Rev. 14:10, 20) near which this wine-press is trodden must, therefore, be old Jerusalem. But the slain of the Lord in the great battle shall be from one end of the earth to the other. Jer. 25:30-32.

The separation of the sheep and the goats (Matt. 25:32) must be at the same time as the separation of the wheat and tares (Matt. 13:30, 40, 41); and of the good and bad fishes (Matt. 13:48, 49); and of the wheat and chaff. Matt. 3:12. This separation of the righteous and the wicked is effected in the manner stated in the following texts:

Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." See also Mark 13:27.

1 Thess. 4:16, 17: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

But the angels who perform this work, do it under the express order of Christ. Thus we read:

Ps. 80:4-6: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

And the Saviour who gives this order is simply executing the judgment already determined by the Father. John 5:22, 27; Dan. 7:9-14. Indeed, the saints are made immortal before the angels bear them away from our earth; for the sounding of the trumpet is the signal for the angels to descend from Christ to gather his saints. Matt. 24:31. But the saints are changed to immortality in an instant at the sounding of the last trumpet. 1 Cor. 15:51, 52.

The decision of the judgment has, therefore, been rendered before even the separation of the two classes described in Matt. 25:32. For the gift of immortality is a part of the righteous judgment of God in rendering to every man according to his deeds. Rom. 2:6-8. And in particular, the resurrection which makes a part of mankind equal to the angels (Luke 20:36, 38); which makes them immortal (1 Cor. 15:51-54); which allows them to be blessed, and holy, and incapable of the second death (Rev. 20:6); and which shows that they were that part of the dead which belonged to Christ (1 Cor. 15:23; 1 Thess. 4:10); this resurrection which our Lord terms the resurrection of the just (Luke 14:14); is, in the expressive language of Paul, declared to be the "justification of life." Rom. 6:18. This free gift of God, which is open to all men, like the gift of grace and righteousness in the previous verse, will be shared by those only who accept the grace and righteousness offered in the gospel; and will only be conferred on them after they have been pronounced just in the judgment. For the change to immortality, which precedes the act of the angels who are sent by Christ to separate the two classes, is demonstrative of the fact that those changed in this manner have already been pronounced just in the decision of the judgment. The resurrection to immortality is, therefore, the "justification of life." Our Lord does not pronounce the decision of that judgment which he thus begins to execute, until he has conferred upon his saints the gift of immortality. And when he does it, it is in words which imply that the Father has already rendered decision in favor of the saints. Matt. 25:34.

The Order of Events in the Judgment.

NUMBER SEVENTEEN.

THE separation of the sheep and goats is effected by the angels. Matt. 18: 40. It must, therefore, be accomplished when the saints are caught up to meet Christ in the air. Matt. 24: 31. The placing of the righteous upon the right hand, and the wicked upon the left, cannot, therefore, have reference to the right and left sides of the Saviour. It must signify the exaltation of the one class in his presence, and the rejection of the other class to shame and final ruin. Even if we place the separation of the two classes at the end of the 1000 years, when all the righteous are within the city, and when all the wicked surround it on every hand, we shall still be compelled to interpret these words as above. Rev. 20: 7-8.

Thus we find this term used in many places. At the right hand of the Lord are pleasures for evermore. Ps. 16: 11. God saves by his right hand those that put their trust in him. Ps. 17: 7. The right hand of the Lord holds up his servants. Ps. 18: 35. His right hand is used for his saving strength. Ps. 20: 6. The right hand of the Lord gave Canaan to Israel. Ps. 44: 8. Christ is the man of the Father's right hand. Ps. 80: 17.

And as Christ, at the Father's right hand, was a joint ruler with his Father upon his throne (Ps. 110: 1, 4; Zech. 6: 13, 18), so the saints, when they are placed at Christ's right hand, sit down with him upon his throne, as once he thus sat down upon the throne of his Father, that they may be joint rulers with him, and may co-operate with him in the judgment. To sit at the right hand is the highest place of honor in the presence of one greater. *Quintus* says: "To sit on the right hand of a king, as the monarch *zachor* or *monarch*, *s. g.*, spoken of the queen (1 Kings 2: 19; Ps. 45: 9); of one beloved of the king and viceroy of the kingdom. Ps. 110: 1."

When the saints enter Christ's presence they are immortal. They will be like him, for they will see him as he is. 1 John 3: 2. They will behold his face in righteousness when they awake with his likeness. Ps. 17: 15. One of the first events that follows the entrance of the saints into Christ's presence is thus stated:

2 Cor. 5: 10: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Though our Lord comes to execute the judgment (John 5: 22, 27; Jude 14: 15; 2 Tim. 4: 1; Matt. 25: 31-46; Acts 10: 42; 17: 31; Ps. 50: 8-6), and though he makes his people immortal before he gathers them into his presence (1 Cor. 15: 51, 52; Matt. 24: 31; 1 Thess. 4: 16, 17), yet it is certain that every one, even of the righteous, shall stand at the judgment-seat of Christ. Rom. 14: 10. It is not, however, that their cases may be decided for salvation or for perdition, but "that every one may receive the things done in his body." Even all the wicked shall stand thus in his presence, that they may receive for their deeds of evil, which have not been repented of; and so, neither pardoned nor blotted out. But the wicked will not stand thus before Christ till the resurrection of the ungodly at the end of the 1000 years. The righteous will appear at Christ's judgment-seat, that they may re-

ceive the reward of well doing; and at a later time all the wicked shall stand in his presence, that they may hear their sentence and receive their just reward. In executing the judgment, our Lord is to reward every man according to his works. Rev. 22: 12; Matt. 16: 27. Then the Lord, the righteous judge, will give to Paul a crown of righteousness. 2 Tim. 4: 8. To all his saints he will in like manner give crowns, but of very different brightness, (1 Cor. 15: 41, 42;) and assign to each a reward proportionate to their labors and responsibilities. Luke 19: 16-18.

When the Saviour, in the work of executing the judgment, which has been already determined by the Father, pronounces the heavenly benediction upon his people, he does it in his Father's name. Thus we read:

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungared, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

This plainly indicates, 1. That the record of their good deeds has been already examined. 2. That this examination has been made in the Father's presence, by whom they have been pronounced innocent; and upon whom his blessing has been conferred. The saints will have boldness in the day of judgment (1 John 4: 17); for their sins are all blotted out before the Saviour comes to act as priest; and they are made immortal before they stand at Christ's judgment-seat; and when they thus stand before him, it is not to have decision rendered whether they shall be saved or lost, but it is to hear the Saviour enumerate their good deeds, and to receive from him their great reward. Matt. 25: 34-40.

When invited to inherit the kingdom, it is said to be that prepared for them from the foundation of the world. This cannot signify that they are at once to inherit the new earth; for the new earth cannot exist till the sentence has been passed upon the wicked, and executed upon them; as the lake of fire, where the wicked are punished, is our earth in its final conflagration. 2 Pet. 3: 7-18; Mal. 4: 1-3; Prov. 11: 31; Rev. 20: 21. Indeed, the new earth can hardly be said to have been prepared from the foundation of the world. But Paradise, which contains the tree of life, and is

now in the third heaven (2 Cor. 12: 2-4), was prepared for mankind in their innocency when the earth itself was founded (Gen. 2: 8-15; 3: 1-24), and is to be given as a part of the overcomer's reward, and will be reached by their entrance within the walls of the heavenly Jerusalem. Rev. 2: 7; 22: 2, 14. Paradise, the blissful abode of our first parents, and rendered infinitely more glorious by being now situated within the New Jerusalem itself, being that place from which Adam the first was expelled, will be that place to which Adam the second will first introduce the saved of the human family. The giving of the kingdom to the saints begins with the capital of that kingdom, but will not be finished till they take the kingdom under the whole heaven, to possess it forever, even forever and ever. Dan. 7: 18, 27; Rev. 21. The Saviour's act of giving the kingdom to his saints is a part

of the work of executing the decision of the Father respecting his people; for it is the Father's good pleasure to give them the kingdom. Luke 12:32.

When our Lord was about to leave his disciples to go to his Father, he told them that he would go to prepare a place for them, and would then return and receive them unto himself, that where he was, they might be also. John 14:2, 3. And on this very occasion he told Peter that he could not follow him then, but should follow him afterward. That is, when he should have completed the preparation of the place, he would return for Peter and for all the saints, and they should follow him thither. John 18:86. Thus it is that our Lord is the forerunner, and his entrance is, therefore, the pledge that his people shall afterward follow him. Heb. 6:20. In this connection let us notice,

1 Thess. 4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Many read this text as teaching that at the second advent, Christ will bring the souls of his sleeping saints from Heaven. But let it be observed, 1. That Heaven is not a place of soul-sleeping. 2. That the sleep of the saints is in the dust of the earth. Dan. 12:2. 3. That the sleeping ones cannot be brought from Heaven, for they are not there when Christ descends for his people. 4. That they cannot be

brought to our earth at that time, for they are at that moment asleep in his dust. 5. The one who brings the saints is God the Father. 6. To bring them, he must do one of two things: either he must come with his Son at the second advent, and take along with him as he thus comes his sleeping saints, or else he brings his saints to himself by sending his Son to awaken them, and then to take them into his presence. 7. Two reasons forbid the idea that the Father brings the sleeping saints to the earth. One is, that the Father does not come to our earth, but sends his Son (Acts 8:20); and the other is, that the sleepers are not in Heaven, but already within the bosom of the earth. Isa. 20:10. 8. We cannot, therefore, avoid the conclusion that the act of bringing the saints is into his own presence. 9. The saints are to be brought according to a certain example, which is the resurrection of Christ. 1 Thess. 4:14; Heb. 13:20. 10. The very act of bringing the saints by God the Father, is wrought by sending his Son after them, as described in this chapter, and by this means taking them into his presence. So that this chapter brings to view the great fact taught in our Lord's promise that he would go into the Father's presence to prepare a place for his people, and then return after them, to take them to this prepared place. So Christ will present his saints unblameable in holiness before his Father as he bears them up with him to the heavenly Jerusalem. Compare John 14:2, 3; 1 Thess. 3:13; 4:14.

That the Saviour takes his people to the house of the Father, the New Jerusalem, immediately after he has made them immortal, and invited them in the Father's name to share Paradise with him, is further proved by what is said respecting the marriage supper. This is eaten directly after the saints are received into Christ's presence. Luke 12:36, 37. But the marriage supper must be eaten where the bride is. The saints are the invited guests. But the bride, the Lamb's wife, is that holy city, the New Jerusalem. Rev. 19:9; 21:2, 9, 10; (Gal. 4:26-28; Isa. 61.

The saints are in the Father's presence, near the throne of God, when they eat the marriage supper of the Lamb. Rev. 19:1-9; Luke 12:36, 37; 22:16-18. Our Lord does, therefore, introduce his saints to the holy city, and to the presence of his Father, where they eat the marriage supper, in the kingdom of God. This is the grand celebration of our Lord's assumption of his own throne and of his royal city, the metropolis of his everlasting kingdom. When this is past, the great work of the judgment upon the wicked remains to be entered upon by Christ and his saints.

The coronation of Christ is for the execution of the judgment. Dan. 7:9-14; Ps. 110; 45:1-7; 2:6-9. Our Lord makes his people sharers with him in the judgment work. That they may be such, he exalts them to participate with him in his kingly dignity. Rev. 3:21; 2:26, 27. This exaltation is given them in the morning of the great day. Compare Ps. 49:14, 16; 110:3; 80:6; Isa. 21:11, 12; Rom. 13:11, 12.

They are to sit with Christ in the judgment, but not to determine who shall be saved or who lost. God the Father has already pronounced the decision who shall have immortality, and the Son has executed that decision by immortalizing his saints. And thus all others are counted unworthy of eternal life, and must receive the second death as their portion. But there are degrees of punishment. Some shall receive greater damnation than others. Luke 20:47; Rom. 2:6, 8, 9; Luke 12:47, 48.

Bear it in mind, therefore, that the saints have not the determination of the salvation or damnation of any one in their hands. The Father has decided this when he made them immortal and left all the others as unworthy. Also bear in mind that God keeps books of record (Isa. 65:6, 7; Jer. 2:22; Dan. 7:10; Rev. 20:12), and that he weighs men's actions, so that they are set down for their true amount. 1 Sam. 2:3. If the reader will do this, it will not seem strange to him to learn that the immortal saints, with Christ at their head, should be commissioned by the Father to determine the measure of punishment which each wicked man shall receive.

As we have already shown that the final perdition of the wicked is determined by the Father before he makes his saints immortal, if we now clearly prove that the glorified saints are to sit with Christ and determine the measure of guilt of each sinful man, it will be a most convincing proof that there is to be a resurrection of the unjust, that God may inflict tribulation and anguish upon every soul of man that doeth evil. Rom. 2:6-9.

The Order of Events in the Judgment.

NUMEROUS EVIDENCES.

When our Lord says to those at his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," he takes his saints into the presence of his Father (compare John 18:36; 14:1-8; 1 Thess. 4:14-17; Rev. 19:1-9), to the Paradise of God, once here upon earth (Gen. 2:8, 9; 3:22-24), now in the third Heaven (2 Cor. 12:2-4), within the heavenly Jerusalem itself. Compare Rev. 2:7; 22:3, 14. Here they sit down with him at his table and eat the marriage supper. Rev. 19:1-9. These things being accomplished, the work of judgment is committed to the saints, a work so vast that we may well conceive the long period which lies between the two resurrections, to be requisite for its accomplishment. Rev. 20:4-6. The sitting of the saints in judgment upon the wicked, must begin *after* they have heard the words of Christ approving them in his Father's name, and *before* the sentence, "Depart ye cursed," is pronounced by the Saviour upon those who shall be thus judged. This judgment by the saints is thus presented in the Scriptures:

Dan. 7:21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgement was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

1 Cor. 4:4: "Therefore judge nothing among the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

1 Cor. 6:1-3: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life?"

Rev. 20:4-6: "And I saw thrones, and they sat upon them, and judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. (This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

According to the first of these texts, the saints of the Most High are to have the judgment work committed to them. But before this is placed in their hands, they are themselves to be judged by God the Father. And this very act of determining who are worthy to be saved, really determines that all the others are unworthy of eternal life. The judgment

work of the saints cannot, therefore, relate to the separation or separation of those who are judged by them, but solely to the determination of the measure of their guilt. The second of these texts, in forbidding the work of judgment "before the time," plainly implies that when that time does come, then this work is to be done by those who are at present forbidden to do it. And the time is fixed when this prohibition expires. For it is thus limited: "Until the Lord come." That they will not err in the judgment which they will then perform, is guaranteed in the

further statement that the Lord shall bring to light the hidden things of darkness, and make manifest the counsels of the heart. And this will no doubt be accomplished by placing in their hands the books of record which contain an accurate statement of the deeds of those to be judged by them. Barnes, in his notes on this text, makes this remark: "'And then shall every man have praise of God.' The word here rendered praise (*εὐλογία*) denotes in this place reward, or that which is due to him; the just sentences which ought to be pronounced on his character. It does not mean, as our translation would imply, that every man will then receive the divine approbation—which will not be true; but that every man shall receive what is due to his character, whether good or evil. So Bloomfield and Bretschneider explain it."

The third text states, in the most explicit manner, "that the saints shall judge the world." As it occurs in the same epistle which forbids this judgment "before the time until the Lord come," it is manifest that this is a work which the saints enter upon immediately after they have been exalted to reign with Christ. The nature of the judgment which the saints are to decide is clearly determined by two facts: 1. It is rendered by the saints after the Lord has brought to light the hidden works of darkness, and made manifest the counsels of the hearts. 2. It is said in this same passage, and in the same manner, that the saints "shall judge angels," meaning of course those angels that have sinned whose cases are thus stated:

2 Pet. 2:4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement."

Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day."

These two facts are decisive as to the nature of the judgment which the saints are to engage in when exalted at Christ's right hand. They are not to be judges over men in a state of probation, something as the ancient judges of Israel were raised up to rule over God's ancient people; but their judgment is to be rendered in the case of wicked men, when the Lord brings "to light the hidden things of darkness," and it is to be exercised alike in the case of sinful men and fallen angels. It is not a judgment to determine the guilt or innocence of the parties to be judged; for the guilt of the angels was virtually pronounced to be unpardonable when they were cast out of heaven, and delivered to chains of darkness, i. e., to utter despair, and to the hopeless bondage of their own sins. And the best condition of wicked men has, before their

judgment by the saints, already been determined by the resurrection and translation of the just, leaving all others as unworthy of eternal life. This judgment of the saints is, therefore, simply designed to determine the measure of the guilt of wicked men and fallen angels. As their rejection from the kingdom of God is determined by God the Father before they are thus judged by the saints, this judgment by them for the determination of the measure of each man's guilt, is a most convincing proof that God designs, in rendering to every man according to his deeds, to inflict tribulation and anguish upon every soul of man that doeth evil. Rom. 2:6-9.

Dr. Bloomfield says of 1 Cor. 6:2: "Upon the whole, there is, after all, no interpretation that involves less of difficulty than the common one, supported by some Latin Fathers, and, of modern divines, by Luther, Calvin Erasmus, Bese, Oomsen, Crellius, Wolf, Jeremy Taylor, Doddridge, Pearce, Newcome, Scott, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be in a certain sense, *assessores judicii*, by *concurrence*, with Christ, and being *partakers* of the judgment to be held by him over wicked men and apostate angels; who are, as we learn from 2 Pet. 2:4; Jude 6, reserved unto the judgment of the last day."

And Dr. Barnes speaks thus: "Grotius supposes it means that they shall be *first* judged by Christ, and then act as *assessors* to him in the judgment, or join with him in condemning the wicked."

But the fourth text relative to this judgment by the saints is very remarkable. It shows that the resurrection of the just precedes the work of judgment by them. It elevates them to thrones of judgment, where they live and reign with Christ, during the period between their own resurrection and that of "the rest of the dead." It assigns the space of time occupied in this vast work; viz., a thousand years, a period none too long for this examination of the books containing the deeds of all wicked men and fallen angels, even though all the saints engage in it, as we have learned that they do.

There is in this statement respecting the thrones, an evident allusion to Dan. 7:9, which speaks of thrones being "set down," or more correctly rendered "were placed," as many able critics inform us. These thrones were placed for the judgment work, when entered upon, as we have seen, in the second apartment of the heavenly temple by God the Father. And when the judgment is given to the immortal saints, and they are able to enter the temple after the outpouring of the plagues (Rev. 16:6), it appears that they sit upon the thrones thus placed for them, and with the Saviour at their head finish the work of the judgment as indicated in the text examined. They are in this exalted state, priests to God and Christ, not as mediators with them in behalf of wicked men, but as worshipers of God and the Lamb, even as Christians in their mortal state are a royal priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ. 1 Pet. 2:5, 9.

The Order of Events in the Judgment.

NUMBER NINETEEN.

THE reason why so vast a period as 1000 years intervenes between the resurrection of the righteous and the resurrection of the wicked, is now made very apparent. The work committed to the saints, demands no less a period than that assigned it by the Holy Scriptures. It is that they examine the books of God's record to determine the measure of guilt of each wicked man, and of every fallen angel. To this great exhibition the psalmist refers in these words:

Ps. 149: 4-9: "For the Lord taketh pleasure in his people; he will beautify them with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

The saints have no participation in the work of the judgment, until the coming of the Lord. 1 Cor. 4: 5. The decision of every case is made by God the Father before he sends his Son to execute the judgment. Dan. 7: 9-14, compared with Jude 14, 15. It is the execution of the judgment, therefore, that pertains to the Son. John 5: 22, 27. And that work which is given to the Son, he shares with his saints. For when he sits in his own throne, all his saints shall sit down with him in it, as he once thus sat down with the Father. And that power which the Father gives him over the nations when he receives his own throne, he shares with his saints when he exalts them to his right hand

to unite with him in the execution of the judgment. Compare Ps. 2: 6-9; Rev. 2: 26, 27. The most important part of this work is the determination of that measure of guilt which pertains to each individual of the lost. God the Father having pronounced them unworthy of eternal life, it is then the business of the saints to determine that measure of anguish which their respective lives have demanded. This Psalm is worthy of careful study.

1. When the meek are beautified with salvation, it will be by the change to immortality. They will bear the image of the second Adam, as in this life they bear that of the first. 1 Cor. 15: 47-49. Compare also Isa. 58: 17, with 1 John 3: 2.

2. This beautifying of the saints, and exalting them to glory precedes their participation in the judgment, mentioned in verses 7-9 of this Psalm.

3. The two-edged sword in their hand is doubtless the same as that which proceeded out of the mouth of Him whose name is called the Word of God. Rev. 19: 11-15.

4. And if we consider this Psalm from verse 8 to verse 9, we shall see that the work of the immortal saints in the judgment of the wicked is effected by the examination of the book of God, the sharp sword which they hold in their hands (Eph. 6: 17; Heb. 4: 12), and the written record of their evil deeds. So that the record of their lives will be compared with the rule given them to govern their conduct, and the measure of their guilt determined thus.

A brief survey of Rev. 20 may now be in place. We understand the events of this chapter, as stated in verses 1-11, are given very nearly in strict chronological order; and that verses 12-15, cover the same ground, though they necessarily begin at a point somewhat earlier than the binding of the dragon, and the resurrection of the just.

For there can be no doubt that the judgment scene of Rev. 20: 12, is precisely identical with that of Dan. 7: 9, 10. In the one case it is God the Father sitting

in judgment with the books opened before him. In the other, it is the Ancient of Days who takes the position of judge, and before whom the books are opened.

It has already been shown that God the Father thus sits in judgment before the advent of Christ; and that at this tribunal our Lord acts as advocate for his people, and closes his priesthood with securing their acquittal, and the blotting out of their sins. He determines every case, deciding who shall have eternal life, and thus counting all others unworthy of it. Then he commits the execution of the judgment to the Son, who, in fulfillment of this work, makes his saints immortal, and associates them with himself in the judgment of the wicked. When God thus commits the judgment to his Son, and the Son ceases forever his work of intercession, the words of Ps. 70: 7-9, will be found true:

"Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from Heaven; the earth feared, and was still, when God arose to judgment to save all the meek of the earth. Selah."

When the Son of God shall thus save all the meek of the earth, he will raise them up from the dust to inherit the throne of his own glory. 1 Sam. 2: 8; Matt. 25: 31-33; Rev. 3: 21. But the adversaries of the Lord will be broken to pieces; out of Heaven will he thunder upon them (Rev. 16: 18); he will render desolation in strict justice in the case of all men, and then clothe his anointed King with strength to execute that decision. 1 Sam. 2: 10. Indeed, it is because that the Son loves righteousness, and hates iniquity, that he is anointed to do this work. Ps. 45: 7; 2: 6-8. His arrows will be sharp in the heart of the King's enemies (Ps. 45: 4, 5), and none will escape his just indignation of wrath. Rom. 2: 6-9.

The session of the judgment by God the Father, is to determine who shall have part in the resurrection of the just. Now it is of especial interest that the dead are represented as standing at this tribunal. The session of the Father's judgment being an event that precedes the advent of his Son, the dead have their cases brought into the judgment in the books which are brought forth, and in particular the righteous dead appear in the person of their Advocate. They do not personally stand as dead men at the Father's judgment-seat, for that is in the heavenly temple; but they are judged by the Father while dead, as if they were personally present at his bar; and all who have secured the services of the only Advocate in the court of Heaven, by obeying the gospel while they lived, will have decision rendered, that the Spirit of God shall quicken them to immortality. 1 Pet. 4: 6.

This judgment work begins with the saints who render account through their High Priest; and if they are scarcely accounted worthy of eternal life when weighed in the balances of the sanctuary, what will be the end of those who have no Advocate in the judgment, but who come up to it with all their sins standing against them in the book of God? 1 Pet. 4: 17, 18. Verily, the ungodly will not stand in the judgment. Ps. 1: 6.

When the Ancient of Days was shown to Daniel in vision, sitting in judgment, preparatory to the advent of his Son to execute that judgment, the words of the little horn spoken at that very time, attracted the prophet's attention: "I beheld thus because of the voice of the great words which the horn spake." Dan. 7: 11. The Hebrew word rendered "then" is very emphatic in its signification of "at that time." Cassinus renders it "at that time, thereupon, then." And it is especially worthy of notice, that at this very time, the head of the Romish apostasy has assembled at Rome, the entire body of popish bishops, almost equal in number to Belshazzar's lords (Dan. 5), and he expects, and requires of them to pronounce him infallible! It is evident, indeed, that for this very purpose he has assembled them, and there is little doubt that they will obey his behest. We are likely, therefore, very soon to hear the great words of the little horn which even arrested the attention of the prophet while in vision, he beheld the tribunal of the Father.

The judgment of God the Father, in Rev. 20: 12, in which the cases of the dead are decided, must precede that event which is mentioned in verse 6 in these words: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Now it is this very session of the Father's judgment which determines who are worthy to have a part in this resurrection to immortality, and which leaves all the others to the second death at the resurrection of the unjust.

The binding of Satan precedes the resurrection of the just. This seems plain enough from Rev. 20, but it is very plainly taught in our Lord's parable of binding the strong man, and spoiling his house. Matt. 12: 29; Mark 3: 27; Luke 11: 21, 22. He is evidently bound before the complete slaughter of the wicked in the battle of the great day.

Every mention of the bottomless pit, or deep, or abyss, both in the Old Testament and in the New, seems plainly to refer to our earth, or some part of it, in some form, or at some time. And in the most emphatic sense, after our earth has been turned upside down by the awful convulsions of the great day, and made utterly desolate, we understand it to be fully fitted to constitute the place of Satan's confinement, termed in this prophecy the bottomless pit. A strong confirmation of this view, is found in the fact that this expression is used in the Septuagint in Gen. 1: 9, where the earth while yet without form and void, is spoken of as the deep; Greek, the bottomless pit. And the Hebrew original signifies the same. And it is predicted that our earth shall be reduced to this condition again. Jer. 4: 23.

This binding of the devil we understand to be at the very time when, as the antitypical scape-goat, he receives the sins of the righteous. Lev. 16. And our earth in its utter desolation is the land not inhabited, where he shall remain with this terrible load of guilt upon him, while the saints sit in judgment upon the fallen angels, and upon all the members of the human family who would go on still in their sins.

The Order of Events in the Judgment.

NUMBER TWENTY.

THE judgment of wicked men, and of evil angels, by the saints, during the thousand years, will solve to their minds, by means of the examination of the books of God's remembrance, the providence of God which has seemed dark and mysterious. For God will then lay open the hidden springs of human conduct, and bring to light the hidden things of darkness, and make manifest the counsels of the heart. 1 Cor. 4:5.

The course of those who have diligently used the comparatively small measure of light which has been granted them, will come up to condemn those who have been favored with great light and have neglected it. Matt. 12:41, 42; Luke 11:31, 32.

And in like manner those who have been cut off in their sins, as a warning to others, and who would have repented had as great light been granted them as those who have lived at a later time have enjoyed, will come up in this examination to condemn most fearfully those who have had the example of their fate, and had seen greater light than they, and yet have not repented. Matt. 11:21-23; Luke 10:13.

But even those wicked men who have been thus cut off by God's judgments as an example to those that after should live ungodly, shall come up in the judgment for the complete punishment of their sins. But their case shall be more tolerable in the judgment than that of those who have had the example of their punishment, and have had far greater light than they were favored with, and yet have refused to repent. Matt. 10:15; 11:22, 24; Luke 10:12, 14. Thus, even the mitigating circumstances are taken into the account in the judgment of the wicked, as certainly as are those of an aggravating character. Surely God is, in the highest sense, just and righteous.

The record of the righteous, as we have seen, is passed upon by the Father when he counts them worthy to have part in the resurrection to immortality; and by the Son when they stand before him to receive according to their labors and sacrifices in the cause of God. And that record will show in the case of every one who is able to stand in the judgment so perfect a work of repentance, and confession, and reparation of wrongs done toward others, that not one sinful man can rise up in the judgment against them. Isa. 54:17.

The judgment, by the saints, of Satan and his angels and of wicked men being accomplished, it appears that, just before the thousand years expire, the holy city with its immortal inhabitants descends upon our earth, upon a place prepared for it. See Zech. 14:4, 5.

At the termination of the thousand years all the wicked dead hear the voice of the Son of God and come forth. John 5:28, 29. The unjust have their resurrection. Acts 24:15. "The rest of the dead" live again. Rev. 20:5. They come forth from the depths of the ocean and from the caverns of earth; for the sea gives up the dead, and hades gives them up also. And they come forth alive, for death itself gives them up. Rev. 20:13.

And now Satan is loosed for his final work. He begins it just where he left it off. He had gathered

the nations to the great battle, when he was bound and they were cut off. Rev. 19. Now, after they have been "many days" in the "prison," the time comes for Satan to visit them as they are loosed from it for their execution. Isa. 24:21, 23; Eze. 38:8, 9. He resumes his work by tempting them to capture the city of God. Rev. 20:7-9. And thus, by the direct action of Satan, all the wicked, with himself and his angels at their head, stand in the presence of Christ, for the execution of the judgment.

As the righteous stand in Christ's presence immediately after they are made immortal, that they may each receive according to their labor (2 Cor. 5:10; Matt. 16:27), so do the wicked thus stand in his presence after the second resurrection. As the righteous cannot receive punishment for their sins after they have been blotted out, it follows that those who stand before him to receive for their evil deeds are the wicked, who stand thus in his presence, after the examination of

their cases by his saints, during the thousand years.

We may safely conclude that many who go down to their graves self-deceived, will come up in the second resurrection really expecting to be saved, and quite unaware that it is the resurrection of the unjust. We think this is the very time when our Lord's words shall have their fulfillment:

Matt. 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

And now, for the first time, all the members of the human family are congregated in one vast assembly. The wicked see the righteous in the kingdom of God, and realize that they themselves are thrust out. And when the wicked realize the mercy which they have slighted, and the infinite sacrifice made for their salvation in the death of God's only Son, and remember their persistent continuance in sin till God could bear no longer, every knee will bow in deepest abasement, acknowledging that God is just, and that their ruin was caused by themselves alone, while the throne of God is forever clear.

And as both classes behold the final result of faithful obedience, and of persistent sin, they will, with one mind and voice, declare, "Verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth." Ps. 68:11. And now the Son of God pronounces the awful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

And now, after the example of Sodom and Gomorrah, fire comes down from God out of Heaven and devours them. Rev. 20:9; 2 Pet. 2:6; Gen. 19:24-28. It is the burning earth that constitutes the great lake of fire in which the wicked shall experience the second death. 2 Pet. 3:7-12; Mal. 4:1-3; Prov. 11:81. Satan and his angels shall share this furnace of fire with wicked men; for, indeed, it was originally prepared for them. Matt. 25:41; Isa. 30:33.

Finally, the earth shall be not only melted, but dissolved. 2 Pet. 3:10, 11. Such shall be the intense action of the devouring fire, that the earth itself, being

reduced to a gaseous condition, shall flee away from the presence of Him that sitteth upon the great white throne, who is doubtless God the Father. Rev. 20:11. Then he that sitteth upon the throne shall say, "Behold, I make all things new." Rev. 21:5. And all the elements that were dissolved in the devouring fire shall unite again to form the earth. The New Jerusalem shall have place upon the new earth, and the glory of God shall fill the earth as the waters fill the sea. The saints shall bear the image of the second Adam, as now they bear that of the first, and shall live for endless ages. Sin, being thus struck out of existence, in the utter destruction of all evil doers, shall never rise up again to mar the handiwork of God. The universe shall be as clean as it was before the rebellion of Satan, and

GOD SHALL BE ALL IN ALL.

The Sanctuary of the Bible.

A RECENT article in the *World's Crisis* headed "Our High Priest," and designed to show that our views of the sanctuary and of the work of Christ as High Priest therein are false, demands a brief notice. When men are on the side of truth they can afford to be candid. In fact, they cannot be uncandid, for that is to be so far untruthful. But if candor demands that we fairly state the views which we profess to refute, then this article in the *Crisis* is not candid.

All Christians are necessarily interested in the subject of the sanctuary; that is to say, all are concerned in the great work therein accomplished for those who come to God through Christ. But in an especial sense all Adventists are interested in this subject; for the cleansing of the sanctuary at the end of the 2300 days, is one of the great events to which they have looked forward with intense interest. The Seventh-day Adventists believe that they have the Bible doctrine of the sanctuary. They have never yet been able to get the subject before the first-day Adventists to any considerable extent. It is rarely mentioned in their papers, and when it is mentioned it is always in a way to give a false or perverted view of it, or in such manner that the evidence from the Scriptures in its support is suppressed.

The word sanctuary occurs in the common version of the Scriptures one hundred and forty-six times. With a very few exceptions, every one of these instances relates to the tabernacle erected by Moses or to the temple built by Solomon,

which superseded the tabernacle, but which was only an enlargement and continuation of that temporary building, or to the temple of God in Heaven, which was the great original of the one on earth. These three structures are in an important sense only one; for the tabernacle and the temple were temporary buildings made after the pattern of the heavenly sanctuary, and designed to represent it while the typical system lasted. Ex. 25: 8, 9, 40; 1 Chron. 28: 11-19; Heb. 8: 1-5; 9: 9, 23, 24.

The very few instances in which the word sanctuary is used that do not refer to the typical or antitypical tabernacle are generally either instances in which God is compared to a sanctuary (Isa. 5: 14; Eze. 11: 16) or in which the temples of idolatrous worship are called sanctuaries, as the rivals of God's temple, (Isa. 16: 12; Amos 7: 9, 13, margin) even as false deities are called gods, though no one is thereby misled as to the real meaning of the term God.

Such being the facts with regard to the word sanctuary, the Seventh-day Adventists believe that there is no chance for successfully controverting the view that the earthly and heavenly temples or tabernacles, the centers of the typical and antitypical worship, or rather the places where the typical and the real atonement is accomplished by the priests of each dispensation, do constitute the sanctuary of the Bible. A multitude of plain testimonies confirm this doctrine. To state the case briefly we may affirm:—

1. There are two covenants, the first from Mount Sinai, the second from mount Zion. Gal. 4: 24-26.

2. These two covenants cover the entire period from Moses to the present time, and thus cover the 2300 days.

3. The sanctuary of the first covenant Paul expressly declares to be the tabernacle or temple made by the hands of man. Heb. 9: 1-6.

4. The sanctuary of the second or better covenant is also plainly set forth by Paul as the true tabernacle pitched by God himself whereto our great High Priest is entered. Heb. 8: 1-6.

These two sanctuaries, as we have shown, are really one. The sanctuary of prophecy must be the sanctuary which pertains to God's covenant with his people. We cannot be mistaken in this. If the 2300 days of Daniel's prophecy end in the latter part of the new-covenant dispensation, then the sanctuary to be cleansed at the end of that period must be the new-covenant sanctuary. Will any one attempt to deny such a proposition?

But how did Daniel himself understand the subject of the sanctuary? The ninth chapter of Daniel is plainly an exposition of the unexplained portions of the eighth chapter. That is to say, Gabriel, being commanded in the vision of chapter eight to explain what was there shown to Daniel, attended to this duty till the prophet, under the view of the destruction of the mighty and holy people, and of the death of the Prince of princes, fainted and was sick. Dan. 8: 24-27. Thereupon, Gabriel desisted for the time, but; in answer to Daniel's prayer, came again in the manner related in chapter nine, and completed his work, explaining the sanctuary and giving the key to the reckoning of the 2300 days.

In this explanation he sets forth the rebuilding of the city of Jerusalem, and the rejection and death of the Messiah, and then predicts the destruction of Jerusalem and the temple by the Romans in these words: "The people of the prince that shall come shall destroy the city and the sanctuary." Dan. 9: 26. By the sanctuary.

beyond all dispute, is here meant the temple. We know from this that in Daniel's vision the sanctuary of the first covenant is recognized by name as the sanctuary. His prophecy extends forward over the whole new-covenant dispensation. His predicted cleansing of the sanctuary occurs in the very conclusion of that dispensation. Now, does this prediction relate to the cleansing of the sanctuary of the old covenant some 1800 years after that sanctuary and that covenant have ceased to exist? It does not look very consistent; for the prediction that the sanctuary shall be cleansed must pertain to that which is the sanctuary of God's covenant when that prophecy is to be fulfilled. But in the last days of this dispensation, the sanctuary of the new covenant is the only sanctuary of God, and must be the sanctuary of this prophecy.

We are not, however, left to such facts as these. The angel told Daniel just how large a portion of the 2300 days belonged to old Jerusalem. "Seventy weeks [490 days] are determined [literally, cut off] upon thy people, and upon thy holy city."

Then the entire vision of 2300 days does not pertain to the earthly sanctuary, but only 490 days of it. Now it is remarkable that this 490 days ends in close proximity to the point where the typical system gave place to the good things to come, and where the earthly sanctuary gave place to the heavenly. And it is also remarkable that at this very point the angel introduces the heavenly sanctuary. For in naming the closing events of the seventy weeks, he specifies the anointing of the most holy. This is literally the holy of holies.

The typical system prescribed that before the service in the earthly sanctuary commenced, the entire building should be anointed by Moses. Ex. 40:9; Lev. 8:10. Now this anointing predicted at the end of the typical system cannot relate to the earthly sanctuary, which Christ said was left desolate (Matt. 23:38), but must relate to the antitype, even to the heavenly sanctuary. So that the first 490 days of Daniel's vision pertains to the earthly sanctuary, and as that period expires, the heavenly sanctuary is introduced, and the remainder of the vision pertains to the new covenant and relates to the sanctuary of that covenant.

The cleansing of the sanctuary in the typical system was a well-understood work of the Levitical priesthood, at the conclusion of the yearly round of service, by which all the sins that had been borne into the sanctuary by the act of the priests in making atonement for sin were removed

therefrom and placed on the head of the scapegoat. Lev. 16. Now, it is a fact of deep interest that Paul asserts the cleansing of the heavenly sanctuary for the same reason that the earthly sanctuary was cleansed. It is also very remarkable that the Greek word used by the Septuagint in its version of Dan. 8:14, for "cleansed" is the same one used by Paul for the cleansing of the heavenly sanctuary in Heb. 9:23. So that the act in each case may be fairly considered identical.

These facts cannot be denied; why, then, should they be despised? The cleansing of the sanctuary predicted in Daniel is to take place in the closing part of the gospel dispensation. But the sanctuary of this dispensation is in Heaven. Moreover, the sanctuary of the new covenant is to be cleansed for the same reason that the sanctuary of the first covenant was cleansed. This cleansing takes place of necessity as our High Priest closes up his work, so that the heavenly sanctuary is cleansed at the very time that this takes place with the sanctuary of Daniel. But Daniel's prediction that the sanctuary shall be cleansed must meet its fulfillment in the cleansing of the sanctuary described by Paul; for the two statements relate to the same time, and the sanctuary of St. Paul is the new-covenant sanctuary, and the only sanctuary in existence at the end of the 2300 days.

Vague ideas of the temple of God constitute the best objections to the work in the heavenly sanctuary above set forth. Many suppose that there is no temple in Heaven; others assert that, though there is a temple, it can have only one apartment. But the Bible is very explicit in its statements that there is a temple of God in Heaven, and that the earthly sanctuary, with its two holy places, was a pattern of the heavenly. Ex. 25; Heb. 8 and 9; Rev. 11:19; 16:17.

The Saviour at his ascension entered the presence of God, and sat down at his right hand. The glory of God was manifested in both apartments of the earthly sanctuary; for it was not only revealed between the cherubim, but also at the door of the first apartment. Ex. 29:42. The Saviour at his ascension is certainly represented in the first apartment of the heavenly sanctuary. John saw the throne of God, and Jesus near to that throne. Before the throne he saw seven lamps of fire which he was told were the seven spirits of God. Rev. 4 and 5. And when the Lamb had opened the book with seven seals, John saw an angel come and stand at the

golden altar before the throne, having in his hand the golden censer. Rev. 8:3, 4. Now the seven lamps and the golden altar were both in the first apartment. Ex. 25:31-40; 26:35; 40:2-5.

But at the sounding of the seventh angel, the temple of God is opened in Heaven and the ark of his testament is seen. Rev. 11:19. That is to say, the second apartment of that temple is opened, for it is in that apartment that the ark of God's testament was kept. Lev. 16. At the same time it is said that the time of the dead is come that they should be judged. Rev. 11:13.

This must pertain to the investigative judgment, which precedes the resurrection of the just. Luke 20:35. In this part of the judgment the Father sits as Judge, and the Son here closes up his priesthood and receives his kingdom. It is announced by the proclamation of Rev. 14:6, 7, that the hour of God's judgment is come. It is marked by the ending of the prophetic periods. This judgment scene takes place within the second apartment by the ark of God. Rev. 11:13, 19. The scene is described in Dan. 7:9-14, where the Ancient of Days sits in judgment, and the Son of man approaches his throne and closes his priestly work by being crowned King of kings. Here is the place for the blotting out of sins as each case is examined before God; and this blotting out of sins is the grand idea of cleansing the sanctuary of God. Now Christ does not approach the Father in the manner described in Dan. 7:13, 14, at his ascension, for the Father did not then sit in judgment; nor does he thus approach him in coming to our earth at the second advent, for the Father is not here on earth when the Son descends; and, moreover, the Son comes to our earth as King (Matt. 25:31; Luke 19:12, 15), and it is at this tribunal that he receives his kingdom and glory. There is but one consistent view that can be taken of this judgment scene in Dan. 7 at which Christ is crowned, and that is, that it is the work of investigative judgment in the second apartment of the heavenly sanctuary.

The *Crisis* refers to this prophecy of Dan. 7:9-14, as proving that we do not believe that Christ entered his Father's presence till the end of the 2300 days in 1844, because we say that it was not fulfilled till then. Now, we might fairly retort by asking the *Crisis* whether it holds that God the Father did thus sit in judgment at Christ's ascension? Of course it does not. Then it actually has the same difficulty to solve that it so unfairly urges against our views; for it will be obliged to place the fulfilment of Dan. 7:13, 14,

as late as we have it. We believe the scene transpires within the second vail; but we also believe that Christ had entered the Father's presence when he ministered in that apartment in which was seen the seven lamps and the altar of incense.

The *Crisis* quotes Paul with reference to Christ's entrance within the vail. Heb. 6:19, 20. From this, it argues that Christ at his ascension entered within the only vail which pertains to the sanctuary, and, of course, entered into the presence of God. But Paul recognizes two vails in Heb. 9:3. That Christ while ministering in the first apartment was actually in the presence of Him who sat upon the throne, we firmly believe. The editor of the *Crisis*, in treating the subject as though we deny that Christ entered his Father's presence at his ascension, does what he ought to know better than to do.

Christ's entrance into Heaven does not imply necessarily his entrance into the second apartment of the temple. The expression, "holiest of all," in Heb. 9:8, and "holiest" in Heb. 10:19, are in the original "holy places," in the plural. The editor of the *Crisis* speaks sincerely of this subject. Yet he will find his Bible full of it. We respectfully ask him, before writing further upon this subject, to procure one of the sanctuary works published at this Office, and give it a candid perusal. If he will do so, he will not again treat this subject as he has in the article under consideration. Nor will he think it unreasonable that we so strongly urge that a knowledge of this subject is of the highest importance to those who would understand and work the work of God. We do not say others who do not understand this subject cannot receive God's blessing, but we do say that those who are workers with Christ need to understand the sanctuary of the Bible.

J. N. A.

THE SANCTUARY OF THE BIBLE.

BY REV. J. N. ANDREWS.

THE eighth chapter of Daniel is a prophecy of wonderful interest; for it gives the prophetic history of the world from the rise of the Persian Empire till the final destruction of all earthly kingdoms by the God of Heaven. The succession of earthly empires was presented to the prophet under the symbols of a ram, a goat, and a little horn that became exceeding great. And when these had been shown to him, he was told by the angel Gabriel that the ram represented the kingdom of Media and Persia; and that the goat was the kingdom of Grecia; and the horn which became exceeding great, though not called by name, was identified by several decisive facts, among which are these: That it should be the great destroyer of the people of God, and that it should put to death the Prince of princes. These facts show that the Roman power is intended.

In connection with these symbols which represent the great empires that have since arisen, the prophet learned the duration of his vision. For he heard Gabriel ask Michael, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" And Michael, who answered the question to Daniel, said: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14.

Now, it is plain that the period of twenty-three hundred days cannot be understood to mean so many literal days; for this would not make quite seven years, and would cover only a very small part of the duration of one of the three great empires of this vision. But we should remember that in this vision the great empires of the world are represented by symbols, and thus are given on a scale which brings them distinctly before the eye of the observer. It is necessary that the time should be given on a scale that corresponds with this in order not to involve an absurdity. For the Persian, Grecian, and Roman Empires have in all continued between 2000 and 3000 years. Now when these empires were represented by beasts, if the time that the empires were to continue was given without a corresponding abatement, then we should have these beasts living a thousand years apiece! This would be absurd. But it would not be absurd to represent them as living and acting that number of days.

The days must therefore represent longer periods of time. If we compare spiritual things with spiritual, we shall find the key to the interpretation of these days.

For the different inspired writers were all led by the same Spirit of truth. They were like so many workmen engaged in building a temple. If we can find the rule which governed one of them, we shall find that same rule governing all the rest in like circumstances. Now God gave this rule to Ezekiel in the interpretation of the symbols of his own vision: "I have appointed thee each day for a year." Eze. 4:6. We shall find in Gabriel's explanation of this vision of Daniel given in the ninth chapter, that the days in Daniel's prophecy are so many years.

This period of two thousand and three hundred days was certainly given for the benefit of the people of God. But it cannot benefit them unless they are able to understand it. We have indeed ascertained that it must be two thousand and three hundred years. But if we do not know when this period commences, we shall be none the wiser for having the period given in Daniel's prophecy. But there is a certain great event to take place when this period expires and God designed to give his people knowledge of the time. The event is called the cleansing of the sanctuary. We shall find the subject one of very deep interest when we come to examine the Bible to learn what it teaches respecting the sanctuary and its cleansing.

But the date of this great period is not given in the eighth chapter of Daniel. In that chapter, however, the commandment is given by Michael thus: "Gabriel, make this man to understand the vision." Verse 16. And yet, in verse 27, he tells us that he "was astonished at the vision, but none understood it." The angel in explaining to him this vision set before him the destruction of the mighty and the holy people, and the cruel death of the Son of God. The prophet could bear no more, for he "fainted and was sick certain days;" so Gabriel reserved the remainder of the explanation till another time.

But in the ninth chapter we find Daniel earnestly seeking God with reference to his sanctuary. Verses 3, 17. He seems to have connected his own vision of the sanctuary with that of Jeroniah respecting the desolation of the temple at Jerusalem. Verse 2. His mind was upon the subject of time. He knew that the seventy years of Jeroniah's prophecy were just expiring, and he was intently studying that period, doubtless in connection with the period which Michael told him marked the cleansing of the sanctuary. It was necessary that he should now be made to understand the reckoning of the great period revealed to him in his vision of the eighth chapter.

And so while he was engaged in importunate prayer for the people of God and

for his sanctuary, the angel Gabriel touches him, saying, "I am now come forth to give thee skill and understanding." Verse 22.

And calling attention to the vision which he had been commanded to explain to him, he says: "Therefore understand the matter, and consider the vision." Verse 23, compared with chapter 8:16.

Thereupon he gives to Daniel the key to the reckoning of his great period. "Seventy weeks," says he, "are determined upon thy people and upon thy holy city," etc. Verse 24. The word *determined* does not express the full sense of the Hebrew word used by the angel. The word spoken by the angel was "cut off." The translators, not seeing the propriety of such a word in this place, for they did not note the fact that the ninth chapter is the key to the eighth, and so thought nothing of the long period in that chapter, could not understand how the seventy weeks could be said to be cut off, and so they departed from the literal meaning, and said that seventy weeks were "determined," that is, appointed, upon thy people and thy city. But with the prophet, the case was different. The angel had bidden him "consider the vision." And nothing was more natural when told that seventy weeks were cut off than that he should recur to the long period revealed to him without a date in that vision.

This shorter period being cut off from that long period gives us the key to the reckoning of that period from which it is cut off. When we ascertain the date of the seventy weeks, we have also ascertained the point from which the twenty-three hundred days are to be reckoned. And this date the angel next gives us.

"Know therefore," said Gabriel, "and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks." Verse 25. The commandment for the restoration of Jerusalem, which city then lay in ruins, is the event which marks the commencement of this period. Cyrus gave the Jews permission to return and build the temple, but did not say anything respecting the city itself. Ezra 1. This decree Darius renewed when the Jews were hindered by their enemies, and he provided means for the expense of finishing the temple. Ezra 6. But Artaxerxes added to the work of Cyrus and Darius the full restoration of the city to its ancient privileges, and the re-establishment of the law of God as the law of the city; and he authorized the rebuilding of its walls. Ezra 7:11-26; 9:9. The commandment is the prophetic commandment of the God of Heaven (Isa. 44:26-28; 45:

13), and was carried into effect by Cyrus, Darius, and Artaxerxes, whose successive action is recognized as the legal establishment of that commandment by the authority of the Persian Empire. Ezra 6:14.

The decree of Artaxerxes, which marks the going forth of the commandment, was in the year B. C. 457 (see margin of Ezra 7), a date which has been established by the infallible testimony of many eclipses. Sixty-nine weeks, or 483 prophetic days, extend from this date to the Messiah, that is, to Christ. This period was fulfilled in exactly 483 years, which proves that we have made no mistake in reckoning Daniel's days as years, nor in fixing their date at B. C. 457.

It was in the fall of A. D. 27, just 483 full years from the going forth of the commandment in B. C. 457, that our Lord began his ministry. And this was the announcement which he made: "THE TIME IS FULFILLED." Mark 1:15. He did in these words refer to the sixty-nine weeks which marked the commencement of his ministry, and he announced the fulfilment of that period. For the period extends not simply to the birth of the Saviour, but to his anointing, which took place at his baptism, the word Messiah signifying the anointed one. See John 1:41; Acts 10:40, 41; Luke 3:21, 22; 4:14-21.

The sixty-nine weeks did, therefore, end with the beginning of our Lord's ministry in the fall of A. D. 27. One week of the seventy remained in which the covenant was to be confirmed with many. Verse 27. In the midst of this week, the sacrifice and oblation were to cease. This must signify that he should take these away by becoming himself the great sacrifice for sin which these typified. Heb. 10:1-13; Col. 2:14-17. And so it was that our Lord preached during three years and a half until the spring of A. D. 31, when he was crucified for the sins of men. This date, Dr. Hales, one of the most distinguished of chronologists, establishes by conclusive evidence. See his "Analysis of Chronology," second edition, vol. 1, pp. 94-100. There remained of the period which was specially assigned to the Jews three and a half prophetic days to complete the seventy weeks. The termination of this period in A. D. 34 marked the close of the exclusive work for the Jews, and the commencement of the work for the Gentiles in the conversion of Saul, who was at once commissioned to them. Acts 26:15-17. Here ended the seventy weeks which were cut off from the 2300 days. When these 490 days were finished, there remained 1810 days before the time should come for the cleansing of the sanctuary. As the 490 ended in the fall of A. D. 34, the remaining 1810 days ended in the fall of 1844.

In the great Advent movement under the preaching of William Miller and his fellow-laborers, the evidence was brought out with great clearness that the 2300 days would end in 1844. He believed that the sanctuary to be cleansed is our earth. He found no testimony in the Bible that the earth is the sanctuary, but he did find that the earth is to be purified by fire (2 Pet. 3:7-13), and so he inferred that this was the sanctuary which Michael said should be cleansed at the end of the 2300 days. He therefore concluded that this period was given to mark the time of Christ's coming. And as it was sufficiently evident from the several great lines of prophecy in Daniel and Revelation, and from the signs of the times, that the advent of Christ was at the doors, the time was preached in connection with the signs with very great solemnity and power.

But though it could be clearly shown that the 2300 days actually ended in 1844, the Advent people were doomed to a great disappointment. The ending of the 2300 days was not the time appointed of God for the coming of Christ, nor for the burning of the earth. But the great advent disappointment made it necessary that two important questions should be carefully studied.

1. What is the sanctuary of the Bible?

2. What is meant by the cleansing of the sanctuary?

The fact that the cleansing of the sanctuary is an event located in prophecy in the very conclusion of one of Daniel's great prophetic chains, shows that it is an event of deep interest to mankind. And as we live at a time when the 2300 days are in the past, we are most deeply concerned to understand the nature of the work called the cleansing of the sanctuary.

The Bible is full of the subject of the sanctuary, and we shall find it a theme of intense interest if we give it careful study. The Bible doctrine of the sanctuary is this: That the sanctuary is the place where the High Priest stands to offer blood before God for the sins of those who come to God through him. The central object in the sanctuary is the ark which contains the law of God that man has broken. The cover of this ark was called the mercy-seat, because mercy came to those who had broken the law beneath it, when the high priest sprinkled the blood of sin-offering upon it, provided they accompanied his work by repentance and faith. Last of all was the work of cleansing the sanctuary when the high priest by blood removed the sins of the people from the sanctuary into which they had been borne by the ministration of the priests before God. We now invite attention to the testimony of the Bible respecting the sanctuary.

1. There are two covenants; the first, or old covenant, extends from the time of Moses to the death of Christ; the second, or new covenant, begins at the death of Christ and extends forward to the consummation. Gal. 4:24-28; Heb. 8:7-13; Luke 22:20.

2. The first covenant had a sanctuary which was the tabernacle erected by Moses. Heb. 9:1-7.

3. The new covenant has a sanctuary which is the temple of God in Heaven, into which our High Priest entered when he ascended up on high. Heb. 8:1-5.

4. When Moses erected the tabernacle, he was commanded by God to make it according to the pattern which he showed to him; and this pattern must have been a representation of the temple of God in Heaven, for the earthly sanctuary is declared to be a pattern of the heavenly. Ex. 25:9, 40; Heb. 8:5; 9:23.

5. The earthly sanctuary consisted of two holy places; the first of which contained the table of shew-bread, the candlestick with seven lamps, and the golden altar of incense; and the second contained the ark of God's testament with the tables on which the ten commandments were written by the finger of God, and over which was the mercy-seat with the cherubim of glory overshadowing it. Ex. 40:18-23; Heb. 9:1-5.

6. The temple of God in Heaven is not only spoken of as the original from which the earthly sanctuary was copied (Heb. 9:23, 24; 1 Chron. 28:11, 12, 19), but it is also spoken of as consisting of holy places, in the plural. See Heb. 8:2; 9:8, 12, 24; 10:19, in each of which verses the original is holy places, in the plural, and they are so rendered in various translations.

The word sanctuary in the Bible, except in the few cases where it is used figuratively, refers always to the place where the high priest ministers before God for the sins of the people. It was first the tabernacle erected by Moses; then it was the temple built by Solomon, which was a more glorious structure than the tabernacle, but with the same two holy places; and when the typical sacrifices ended in the death of Christ, who is the true sin-offering, the earthly sanctuary, or holy places, ceased to be the center of God's worship, and Christ entered the temple in Heaven as a great High Priest—the minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man. The temple of God in Heaven is the sanctuary from which the psalmist says the Lord beheld the earth (Ps. 102:19), and which Jeremiah speaks of as being where the throne of God is found. Jer. 17:12; Rev. 16:17.

The ministration in the earthly sanctuary could not actually take away sins, for

it had only the blood of bulls and goats to offer. Heb. 10:4. It was ordained for the purpose of instructing men with reference to the work of Christ, and of encouraging them to look forward to his work. It is a shadow or representation of the service of Christ in the sanctuary of God in Heaven. Heb. 8:5; 10:1; Col. 2:17. It took one year to complete the round of service in the earthly sanctuary, at the end of which the cleansing of the sanctuary took place. The round of service was repeated each year, even as a shadow is renewed each day. But the ministration of Christ which casts this shadow fills out each part of the work once for all, and is not repeated. We shall therefore find the study of the service in the earthly sanctuary full of instruction as to the work of Christ in the sanctuary above.

The ministration in the first apartment occupied the entire year, with the exception of one day, which was devoted to work in the second apartment, or most holy place, to close up the work which had been wrought in the first apartment. The work in the first apartment was on this wise: When a man repented of his sin he brought a sin-offering to the priest to the door of the sanctuary. Then he confessed his sin to the priest, and put his hand upon the head of his offering to indicate the transfer of the guilt from himself to his offering. Then the victim was slain because of that guilt thus transferred to it, and the blood, representing the life of the victim, was taken by the priest and carried into the sanctuary and sprinkled there before God. This act was the offering of the life of an innocent victim in the place of the life of him who had broken the law of God, and it was the transference of that man's guilt from himself to the sanctuary of God. See Lev. 4 and the parallel scriptures. This was the most important feature of the work in the first apartment, and by it the guilt of the penitents was transferred from themselves to the tabernacle.

On the tenth day of the seventh month, which was called the day of atonement, the ministration was transferred to the second apartment, or most holy place. Lev. 16. By God's direction, the high priest on this day caused two goats to be brought to the door of the sanctuary. On these he was to cast lots. One was for the Lord, the other was for Azazel. Then he slew the goat upon which the Lord's lot fell, and took his blood to present it before God as a sin-offering in the most holy place, sprinkling it upon the mercy-seat. He did this for two purposes: 1. To make atonement for the people. 2. To cleanse the sanctuary by removing from it the sins of the people of God. Lev. 16:15-19.

The sanctuary being cleansed, the high

priest comes out of the building, and having caused the other goat to be brought, which was for Azazel, he lays both his hands upon his head, and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat and sends him away by the hand of a fit man into the wilderness. And it is said that "the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 20-22.

The work of the high priest on this great day of atonement was for the purpose of completing the work which had been partially accomplished in the first apartment. By the work in that apartment, the sins had been transferred to the sanctuary through the blood of sin-offering. By the work in the second apartment, the sanctuary is cleansed and the sins of the people of God blotted out. Such was the work in the earthly sanctuary, and such was the cleansing of the sanctuary as set forth in the example and shadow of heavenly things.

The earthly sanctuary was only made as the pattern of the sanctuary in Heaven. Heb. 8 and 9. Itself and its services pertained only to the first covenant. Heb. 9:1. With the introduction of the new covenant came the real sanctuary of God, the tabernacle which the Lord pitched, and not man. Heb. 8:1, 2. While the first tabernacle stood, it signified that the way into the holy places of the heavenly temple was not opened. Heb. 9:8. But when our Lord ascended on high, he became a great High Priest, and by his own blood he entered the temple of God. Verses 11, 12. The order of his ministration is clearly indicated by the service in the two apartments of the earthly sanctuary. Heb. 8:5; 9:8-12; 10:1. And we are able to trace the ministration of Christ in these two apartments of the temple above in the New Testament.

Thus, when John looked into the temple of God in Heaven, he saw the Father sitting upon the throne, and before the throne were seven lamps burning. Rev. 4. In this place also he saw the Son of God. Rev. 5. Before the throne also stood the golden altar of incense. Rev. 8:3. These things do clearly mark the first apartment of the heavenly sanctuary, and show that this was the place where our Lord began his ministration as our High Priest.

But there is a time when his ministration is to be within the second apartment. This is marked in John's statement of the events under the seventh trumpet: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark marks the second apartment as the seven lamps and the golden altar of incense do

the first. The second apartment is therefore opened under the seventh angel, and the days (or years) at the beginning of his voice constitute the period in which the mystery of God or work of the gospel for fallen man is finished. Rev. 10:7; Eph. 3:4-6. It is certain, therefore, that as there was a time each year devoted to the finishing up of the round of service in "the example and shadow of heavenly things" so is there such a period in the conclusion of Christ's ministration, when once for all our High Priest finishes his work of priesthood; and as this work in the former dispensation took place in the second apartment, so also under the new covenant does this work find its accomplishment within the second vail by the ark of the ten commandments. The work in the second apartment of the earthly sanctuary does not therefore represent the work of the whole gospel dispensation, but only of that

part of it devoted to the finishing of the mystery of God.

The work within the second apartment was for the cleansing of the sanctuary, and this was performed by the high priest with blood, and when it was accomplished the sins of the people were blotted out. It was, therefore, an event of the greatest importance to the people of God. The heavenly sanctuary is to be cleansed, and for the same reason that the earthly sanctuary was cleansed. So Paul testifies in Heb. 9:23. The same word which Paul uses to express the purification in this text is used in the Septuagint version of Daniel 8:14, for *cleansing*. The prophecy of Daniel shows us that the sanctuary of God is cleansed in the last days of the new covenant dispensation. The sanctuary of the new covenant is in Heaven. Heb. 8:1, 2. This heavenly sanctuary is to be cleansed, for Paul affirms it. Heb. 9:23. The time marked for its cleansing is that fixed by John for the opening of the temple in Heaven and for the finishing of the mystery of God. Rev. 11:19; 10:7. The cleansing of the sanctuary is the removal from it of the sins of the people of God that had been borne into it by the High Priest, and their blotting out from the record that stands against the saints, preparatory to their being placed upon the head of the scape-goat, or Azazel.

Now this Azazel, as the word is in the original, or scape-goat, as some translations render it, can be no other than Satan. For the being that receives the sins of the righteous after the High Priest has finished his work in the sanctuary, can be no other than Satan, the author of sin. The word Azazel was understood by the ancient people of God to mean Satan. When, therefore, the goat was sent into a land not in-

habited, it represents the fact that Satan at the conclusion of Christ's work as priest shall be cast into the bottomless pit. Rev. 20.

The treading under foot of the sanctuary is not performed by literally trampling it in the dust. It is trodden under foot in the same manner that men are represented as treading under foot the Son of God who ministers in that sanctuary. Heb. 10:29.

But does Daniel's vision really take in the heavenly sanctuary? We know that the earthly sanctuary as understood by him was the temple of God. Dan. 9:17, 26. His view was in exact harmony with that of Paul in Heb. 9:1-5. And ought we not to understand that the entire 2300 days belong to the temple in old Jerusalem? Such is the view taken by some, and yet it is not at all in harmony with the statement of Gabriel. The entire period of 2300 days does not belong to old Jerusalem; for Gabriel said, "Seventy weeks are determined upon thy people, and upon thy holy city." The words literally translated from the Hebrew are, "Seventy weeks are cut off upon thy people, and upon thy holy city." Dan. 9:24. So we have the highest authority for saying that only 490 of the 2300 days pertain to the earthly sanctuary. And it is worthy of notice that the actual transition from the earthly sanctuary to that of the new covenant, which is the heavenly, is in close proximity to the end of the 490 days.

And this is not all. Gabriel introduces the heavenly sanctuary itself, for the last event mentioned under the seventy weeks is the anointing of the most holy. In the Hebrew, this is the anointing of the holy of holies. This cannot mean Christ, but must mean the sanctuary of God. It cannot mean the earthly sanctuary, for that was left of God at this very time (Matt. 23:38), and was with all the typical system here set aside. The anointing of the sanctuary was that which prepared the way for the ministration therein. Lev. 8:10. The ministration in the earthly sanctuary was now finished, and that in the heavenly was about to commence. The sanctuary, therefore, which at this time was anointed was that which at this very point took the place of the earthly sanctuary. It was the temple of God in Heaven which Gabriel thus brings to Daniel's view. The 2300 days do, therefore, embrace the closing period of the earthly sanctuary and the entire history of the ministration in the sanctuary of the new covenant. They end in the last days of the new covenant dispensation, and the cleansing of the sanctuary is the consummation of the work of our great High Priest therein.

The nature of that work we will now briefly indicate. The work of the judgment is divided into two parts. The first part is the *investigative* judgment, which takes place in the heavenly sanctuary, God the Father sitting in judgment. The second part is the *execution* of the judgment, and is committed wholly to Christ, who comes to our earth to accomplish this work John 5:22-27; Jude 14, 15. It is while the investigative judgment is in session that the cleansing of the sanctuary takes place. Or, to speak more accurately, the cleansing of the sanctuary is identical with the work of the investigative judgment.

This part of the judgment is described in Daniel 7:9-14. God the Father sits upon the throne of judgment. Those who stand before the Father are the angels. Compare Rev. 5:11. It is not upon earth, for the Father does not come to our earth. It is before the second advent of Christ, for Christ comes to our earth as a king sitting upon his own throne (Matt. 25:31, 34; Luke 19:12, 15; 2 Tim. 4:1), but this tribunal of the Father is the very place where he is crowned king. Dan. 7:13, 14. It is the time and place where our Lord concludes his priestly office, and must, therefore, be in the second apartment of the sanctuary above. Rev. 10:7; 11:15, 18, 19.

When the Saviour comes, he gives immortality to the righteous dead. 1 Cor. 15:23, 51-53; 1 Thess. 4:15-17. The rest of the dead are left until the resurrection of the unjust. Rev. 20. But those who are thus made immortal were previously accounted worthy of that great salvation. Luke 20:35. There can be no examination afterward to ascertain whether they shall be saved or lost, for they are put in possession of eternal life at the moment when the trumpet sounds. And such, also, is the case with the living righteous. They are changed to immortality in the same moment with the dead in Christ. 1 Thess. 4:15-17. These are previously judged worthy of this great salvation (Luke 21:36), and can never afterward be subjected to trial for the determination of this point. The decision who shall have eternal life has, therefore, been made before Christ descends to execute the judgment.

The books are examined before the deliverance of the saints. Dan. 12:1. The opening of the books is described in Dan. 7:9, 10. The book of life shows who have ever set out in the service of God. Luke 10:20; Phil. 4:3. The book of God's remembrance shows the record of their faithfulness in his cause, and whether they have made clean work in overcoming. Mal. 3:16. Other books contain the record of men's evil deeds. Rev. 20:12, 13.

As the object of this final work in the sanctuary is to determine who are worthy

of everlasting life, no cases will come before this tribunal except those who have had their names entered in the book of life. All others are left out of this investigation as having never become partakers in Christ's atoning work. The investigation will determine who have overcome their sins; and these will have their sins blotted from the record, and their names retained in the book of life. It will also determine who have not overcome and these will have their names blotted from the book of life, Rev. 3:5, and their sins will be retained in the record, to be visited with retribution in the resurrection to damnation.

The righteous need a high priest until their sins are blotted out. They cannot be blotted out till the Judgment; for God has decreed to bring every work into judgment whether good or evil. Eccl. 12:13, 14; 3:17. He certainly cannot bring any record into judgment after he has blotted it out. The blotting out is therefore the last act of our High Priest, and is done when the Father has accounted each person worthy of this; which will only be when the High Priest has shown from the record in the book of God's remembrance that he has actually overcome. The blotting out of sins (Acts 3:19) is therefore the great work which brings our Lord's priesthood to a conclusion. As this is an individual work, it evidently begins with the first generation of the righteous, and so comes down to the last, that is, to those who are alive at the coming of Christ. It is the time of the dead that they should be judged. Rev. 11:18, 19. The first angel gives notice to the inhabitants of the earth that the hour of God's judgment has come. Rev. 14:6, 7. The living are still in probation when this solemn announcement is made to mankind.

The proclamation of the third angel, which is made while Christ is closing up his work in the sanctuary, is designed to prepare the living for the decision of the Judgment. When the cases of the living are reached, probation closes up forever. The decree goes forth from the throne of God, "He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still." Rev. 22:11. The sins of the overcomers being blotted out, and the sanctuary cleansed, the Son of God is no longer needed as a great High Priest. He therefore ceases from that office forever and becomes a king for the deliverance and glorification of his people, and for the destruction of all transgressors. Dan. 7:13, 14. Satan, the author of sin, receives its dreadful burden when the work in the sanctuary is closed and will bear it with him to the lake of fire.

It is of infinite consequence to us who live in the time when Christ is closing up his priesthood, that we understand the work which he is performing, and that we so walk in the light as to share in his great salvation.

The Sanctuary.

A CONSIDERABLE period has elapsed since I received a copy of Bro. Smith's volume entitled, "The Sanctuary." This is the first moment that I have seen in which to speak a word concerning this book. Every person who has studied the doctrines which distinguish us as a people knows well that the subject of the Sanctuary is the central doctrine in our system. Here we see the true relation between the law and the gospel; here we find the law of God; here also the mercy-seat; here is represented the sacrificial death of Christ, and here his intercession for us in the presence of his Father, before the law of God, which we have broken. Here also is the blotting out of sins, the Judgment and acquittal of the just, and the final return of the sins of the just upon the head of Satan. The subject is worthy of a noble volume, and this volume is well worthy of the subject. When one of the adversaries of Galileo denied the existence of the moons of Jupiter, the astronomer invited him to look through his telescope and see them for himself. His adversary refused, saying, "How then could I afterwards deny their existence?" It seems to me that all our adversaries would be compelled, in like manner, to yield their opposition if they would read this book.

J. N. ANDREWS.

DEAR BROTHERS AND SISTERS:—In regard to the past, I would say, that though quite young, I was in the message of 1843-44, and have ever believed that they meant something. In all the bustling and dividing which followed the passing of that time, I gave but little attention to the subject till after the Washington N. H., conference last Fall. Since then an examination of the arguments of our position has fully decided me to go with the remnant, who keep the commandments of God, and the faith of Jesus. We now see where we are, and O the beauty and the harmony of God's Word! Therefore I look into our position, the clearer, more beautiful, and harmonious it grows, and not the least the past. We all now see the cause of our disappointment,—why the Lord did not come as we expected,—the work was not accomplished, the picture was incomplete, the Sanctuary was yet to be cleansed, and the third messenger give his warning.

I know that some ridicule the idea of a heavenly Sanctuary, &c., claiming that the earth, or the land of Palestine is the Sanctuary. But Moses being about to build a Sanctuary, was admonished of God to make all things according to the pattern showed him in the Mount, [Ex. xxv, 8, 40; Heb. viii, 8,] which Paul says, [Heb. ix, 24,] were figures of the true. Now was the earth or the land of Palestine shown Moses for a pattern in the Mount? Or was the Sanctuary which Moses built, a figure of the earth or Palestine? Then, certainly, they are not the true Sanctuary of which that of Moses was a pattern. Now we have such an high Priest *** in the heavens, a minister of the Sanctuary, and of the true Tabernacle which the Lord pitched and not man, [Heb. viii, 1, 2,] our mediator [1 Tim. ii, 5] and a propitiation for our sins.—1 John ii, 2. But we very much fear that those who look to the land of Palestine for the Sanctuary with no better mediator than can there be found, will come off sadly as a statement when Jesus leaves the Most Holy Place.

The work is speedily and resolutely moving on; the last link in the chain, the third angel's message, is being fast developed—the third and last cry is being taken to warn the world of its condition, and the harvest is fast ripening for the sheaf of Almighty God. I rejoice that at this critical time, when the Arch-enemy of mankind is abroad in the field with all his forces, to blind and deceive the nations, and making his last, desperate effort to hold them in error, till the unchangeable sentence is passed, "He that is filthy let him be filthy still," I was brought to see the glorious light of truth, and turn away from polluting the Sabbath of the Lord, which a corrupt church and a wicked world are trampling under foot.

Truth seems clustering more thickly around us, and shining with a clearer light, as we approach the end; and if any have doubts in regard to what is to come, let them look to the past, and take that as a guaranty for the future; there we see chains of prophecy commenced, and now in the progress of fulfillment, and we have the sure Word of God where they will terminate, and it seems to me that one may so reasonably shut his eyes at noon-day, and deny that there is a sun in heaven, as to deny them. That the days of time are numbered and almost finished is written out in unerring characters, all about us. The sun, moon, and stars have proclaimed it; the political agitation of the world at the present moment, proclaims it,—and the moans and disappements of the last days, proclaim it. Enough has been given to awake people to their situation, and there are now left them but two alternatives; either to arouse themselves and give heed to the third angel's message, and refuse the mark of the beast, or be aroused by the wrath of God, to drink the unmingled cup of his displeasure; and that, soon; "for yet a little while, and he that shall come, will come, and will not tarry."

Yours in that "little while,"
Rochester, June, 1853.

T. SMITH.

THE SANCTUARY.

BY ISAIAH SMITH.

WHAT is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Thus saith the Lord God, I will make this proverb to cease. . . . The days are at hand and the effect of every vision. Eze. xii, 22, 23.

The history of the Advent movement as it stands in the past is well understood. All are acquainted with the expectations of those who were looking for the Lord at the end of the 2300 days, and their grievous disappointment at the passing of that time in 1844. What was the cause of that disappointment? Is the great question which has arisen in the minds of all those who were interested in the Advent faith. And there have been found multitudes, who, not willing to wait patiently the solution of the mystery, not content to rest till God should prove his "own interpreter," and make all plain, have been ready to deny the hand of God in their past experience, and exclaim, The days are prolonged and every vision faileth. But there are others who have lived on, unwilling to deny the Divine Agency in the past movement, in whose minds this question may even yet remain unanswered; who see as yet no good reason, why, at that time they did not realize their hope. Let us then examine, briefly, the reasons on which those hopes were based.

It is well known that the main pillar on which rested the proclamation of time, was the great prophetic chain of 2300 days, given to the Prophet, in Dan. viii. In the vision of that chapter, four things were presented to the Prophet: the ram, the he goat, the little horn, and the period of 2300 days. Daniel sought for the meaning of the vision, and Gabriel was commanded to make him understand it. Verses 15, 16. He therefore proceeds to explain the symbols of the ram, the goat and little horn, in plain terms which none could fail to understand; yet, says Daniel, at the end of the chapter, I was astonished at the vision, and none understood it. There was only one point which the Angel had omitted to mention; and that was, Time; hence that was what troubled Daniel, and what none understood. But Gabriel must explain this also; for he had received his commission, Make this man to understand the vision; and he must fulfill it. Therefore he says in chap. ix, 22, I am now come forth to give thee skill and understanding. . . . Understand the matter and consider the vision. He then commences his explanation upon the very point which he omitted in chap. viii; namely, Time. *Seventy weeks*, said the Angel, are determined, (literally, cut off—Hebraists all admit that the word rendered determined signifies cut off,) upon thy people and upon thy holy city, &c. Verses 25-27. Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks (from the seven weeks, allowed for the building of Jerusalem) shall Messiah be cut off, but not for himself. . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, &c.

The first question which arises, is, Are the seventy weeks a part of the 2300 days? We learn that they are from the following facts: 1. The same

person whom Daniel saw at the beginning, appears the second time to give him understanding, and refers back to the vision, which can be none other than that of chap. viii. 2. He explains the very point which he there omitted; namely, Time. 3. He informs us that seventy weeks are cut off; and there is no period given from which they can be taken, but the 2300 days. Hence it follows that the seventy weeks are the first 490 days of the 2300, and the two periods commence together. The commencement of the seventy weeks, we are told by the Angel, is from the going forth of a commandment to restore and build Jerusalem; therefore that is the starting point for the 2300 days. But when did the commandment go forth? In Ez. vii, we find a commission to him from king Artaxerxes, and a copy of the letter commencing with these words: "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, . . . I make a decree," &c. This decree gave permission to all the people of Israel of their own free will to go up to Jerusalem, and commissioned Ezra to restore the worship of God, and the services of the temple, and to set magistrates and judges who should judge all the people beyond the river, and execute judgment, whether unto death, or to banishment or to confiscation of goods, or to imprisonment. This was in the 7th of Artaxerxes. Verse 8. The 7th of Artaxerxes, as is clearly established, was A. D. 457. For full and explicit testimony on these points, the reader is referred to a work on the Sanctuary and 2300 days, by J. N. Andrews. See also Blin's Analysis of Sacred Chronology.

We have here found a decree which went forth 457 B. C.; but is it the one referred to in Dan. ix. We will test it by the prophecy Unto the Messiah the Prince, says the prediction, shall be seven weeks and threescore and two weeks—69 weeks or 483 days. Messiah the Prince is Jesus Christ. reckoning from 457 B. C., 483 years bring us to A. D. 27, where we find Christ commencing his public ministry, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled." No time can here be referred to, but the 69 weeks which were then fulfilled. This fixes the fact that the days are prophetic; that is, a day for a year. Num. xiv. 34; Eze. iv, 6. We also see that it harmonizes perfectly with the conditions of the prophecy. But further. He was to confirm the covenant with many for one week. (Seven years.) This of course was the last or seventieth week. In the midst (or middle) of this week he was to cause the sacrifice and oblation to cease. The sacrifice and oblation were Jewish ordinances connected with that typical dispensation. Christ did cause them virtually to cease at his crucifixion; for he was their antitype. But was the crucifixion in the midst of the week? We find by a mass of testimony that it took place in the Spring of A. D. 31; and this is just one half of a week or three and a half years from the Autumn of A. D. 27, where consequently the 69 weeks ended and the 70th commenced. Here in the Spring of A. D. 31, the cross is immovably fixed. Three and a half years more remain, the last half of the week, for confirming the covenant; which was done by the apostles—those who heard him. Heb. ii, 3.

From the harmony of these applications, we conclude that we have found the true starting point. Let us then take a brief retrospect, and see how we stand. From that decree we trace down through

the course of time 483 years, which were to extend to the Messiah the Prince, and we find the Messiah the Prince himself proclaiming, "The time is fulfilled." Pass on three and a half years more to the midst of that week, and behold the cross on Calvary. As the Angel had predicted, the sacrifice and oblation are made to cease; for the great sacrifice, their antitype is offered up: the Messiah is cut off, but not for himself. Three and a half years more pass away, and the Jews have formally rejected Christ and Christianity by persecuting his disciples, the apostles have turned to the Gentiles, [Acts xiii, 46,] the seventy weeks allotted to the Jews and Jerusalem have ended; and we find ourselves in the Autumn of A. D. 34. Thus is the prophecy and the vision of the 2300 days sealed up or made sure; [Dan. ix, 24,] and thus is given into our hand the great key by which to unlock the whole.

It is contended by some that the permission given to Nehemiah, in the 20th of Artaxerxes is the decree from which to reckon. To this view, there are, we think, some serious objections. First, we find no privileges granted to Nehemiah or any one since the captivity, so ample as those to Ezra. Second, is it not evident from the first two chapters of Nehemiah that it was the work of Ezra which he went up to repair? It appears that certain men of Judah came

of whom he made inquiries "concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem." And they said unto him, "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down and the gates thereof are burned with fire." Why was the wall broken down and the gates burned with fire? The facts are these: From the time that Ezra went up, to the last act of Nehemiah in obliging the Jews to put away their strange wives, the work met with continued opposition from the Samaritans; and thus was the prediction fulfilled, "The street shall be built again, and the wall, even in troublous times." Would it not be improper to refer the language of Nehemiah to the destruction of the city by Nebuchadnezzar, when we recollect that he reduced it to ruins 144 years previous to that time?

But there is another view presented by some, which is this: that the wall was not actually built till Nehemiah went up; consequently to him must have been given the decree for the building of Jerusalem. Whether or not the building of the wall was delayed till that time, we shall not now pretend to say, but contend that even if this was the case it affords no argument in favor of the commission to Nehemiah being the decree from which to reckon. The decree from which the seventy weeks were to be dated, not only gave authority for constructing what is called the wall, but for restoring as well as rebuilding the city. Any one must see that Jerusalem is restored when the people return there, re-establish their city polity, and recommence their regular offerings and the observance of their daily worship. For this restoration of Jerusalem the decree granted to Ezra made ample provision. The power of Ezra being unlimited by it, he was empowered to proceed at any time with its construction. And even if there was a delay of thirteen years in the erection of the wall, it is no argument against the validity of the decree which authorized it; for it does not affirm that the wall shall be built in troublous times, as soon as the decree should be given for its construction. All it affirms is, that there would be troublous times when it should be built.

Was any decree granted to Nehemiah? We find no evidence of any. Says Nehemiah, (ii, 6,) "It pleased the king to send me," &c. There is no evidence that this permission was any thing but verbal. When he had obtained the king's consent, he requested letters from the king to the governors beyond the river, for the means of conveyance to Jerusalem, and one to the keepers of king's forest for timber. A decree would of course have been addressed to him, as was the case with Ezra; but those letters were not so addressed: they were directed to the king's subordinates; they are nowhere called decrees; and if they were they would constitute a series of decrees, and not one decree, as the prophecy contemplated. Of so little importance were they considered by the Holy Spirit, that the inspired penman has preserved no copy of them, but simply stated their import. In contrast with these, the decree to Ezra was one decree, and was expressly called a decree. It was directed, not to the king's subordinates, but to Ezra himself; and a full copy of it has come down to the present time.

There is no evidence of such a decree ever being addressed to Nehemiah. The decree having been given to Ezra, all that Nehemiah needed was simply permission to go up and complete what Ezra had begun. Thus he might under the same decree by subsequent permission, go up and build the wall.

Third, reckoning from Nehemiah's commission, in the 20th of Artaxerxes, s. c. 445-4, and 483 years would expire, A. D. 39-40. There were to extend to the Messiah the Prince. But we find upon examination that the Messiah was revealed thirteen years before; that he had accomplished the work given him to do, had been offered upon the cross, had risen from the tomb and ascended into heaven long before those years expired, which, according to this view, could extend only to his manifestation. That cannot therefore be the date from which to reckon. The baptism of Christ, A. D. 27, and his crucifixion, A. D. 31, are dates which are clearly settled. They are "established by a mass of testimony which cannot be easily invalidated." Now these must be proved to be incorrect, or the world must admit that there can be no other date for the going forth of the commandment to restore Jerusalem, than s. c. 457. It is of no use for men to turn the declarations of prophecy into a lie, and wrest the Scriptures for the sake of a human theory.

We see then by all just and true reckoning that the first 400 years of the 2300, terminated in the Autumn of A. D. 34. Hence it is an easy matter to find the termination of the whole period. There yet remain 1810, which added to A. D. 34, bring us to the Autumn of A. D. 1844.

There was therefore no discrepancy in the reckoning of time. The days did end, as we then believed they would, in 1844. The promise was that then should the Sanctuary be cleansed. We believed that the earth was the Sanctuary, that it would be cleansed by fire at the revelation of the Lord Jesus; but the Lord did not come, the earth was not burned, and the days ended. Now what is the matter? Has God's Word failed that we did not realize our hope? Has he proved slack concerning his promises? Has he told us what to expect, and then failed to perform it? Before we adopt this conclusion, let us pursue our investigation a little further. The subject of Time being settled, there is left but one more point for consideration; and that is, the Sanctuary. Since the reckoning of time was correct, if an explanation of our disappointment can be found, it must be here. Let us then inquire, What is the Sanctuary? What is the nature of its cleansing, and how is it to be accomplished?

THE SANCTUARY.

BY DEIAN SMITH.

(Continued.)

1. **WHAT IS THE SANCTUARY?**—Our only aim being Bible truth, the Bible shall answer our inquiry. In the book of Exodus, we find our instructions respecting what is called the sanctuary. In chapter xxiv, we learn that Moses went into the cloud that covered Mount Sinai, while the glory of the Lord rested upon it; and Moses was in the Mount forty days and forty nights. Here the Lord gave him directions in regard to building the sanctuary. Hence the sanctuary is something to be built. This we may learn from chapter xxv. "And the Lord spake unto Moses saying, Speak unto the children of Israel, . . . and let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." The sanctuary, then, was the habitation of God. Let us now examine the plan of it, and the instruments thereof, which were made according to the pattern shown Moses in the mount. In chapter xxxvi, we find these facts: that the tabernacle consisted of upright boards set in sockets of silver; each board was ten cubits long and a cubit and a half wide; on the north side, and on the south side, were twenty boards each; hence the tabernacle was thirty cubits in length, (or about 55 feet, a cubit being nearly 22 inches,) ten cubits, about 18 feet, in height, and about the same width. All these boards were overlaid with gold; and five bars, (also overlaid with gold,) running the length of the sides of the building, through golden rings fixed in these boards, joined them all together. The whole structure, then, had the appearance of being solid gold. The tabernacle had four coverings; and in it was hung up a veil, of blue and purple and scarlet and fine twined linen, of cunning work, which divided between the holy place, and the most holy; and at the east end there was also another veil, or hanging which was called the door of the tent or tabernacle.

The instruments or vessels of the sanctuary which were made according to their patterns, were these: 1. The ark; which was a small chest of wood overlaid with pure gold within and without. Its length was two cubits and a half, and a cubit and a half the height and the breadth of it. This was to contain God's testimony, or testament: the ten commandments written on two tables of stone. Ex. xxv, 10-17. Its position in the sanctuary was within the second veil, in the most holy place. Ex. xxvi, 33, 34. 2. The mercy-seat; which was the cover of the ark. On either end of this stood a cherub; and the cherubim stretched forth their wings on high, covering the mercy-seat; and their faces were one towards the other. The mercy-seat and the cherubim were one solid work of beaten gold. Ex. xxv, 17-23. 3. The table of show-bread. This was about three and a half feet in length, two and a half feet in height and two in width: it was for the purpose of keeping show-bread always before the Lord: [verse 23-31:] it was placed in the first apartment of the sanctuary, or holy place. Ex. xxvi, 35. 4. The golden candlestick. This was solid work of beaten gold, about the weight of a talent: it contained seven lamps: its place was in the first apartment. Ex. xxvi, 35. 5. The altar of incense. This was about two feet square, and three and one half in

height: it was overlaid with gold, and was used for the purpose of burning incense before the Lord: its position was before the veil in the holy place. Ex. xxx, 1-7. 6. The golden censor, was used by the priests to burn incense before the Lord. Lev. xvi, 12. 7. The altar of burnt offering. Ex. xxvii, 1-8. This altar was placed without the door of the tabernacle: [chap. xl, 6:] it was about nine feet square, and 5½ feet in height: it was overlaid with brass, and was used for the purpose of offering up sacrifices to God. 8. The brazen laver; which was a vessel containing water for the use of the priests. Verse 7. Around the whole was then reared the court of the tabernacle.

The construction of the sanctuary, with all its parts is particularly described in Exodus, chapters xxxvi-xxxix. The building with all the instruments thereof is now complete: the tabernacle overlaid with gold, with its richly wrought coverings; and within that tabernacle the veil dividing between the holy and most holy place; within the veil the ark containing God's testimony or ten commandments, called the ark of his testament, and thereon the mercy-seat, with its cherubim of beaten gold; in the holy place the golden altar of incense, the golden candlestick with its seven lamps, and the table of show-bread;—this is the building which God commanded to be erected that he might dwell among his people: this was his habitation: this was his sanctuary. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. xl, 34. God had now taken possession of his dwelling.

The history of this building may be traced through the period of the children of Israel's sojourn in the wilderness, till they carried it with them into the promised land, and it was set up at Shiloh. Josh. xviii, 1. It is called the Lord's tabernacle; [xxii, 10:] the sanctuary of the Lord; [xxiv, 20:] the house of God; [Jud. xviii, 31:] the temple of the Lord; [1 Sam. i, 9; iii, 3:] and God calls it "my habitation, or tabernacle, margin. 1 Sam. ii, 32. This was at length succeeded by the temple erected by Solomon, which differed from the tabernacle principally in being an enlargement of that plan, and in being a permanent instead of a temporary building. Everything in the temple being finished, we read that "they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up." "And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims." 1 Kings viii, 4, 6. "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord." Verse 10. Thus the Lord took possession of the temple, and this thenceforward was the sanctuary. This was destroyed by Nebuchadnezzar and suffered to remain desolate through the 70 years' captivity. It was afterwards rebuilt by Zerubbabel; and finally destroyed by Titus in A. D. 70. Since then, it has never been rebuilt; consequently since that period there has been no sanctuary on this earth. But it must somewhere be in existence; for at the end of the 2300 days it is to be cleansed; and these days as we have already seen could not terminate earlier than A. D. 1844. Where then shall we now look for the sanctuary?

The tabernacle and instruments, as we have seen, were made according to the pattern shown Moses in the mount. By this we learn that there is a pattern somewhere, a great original from which they were made. But where shall we find this pattern? God has not left us in darkness on this point. In the year A. D. 96, heaven was opened to the beloved disciple, in vision, on the isle of Patmos. Rev. iv. And he looked and behold a door was opened in heaven, and a throne was set in heaven, and one sat on the throne. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. Recollect the golden candlestick with its seven lamps. We have now found something that it resembles; something that may answer for its pattern.

But still further in chap. viii, 3, he sees an angel with a golden censer, and much incense was given to him that he should offer it with the prayers of the saints upon the golden altar which was before the throne. Then we have here found something that may be a pattern of the golden altar of incense; and we would bear in mind that the golden candlestick and altar of incense were placed by the express direction of God in the first apartment of the sanctuary, in accordance with the pattern; and we are now looking into the temple in heaven.

But yet another point is shown us in this revelation to St. John. In chapter xi, 15, 16, where we are carried down in the course of events, to the sounding of the seventh angel, he says: And the temple of God was opened in heaven and there was seen in his temple the ark of his testament. We recollect the ark, and also its position in the most holy place in the tabernacle built by Moses. Hence we should conclude that the patterns of the earthly things, the tabernacle and its appendages, were found in heaven; and on this point we are forever established by the direct testimony given by Paul. He plainly states, [Heb. ix, 24,] that "Christ is not entered into the holy places made with hands which are the figures of the true," and in the verse above he calls them (the holy places made with hands) the patterns of the things in the heavens; and in chap. viii, 6, he says: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for so (saith he) that thou make all things according to the pattern showed to thee in the mount."

Now we've found the pattern for which we were seeking, the great original of the earthly sanctuary. We have found that it is in heaven the "True Tabernacle which the Lord pitched and not man," and contains two holy places as the earthly building, its true copy, teaches. This Jesus calls "my Father's house." John xiv, 2. David, Habakkuk and John call it "the temple of God in heaven." Ps. xi, 4; Hnh. ii, 20; Rev. xi, 19. It is also called God's holy habitation; [Zech. ii, 13; Jer. xxv, 30;] and Paul speaks of it as the "greater and more perfect tabernacle." Heb. ix, 11. A glorious high throne from the beginning in the place of our Sanctuary, says Jeremiah; [xvii, 12;] and the Psalmist adds, "For he hath looked down from the height of his Sanctuary: from heaven did the Lord behold the earth." Ps. cii, 19.

Thus definitely in our first inquiry answered, and we are plainly told what constitutes the Sanctuary. It includes, first, the tabernacle erected by man, embracing the tabernacle of Moses, the temple of Solomon, and the temple of Zerubbabel, and, second, the

great original in heaven, the True Tabernacle which the Lord pitched and not man. This point being settled, we are led to inquire,

2. How is the SANCTUARY CLEANSED? or, What is the nature of its cleansing, and how is it accomplished? With the earthly sanctuary there was connected a ministration, which Paul says served unto the example and shadow of heavenly things. By the ministration therefore of the earthly sanctuary, is shadowed forth the ministration of the heavenly Sanctuary. And when we see the work that was carried on on earth, we may understand the work that is carried on in heaven. We will then notice, briefly,

The Ministration and Cleansing of the earthly sanctuary. This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt-offering, [Ex. xxix, 38-43,] the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them; [Ex. xxx,] also, the additional work appointed for the Sabbaths of the Lord, and the annual sabbaths, new moons and feasts, [Num. xxviii, xxix,] besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was an important part of the service and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim which signified that his sin was transferred to it; it was then slain on account of that transgression, and the blood borne in by the priest and sprinkled in the sanctuary. Lev. i, iii; iv. Thus the sin of the individual was transferred first to the victim, and then through his blood to the sanctuary itself.

This ministration went on continually through the year; and so through the sacrifices were the sins of the people transferred to the sanctuary; hence, the necessity of its being cleansed; which brings us to the second division of the ministration; namely, the yearly service, or cleansing of the sanctuary. To accomplish this, the work of the high priest was changed from the holy place, where he had ministered during the year, to the most holy within the vail. It took place on the tenth day of the seventh month. Lev. xvi, 20. Here he entered with the blood of a bullock as a sin-offering for himself. Lev. xvi, 3. He was then to take of the congregation of the children of Israel, (verse 5,) two kids of the goats for a sin-offering; upon these he was to cast lots, (verse 8,) one lot for the Lord and the other for the scape-goat. He then offered up the goat upon which the lot fell for the Lord, for a sin-offering for the people, (verse 15,) and bore his blood within the vail, and sprinkled it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times, and made an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins, &c. Verse 16. And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he brought the live goat, (that is the scape-goat,) and laid both his hands upon the head of the

live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat and sent him away by the hand of a fit man into the wilderness; and the goat bore upon him all their iniquities into a land not inhabited. Verses 20-22. This done, the cleansing of the sanctuary was finished; the sins of the people were borne away, and the yearly round of ministration in both the holy places was complete. In view of these facts, let us listen to the teachings of Paul in regard to

The Ministration and Cleansing of the heavenly Sanctuary. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the True Tabernacle which the Lord pitched and not man." Heb. viii, 2. This settles the point that there is a minister in the heavenly Sanctuary as there were ministers or priests in the earthly sanctuary. Verse 3. "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." This fixes another fact; namely, that the minister of the heavenly Sanctuary has an offering to make as well as the priests of the earthly or typical sanctuary.

Who is this minister, and what is his offering? Chap. ix, 11, 12. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." We have now learned that Christ is our great High Priest, and the minister of the heavenly Sanctuary; that he offers his own blood instead of the blood of goats and calves which the priests offered in the earthly ministration, and the earthly ministration is typical of the heavenly, as Paul says, [Heb. viii, 5,] "Who serve unto the example and shadow of heavenly things."

Between them there was this difference: the earthly priests were many, because they were not suffered to continue by reason of death; [Heb. vii, 23,]

and their ministration was many times repeated, one round being completed every year; but the priesthood of Christ is an unchangeable priesthood; [Heb. vii, 24,] for he is made a priest forever after the order of Melchisedec; (verse 21;) and once for all hath he offered up himself a sacrifice for our sins. Heb. vii, 27; ix, 25, 26, 28. On him was laid the iniquity of us all, [Isa. liii, 6,] and he bore our sins in his own body on the tree. 1 Pet. ii, 24. In this connection study carefully Hebrews, chapters, vii-x. Christ, then, is the great antitype of the offerings connected with the typical sanctuary; and he who brought his victim to the door of the tabernacle, to be then slain on account of his transgression, through that sacrifice pointed to "the Lamb of God, which taketh away the sin of the world."

Here is made manifest the wisdom and goodness of God. Thus was instituted that system of types and shadows that through them the people of that dispensation might lay hold on the merits of a coming Saviour; and that we, while there is now no sanctuary on earth with its ministration carried on before us, might look back upon these, and thus learn the work of the heavenly Sanctuary where our great High Priest is now ministering for us.

By our investigation, thus far, we have found that several important points are established by the Word of God; viz., 1. That the Sanctuary, the pattern or antitype of the earthly building is in heaven. 2.

That Christ is the minister of that Sanctuary. 3. That the ministration of the priests connected with the earthly sanctuary, pointed to the ministration of Christ in the heavenly Sanctuary.

We will now consider the time when the heavenly Sanctuary took the place of the earthly, when the type met its antitype, and the shadow was lost in the substance—and the events that marked the change.

In regard to the point of time there can be no dispute: the shadow ceases when the substance comes: the type cannot reach beyond the antitype: the offering of goats and calves was no longer serviceable when the great offering for the world, Christ the Son of God, had died on Calvary. Here then is the dividing point. Christ said as he departed from the temple, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Matt. xxiii, 37, 38. And when amid the terrific scenes of the crucifixion day, the veil of the temple was rent in twain from the top to the bottom, it was a solemn demonstration that its services were forever finished; for that blood was now shed that was to be ministered for us in the heavenly Sanctuary, and there from henceforth, the world was to look for salvation and pardon.

The sacrifice of the New Testament being offered up, at once connects us with that Tabernacle where his blood is to be ministered; it is impossible to disconnect the idea: we cannot unlink the chain and step off upon the land of Palestine or any other portion of the earth as the Sanctuary: those who attempt to do this destroy all the significance of these types, and render the whole typical dispensation from Moses to Christ, void and of none effect.

We have now seen when the typical or earthly sanctuary gave place to the Sanctuary in heaven; and Christ, when he ascended, there began, as a minister of that Sanctuary, his mediation for us. He began his ministration in the first apartment, as we may learn from these facts: 1. That the Sanctuary in heaven has two apartments, or it was not, as declared to be, the pattern of the earthly. 2. If there are two apartments, they are both designed for some purpose. 3. As the blood of those sacrifices of which Christ was the antitype, was offered in both apartments of the earthly sanctuary, so his blood must be ministered in both apartments of the heavenly Sanctuary to fulfill the type.

Since, then, we are perfectly antitled when the service commenced in heaven, and where it commenced, i. e., in the first apartment, we next inquire, How long will it thus continue? How long will that division of the ministration continue, ere the final work of cleansing the Sanctuary is commenced?

This is that question which is graciously answered by the Word of God. Unto two thousand and three hundred days; then shall the Sanctuary be cleansed. But how do we know that this refers to the heavenly Sanctuary? We know from the fact that only 490 of the 2300 days are allotted to the Jews and the earthly sanctuary. "Seventy weeks are cut off upon thy people and upon thy holy city." Dan. ix, 24. The Prophet then introduces the heavenly Sanctuary with these words, "To anoint the most Holy." This refers to an act preparatory to the commencement of the ministration in the sanctuary, which was to anoint both the holy places and all the sacred vessels. Ex. xl, 9-11.

Unto two thousand and three hundred days; then shall the Sanctuary be cleansed. We are now pre-

pared to understand the nature of the cleansing of the Sanctuary, and what is to be understood by that expression. Look back to the type ordained expressly to shadow forth the work in heaven, and what are we taught? We there see the high priest on the tenth day of the seventh month entering in within the veil into the most holy place, to make an atonement for the people and cleanse the sanctuary. Lev. xvi. Hence we learn that our great High Priest at the end of the 2300 days entered into the Most Holy Place of the heavenly Sanctuary, and there commenced the final work of cleansing that Sanctuary.

But it may be asked, How can there be anything in heaven that needs cleansing, anything that is impure? We would reply, that the expression, "then shall the Sanctuary be cleansed," does not imply that the Sanctuary is of itself impure. Look at the earthly sanctuary. Into the holiest of all, where God manifested his glory, the high priest alone entered, once only, every year. Was there any thing to make that literally impure? certainly not; yet it was, according to law, to be cleansed. Why? Because the sins of the people had been borne in there by the blood of sin-offering, and from thence it must be freed: in this sense only it was impure.

So with the heavenly Sanctuary. The sins of all those who come to Christ for salvation and pardon, are through his blood transferred to the Sanctuary: from thence it must be cleansed. All can understand this. Paul also bears direct testimony to this point. He says: And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. Heb. ix, 22, 23. That is, the patterns of things in the heavens (the earthly holy places) were cleansed with the blood of goats and calves, but the heavenly things themselves (the True Tabernacle in heaven) with better sacrifices than these, that is, with the blood of Christ; and Paul here plainly states that both were cleansed for one and the same reason.

> Again, we read in Dan. viii, 13, about treading the Sanctuary under foot; and it may be asked how a Sanctuary in heaven can be trodden under foot. These expressions are figurative as well as seen by Heb. x, 29, which speaks of treading under foot the Son of God. The Sanctuary can be trodden under foot in the same sense that the Son of God, its minister can. Thus the Pope has trodden under foot the Sanctuary, by calling his own sanctuary, or temple, the temple of God, and turning away the worship of men from the temple of God in heaven to his own sanctuary at Rome. And he has trodden under foot the Son of God, the minister of that Sanctuary, by exalting himself above all that is called God, and assuming to be the head of the church in the place of Jesus Christ. <

(To be continued.)

M. S.

THE SANCTUARY.

BY CHAS. SMITH.

(Concluded.)

JOHN saw when the first apartment of the heavenly Sanctuary was opened. He "looked and behold a door was opened in heaven." That he was looking into the first apartment we understand from what he saw before the throne. Rev. iv, 1, 5. Again, he is carried down to the "days of the voice of the seventh angel," and sees the Most Holy Place opened. "And the temple of God was opened in heaven and there was seen in his temple the ark of his testament." Rev. xi, 19. Before this ark containing God's holy law, the ten commandments, Christ, our great High Priest, has been ministering since the termination of the 2300 days. "He that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth," [Rev. iii, 7,] has opened the door between the Holy and the Most Holy Place, and is now performing his last ministration for a fallen world. To this open door all may come for pardon of their transgressions, for whom mercy yet lingers. Christ is pleading his blood before the mercy seat; and while people would come and avail themselves of his mediation, let them remember the law of God beneath that mercy seat, and see that they are living in obedience to all its precepts. Men may affirm that the law of God is abolished; but we see how far from truth this is, when we learn that it occupies the choicest place in heaven. The tables of the covenant, which God gave to man, were only a duplicate: the great original still exists, beneath the guardian watchfulness of his eye, who "slumbers not nor sleeps."

The cleansing of the Sanctuary being finished, the only remaining event was for the priest to bear out the iniquities and transgressions of the children of Israel, and place them upon the head of the scape-goat, and send him away into a land not inhabited. Lev. xvi, 20-22. In the type they sent away a literal goat; but when Christ shall have finished his work of atonement, and bear away the sins of his people from the heavenly Sanctuary, upon whom will he lay them as the antitype of the scape-goat? The Hebrew word for scape-goat, as we learn from Lev. xvi, 8, margin, is Azazel. Azazel, according to the oldest opinions of the Hebrews and the Christians, is the name of the Devil. The Syriac, also, has Azazel the angel (strong one) who revolted. Hence the scape-goat is a type of Satan. As the goat bearing the iniquities of the people was sent away into a land not inhabited, so the antitype of that act will be most strikingly fulfilled when the events mentioned in Rev. xx, shall be accomplished; when the dragon, that old serpent, which is the Devil and Satan shall be bound a thousand years, and cast into the bottomless pit and shut up and sealed that he shall deceive the nations no more till the thousand years be fulfilled. Some men's sins, says Paul, are open beforehand, going before to judgment; and some men they follow after. 1 Tim. v, 24. The sins of all those who are pardoned through the blood of Christ will at the close of his ministry, be borne away from the Sanctuary, and thrown back upon the head of their author, the Devil; while the sins of all those who are not forgiven will rest upon themselves and sink them down into everlasting ruin.

We have endeavored thus far, though briefly, to present a plain and harmonious view of the Sanctuary, as clearly taught in the Word of God. The reader will bear in mind the evidence adduced in favor

of the position we have taken, while we attempt to answer a few questions which may arise in the minds of some.

1. *Why may not the Earth be the Sanctuary?* The earth cannot be the Sanctuary, because, 1st, the definition of the word, itself, is enough to contradict such an idea. It is defined by Walker, "A holy place;" by Webster, "A sacred place;" by Cruden, "A holy or sanctified place, a dwelling-place of the Most High;" and we learn from Ex. xxv, 8, that it is a dwelling-place for God. Now any one knows better than to claim that this polluted earth is a holy place, or a sacred place, or a dwelling-place for God. This therefore, alone, should be sufficient to exclude forever the idea of its being the Sanctuary. 2d. Of all the times that the word, sanctuary, occurs in the Bible, it is never once applied to the earth. In nearly every instance in which it is used, it refers directly to another definite object, which God calls his sanctuary. Hence those who teach that the earth is the Sanctuary, are not only dependent for their authority on the word of man, but they must take it against the plain testimony of the Word of God an hundred times repeated. If any should think that the earth will be the Sanctuary, after it is purified by fire, [2 Pet. iii, 10,] we answer that even then God does not call it his Sanctuary, but merely the place of its location. Isa. lx, 13; Eze. xxxvii, 26-28; Rev. xxi, 1-3.

2. *Why may not the Land of Canaan be the Sanctuary?* A few texts are sometimes urged in favor of this view, which we will here notice: 1st. "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." Ex. xv, 17. "And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to the mountain which his right hand had purchased." "And he built his sanctuary like high places, like the earth which he hath established for ever." Ps. lxxviii, 58, 59, 60. The first of these texts, it will be seen, is a prediction of Moses,

the second is a record of facts by the Psalmist. What Moses foretells concerning Israel, David relates as a matter of history. The two texts taken together render the subject perfectly plain. The land of Canaan was the mountain of the inheritance. Ex. xv, 17. That mountain was the border of the sanctuary. Ps. lxxviii, 54. In that border God built his sanctuary. Verse 60. In that sanctuary God dwelt; [Ps. lxxiv, 7;] and in that border the people dwell. Ps. lxxviii, 55. Moses understood the matter when he said, [Ex. xv, 2,] "He is my God, and I will prepare him an habitation." The border of the sanctuary must not be confounded with the sanctuary itself. The lot on which a house is built is not the house.

Isa. lxiii, 18, is sometimes quoted to prove the land of Canaan the Sanctuary: "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." It affords no evidence in favor of that view. The facts are simply these: when God's people were driven out from the land of Canaan, they were not only dispossessed of their inheritance, but the sanctuary, built in that land was laid in ruins, as is plainly recorded in 2 Chron. xxxvi, 17-20; which explains the whole matter.

Isa. lx, 13, may by some be urged as evidence that the land of Canaan is the Sanctuary: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box, together, to beautify the place of

my Sanctuary; and I will make the place of my feet glorious." Isaiah here refers to the glorified state, or the new earth; and we are ready to admit that that will be the place of the Sanctuary. If any still persist in calling the place of the sanctuary, the sanctuary itself, we would remind them that the same text calls the same place, the place of the Lord's feet; hence the same principle of application which would make the land of Canaan the Sanctuary, would make it the Lord's feet also.

The word, sanctuary, occurs in the Bible 145 times; yet the few texts above quoted are all that are ever urged in favor of the land of Canaan. But even if it was a sanctuary, it could not then be the Sanctuary of Dan. viii, 13, 14; for the Prophet had in view the habitation of God. Canaan is neither a holy place, nor a sacred place, nor yet a dwelling-place for God.

3. *Why may not the Church be the Sanctuary?* The church cannot be the Sanctuary for the following reasons: 1st. It is never called such in the Word of God. 2d. Another object is called the sanctuary; and the church is associated with it as the worshippers: the sanctuary being the place of that worship, or toward which their prayers were directed. 1 Kings viii, 22-24; 2 Chron. xx, 8, 9; Ps. xx, 2; lxxiii, 17. 3d. Because God has many times called the tabernacle or temple, which were patterns of the true, his sanctuary; and because the church is spiritually called the temple of God, [2 Cor. vi, 16,] some infer that the church is the Sanctuary. To how much weight such an inference is entitled in comparison with the plain testimony of the Scriptures on this subject, the reader may judge. 4th. Even if a single text could be found to prove that the church is ever called a sanctuary, it could not be the Sanctuary of Dan. viii, 13, 14; because the church is there represented by the word, host. "To give both the Sanctuary and the host to be trodden under foot." That the word, host, here means the church, none will deny; the Sanctuary then is another object. The church is the host or worshippers; the Sanctuary is the place of that worship or toward which it is directed.

We find then that the idea that the earth, or the land of Canaan, or the church, is the Sanctuary, is without foundation in the Word of God; and these are the only objects which to our knowledge have ever been claimed as such by our opponents. And we find no dissenting text from the plain view already presented, that the Sanctuary embraced first the tabernacle erected by man, and now consists of the True Tabernacle in heaven which the Lord pitched and not man; that its cleansing is performed through the ministration of a great High Priest, and by means of blood; that the work accomplished is the bearing away from the Sanctuary the sins of God's people that they may be remembered no more against them forever; and not the burning of the earth by those final purifying fires which shall melt the elements with fervent heat.

Thus we see that we were not warranted by the declarations of the prophecy, to expect the Lord at the end of the days. If in the type the high priest after finishing his ministration in the first apartment, "had traveled off a thousand miles and cleared off the rubbish from some patch of land," we might have had some reason to expect that Christ, at the end of the days, would leave the Sanctuary and descend to cleanse this polluted earth; but by following out the type we may be saved from all such inconsistency.

The subject of the Sanctuary is a subject of vital importance to the people of God. An understanding of it is essential to a well-grounded position in the Advent faith. By this alone can the past be harmonized and the present established. By this alone can it be shown that the events of time and the words of the prophecy do perfectly agree. With an understanding on this point we have all the bright evidences of the past, and all the harmony of the Scriptures to sustain us; and with these and the mighty array of signs now fulfilling before us, no honest child of God can find room to doubt. A misunderstanding of this subject is the great cause of the ruinous work which has torn and scattered the flock since 1844.

INEXPLICABLE POSITIONS

Let us notice a few of the inconsistent positions to which people are driven by not taking a Bible view in regard to the Sanctuary. Assuming that the earth or the land of Palestine is the Sanctuary to be cleansed at the end of the 2300 days, to admit that they had ended would involve a positive failure of the word of God; for no portion of the earth has yet been cleansed. But to admit that God's Word has failed would not do: what was to be done? To extricate themselves from this dilemma has been the great object of all those who have found themselves thus situated; hence the incessant effort to prolong the days and place their termination yet future.

As one of the many results of this we may mention more especially the recent movement on time. This new-time theory assigns for the termination of the 2300 days the year 1854 Jewish time, and assumes as the date of their commencement, the grant to Nehemiah in the 80th of Artaxerxes. In the former part of this article we saw that there was nothing granted to Nehemiah which could be called a decree; and the only reasonable place from which to date was from the decree given to Ezra. Ezr. vi, 14. Would they take a scriptural view of the Sanctuary, there would be no necessity of embracing such inconsistencies as we meet with in this theory. But aside from their chronological reckoning, there are other points which we call in question. Admitting, even, that the days do end as they declare, will the Lord then come? NO! there is no such promise. Then shall the Sanctuary be cleansed? They assume that the Lord will then appear; but there is no scripture for such an expectation. There is no particle of evidence in the Word of God that the earth or the land of Palestine is the Sanctuary. Yet they assume these points also. Let them show their proof for such a position. We challenge them to do it.

The teachings of the Holy Scriptures on this subject are most unequivocal. On these we take our stand. This is the only consistent position. It precludes the necessity of wresting the Word of God, removing the old land-marks, and giving the lie to the declarations of prophecy. Whenever a view is presented conflicting with these plain teachings, we demand, and justly too, the authority on which it rests. Will those therefore who teach that the earth or Palestine is the Sanctuary, and that the Lord is to come at the end of the 2300 days, show their authority for these views, or will they admit that they are based upon mere human speculations. If the foundation be false, however fair a structure may be reared thereon, 'tis doomed to fall. The Bible view of the Sanctuary not only explains every objection which can arise from the apparent failure of 1844, but furnishes a safeguard against the present as well

as against any attempt which may in future be made to prolong the days and create a false excitement on the preaching of time.

But there are others, and among these we may mention the *Advent Herald*, who have found themselves driven into an extremely embarrassing position on this question. The *Herald* has from time to time, in years past, furnished unanswerable proof for the true dates of the prophetic periods, and also for the connection between the 70 weeks and the 2300 days. It has regarded it as the "position of our opponents" to deny this connection. It has claimed that "this involves one of the great questions which constitutes the main pillars of our system of interpretation, so far as prophetic times are concerned;" and it has admitted that "if this connection does not exist, the whole system is shaken to its foundation." But rejecting the scriptural exposition of the Sanctuary, the *Herald* has been unable to account for the passing of the time in 1844; and as a last resort to solve the mystery, it has taken the "position of our [their] opponents," and denied the connection between the 70 weeks and the 2300 days. The arguments produced in 1844 for their connection were unanswerable: they are unanswerable still the *Herald* itself cannot disprove the testimony; yet it has denied the point, acknowledging that its only reason for so doing was the passing of the time. Whether that reason is sufficient to justify the course it has taken, or not, the reader can now readily decide.

Thus the *Herald* has thrown away one of the main pillars of prophetic chronology; for of what use are the 2300 days viewed in this light? Just none at all; as no one can tell where they commence, or where they end; hence they become totally useless, a mere dead letter. So it seems Paul was a little too fast when he said, *All scripture is given by inspiration of God, and is profitable*! &c. We know of no way for the *Herald* to do but to wait till the Lord comes to find their termination and then reckon back 2300 years to find their commencement!!

Having thus yielded one of the strong points of the original Advent faith, the way is opened for another step in this work of apostasy. The special signs of the Advent in the sun, moon and stars are next called in question as being fulfillments of prophecy, or precursors of the great day of God. On what the *Herald* now bases its faith for the soon coming of the Lord, if indeed it has any such faith, we are unable to determine. It will not admit the premises of the new time. It presents unobjectionable vindications of the true date of the 70 weeks, but will not admit the termination of the 2300 days in the past, because the event which it expected, did not then transpire. It therefore rubly tears asunder the two periods, and so finds itself standing on nothing. It cannot now present its readers with a harmonious system of truth on this great question. It cannot furnish them with a well-grounded consistent position. We cannot therefore be so much surprised to see so many of its prominent men embracing the new-time teachings; for if the consistency of two such positions will admit of degrees of comparison, we must confess, we think the new time has the advantage.

But there is another class whose organ is the *Advent Watchman*, which has professedly no position. Suffice it to say, it has given up the past, rejects the light on the Sanctuary, and consequently cannot tell the inquiring traveler where he now stands.

Again, there is what professes to be the *Advent Harbinger*; but so far has it drawn back and apostatized, that it openly renounces all connection with the Advent faith. Point after point it has given up

till the whole harmonious theory is finally rejected; and what has it taken in its stead. It has embraced

"A strange belief that bears its latest back
On folly's topmost twig."

A belief in a future age and temporal reign of Christ on earth. A belief that the Lord will come, but in such a way that the man of sin shall not be consumed by the spirit of his mouth nor destroyed by the brightness of his coming. 2 Thess. ii. 8. It has embraced, in short, a slight modification of that siren doctrine of the Devil—the temporal millenium. It nevertheless styles itself the *Advent Harbinger*; but why should it profess to be what it so long since ceased to be both in theory and in practice.

Thus by taking a brief glance at the positions of professed Adventists, we are at once impressed with the importance of our subject. Why are they thus divided among themselves? Why are they thus driven to apostatize from the true faith, and renounce and trample upon those glorious doctrines which they once held as sacred truth? There is a cause for all this! They have rejected the true light on the Sanctuary! they have not followed down the track of prophecy as marked out in the Word of God! Truth is ever onward. It was its onward progress which in 1844 walked out from the dormant church—great Babylon—a zealous band to herald the coming of the Lord. It is onward still: it did not stop with the first or second angel's work; for yet a third was to go forth with a final message of mercy to the world. Light on the Sanctuary of God in heaven, and light on the law of God, contained in the ark which is in that Sanctuary, was yet in store for God's true people. That light has now come. "The temple of God was opened in heaven and there was seen in his temple the ark of his testament." "Here," says the third angel, "are they who keep the commandments of God, and the faith of Jesus." Light on these points, we say, has now come: happy are they who receive it, but fearful is the net of those who shut it out.

Great and momentous is that work which the world's High Priest is now commencing before the ark of God in heaven. Whether men know it or not they have an interest there. The last great act in the plan of salvation is being accomplished; and the last messenger announcing that mercy yetingers, is fulfilling his mission. All that could be done for sinful, rebellious man, has been done. Life has been freely offered. The Son of God has died to make an atonement for their transgression. Yet a few more days will he plead his blood in the Sanctuary in their behalf, and the work is forever finished. But there is soon to come "a great voice out of the temple of heaven, from the throne, saying, It is done." There is soon to go forth a decree, "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still." Sin, which for nearly six thousand years has triumphed over a fallen world, shall be blotted out, together with its author, and the workers of iniquity. And when he who sitteth upon the throne, shall "make all things new;" when he shall make the earth restored, to blossom as the rose; then with "the fir tree, the pine tree, and the box together, will he beautify the place of his Sanctuary;" then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" then will "the tabernacle of God be with men, and he will dwell with them;" his "Sanctuary will be in their midst forevermore."

The Relation which the Sabbath sustains to other Points of Present Truth.

No truth need be more clearly demonstrated than that the Sabbath of the Lord, instituted and given to man at creation, is still binding upon the whole human family. Perhaps no truth can be more clearly demonstrated: indeed, the fourth commandment itself enforces its own obligation. Aside from the vast amount of evidence which is found throughout the whole Bible from Genesis to Revelation, that commandment alone is sufficient to establish its own perpetuity, and show the obligation, which everywhere rests upon men to remember the Sabbath-day to keep it holy. It was a fact that in six days the Lord made heaven and earth, and rested on the seventh; on that fact the institution is based; and there lies the reason why it should be enforced. If that reason was good then, it is good at the present day; and if good now, the institution which rests upon it is no less immutable. This none can deny, unless they would affirm that God is changeable, and make him altogether such an one as themselves.

But while the child of God rejoices in the clear light which shines upon this subject, in itself considered; that he has been enabled to turn away from the commandments and traditions of men, and remember and honor the great Creator by keeping the Rest-day which he has instituted; there is another consideration calculated to inspire gratitude in every true heart: it is, that the mighty evidence on this point goes to strengthen other portions of the truth of God. Such is the connection, relation and dependence of one great truth upon another, that every additional evidence upon one, proportionably strengthens all the rest; and thus, by this reciprocal strength which each point furnishes to the others, the great platform of truth is established, on which God's people will finally be found standing; and which will abide the test of the great day. While therefore we feel established upon the subject of the Sabbath, and that we may safely challenge the world to disprove our position, we should feel equally strengthened upon other subjects of present truth; for by this they are rendered so much the stronger.

That we may more clearly perceive the relation which this truth sustains to our present position, let us consider how the matter would stand, if there had not been, or if there was no need of, any reform upon this subject. The third, and last, angel, under whose message we believe we are now living, announces a company who keep the commandments of God and the faith of Jesus: he points them out in distinction to the great mass who worship the beast and his image. Now if it was the case that the great portion of the world were keeping all the commandments of God; if it was not true that most of professed christianism were disregarding or misapplying one of the plainest precepts of the law, and that those who give heed to this message, were endeavor-

ing to repair the breach, to restore the broken commandment, and keep the whole law in its holiness and beauty;—if these things were not so, there would be no meaning in the declaration, "Here are they that keep the commandments of God;" but as it is, it is most cogent and direct: there is the most beautiful harmony between such an announcement and the facts themselves. And here we have reciprocal proof that the third angel is now fulfilling his mission. Independently of the long chain of prophecy from the reign of Nebuchadnezzar to the present time, by which we are led to the same conclusion, the fact that there is a class coming up on the length and breadth of the land, guided by the light of revelation, who answer the description there given, and are fulfilling the work there assigned, is strong circumstantial evidence at least that that message is now going forth.

Again, the temple of God was opened in heaven, and there was seen in his temple the ark of his testament. The temple was opened and the ark was seen. Attention being thus especially called to the ark, we are led to consider it further. By referring to the type we find it, with its mercy-seat and cherubim of gold, and above it the visible manifestation of God's glory, the most important object connected with the Sanctuary. Considering the ark we are led to consider its contents. It contained the tables of the testimony: the ten commandments engraved with the finger of God in two tables of stone. Beholding these commandments, that they occupy so holy and exalted a place, we examine them more attentively. But we find that the decalogue of the present day does not agree with the decalogue of God. The fourth commandment has been removed; and though an attempt has been made to supply its place with a wretched Pagan substitute, it is as good as destroyed. We trace this work more directly to the man of sin. Beyond him we find it springing from Paganism, and consequently from the Devil. It becomes then the duty of all those who by faith understand the work of our great High Priest in the heavenly Sanctuary; who follow him into the Most Holy, where he performs the last act of his ministration; who behold there the ark before which he ministers, and the immutable law which it contains;—it becomes the duty of all such to restore the breach which has been made by Antichrist, and keep the commandments according to the requirements of God. All who believe and understand this work will do this. Thus we see that the subjects of the Sanctuary and the Sabbath are inseparably connected. Whoever admits the truth of the first, must admit it also on the second: the Sanctuary contains the ark, the ark contains the law, and the law contains the fourth commandment unabolished and unchanged.

But when we say that light on the Sabbath is so intimately connected with the work in the Sanctua-

ry, work which has taken place within a short time comparatively, it may be asked if there have not always been those who have kept the Sabbath of the fourth commandment. Very true, there have. God has never suffered any one of his precepts to fall entirely into disuse; and there have been those from the days of Adam to the present time who have kept the fourth. But this is no objection to the view that in the purpose of God, especial attention should be called to this point in these last days; that as the last work in the plan of salvation is being accomplished, and it becomes necessary that the man of God

should be "perfect, thoroughly furnished unto all good works," new light should break forth on this vital truth, which has been shrouded in darkness by the great apostasy. That light is being seen, and by a people who perceive whence it comes; therefore are they endeavoring to render to their Creator, obedience to every precept of his perfect law.

Rev. xii, 17. "And the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ." Here again is a distinction between the remnant or the people of God, and the armies of the dragon. This distinction is something connected with the commandments; but how could this exist, if things were not as they are in regard to the fourth; for the dragon himself is perfectly willing that one should keep the other nine, yea, he would make war upon you, if you did not; and you may keep the fourth, without any trouble, or endeavor to do so, if you will only observe it on Sunday.

In Rev. xiii, we read about the mark of the beast. This mark the third angel explains to be something contrary to the commandments of God, or which those who keep the commandments of God do not receive. But this could not so be, were it not that the beast, the Catholic power, had robbed the law of God of its signature, its seal of royalty, and placed its own in its stead.

By this brief outline we perceive something of the nature which the Sabbath sustains to other prominent points of present truth. If we believe the third angel's message, it leads to an examination of this subject. If we admit that the 2300 days terminated in the past, (and the man is not living who can disprove it,) we must admit the truth in regard to the Sanctuary. If we admit this, we must admit the Sabbath. So in regard to other points which we need not mention. Therefore whatever additional evidence we gain on any one point of truth, so far goes to strengthen the whole; for they are inseparably connected.

u. s.

THE SANCTUARY.

A NOVEL ARGUMENT.

We find a short article on this subject in the *World's Crisis* for Dec. 30th, in regard to which we cannot forbear making a few remarks. After quoting Dan. viii, 13, 14, the writer opens his article as follows:

"Three interesting particulars I want you should take for granted. They are points which are already settled. 1. The 'sanctuary' is the earth. 2. The 'cleansing' is its physical renovation by literal fire. 3. The days are prophetic and denote literal years. These points are beyond successful dispute."

We cannot be called upon to take for granted any propositions except such as have abundant evidence to sustain them, and for which sufficient reason can be readily presented. Let us then inquire why we should adopt the first two of the above "interesting particulars," without further investigation.

1. "The 'sanctuary' is the earth." What are some of the reasons why we should take this for granted?

1st. If the earth was the Sanctuary it would be recognized as such by the word of God; but instead of this it is nowhere in that Word thus recognized. 2d. If it was the Sanctuary, we should expect to find the term many times applied to it, pointing it out as such; but the fact is, the term is distinctly applied to another definite object which God calls his Sanctuary. 3d. The term sanctuary is defined, A holy place, A sacred place, A dwelling place of the Most High. Ex. xxv, 8. Is the earth a holy or a sacred place? "Curse is the ground for thy sake," Gen. iii, 17. Is it the habitation of God? "Thus saith the Lord, the heaven is my throne, the earth is my footstool," Isa. lxvi, 1. "The Lord shall roar from on high and utter his voice from his holy habitation," Jer. xxv, 30. "For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth," Ps. cii, 19. 4th. Paul thus discourses upon the Sanctuaries of the first and second covenants: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table of shew-bread; which is called the sanctuary; [for holy margin:] and after the second veil the tabernacle, which is called the Holiest of all," &c. Heb. ix, 1-3. This refers to the building erected by Moses, at the express command of God, and in exact accordance with the pattern shown him on the mount. Ex. xxv, and onward. This Paul plainly declares was the sanctuary of the first covenant. This was the sanctuary, therefore, till the introduction of the new covenant by the Messiah. Now by what process has the earth taken the place of that sanctuary and become the Sanctuary of the new covenant?

With this sanctuary of the first covenant, Paul introduces another, the Sanctuary of the new covenant. He calls it a greater and more perfect tabernacle not made with hands; "the true tabernacle which the Lord pitched and not man;" "things in the heavens." The first-covenant sanctuary was a "figure for the time then present," or a pattern of the true tabernacle which should take its place when the new covenant

should be established. In it "were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances imposed on them until the time of reformation." But the time of reformation came—Christ came an high priest of good things to come, the way of the heavenly holy places was laid open, and the earthly sanctuary gave place—not to the earth but to the greater and more perfect tabernacle which the Lord pitched and not man, where Christ our great High Priest has entered, not with the blood of goats and calves, but by his own blood, now to appear in the presence of God for us. Heb. viii, ix.

Here the sanctuaries of the two covenants are plainly set before us: the earthly pitched by man; the heavenly pitched not by man: the earthly, with its mortal priesthood, and its sacrifices of goats and calves; the heavenly with its more excellent ministry, its better mediator, and to be cleansed at last with better sacrifices. Heb. ix, 23.

We know of no reasons of other import than the above, which can be brought forward upon this question; and, we appeal to the reader, are these the reasons why we should take it for granted (!) that the sanctuary is the earth? When the earth is never once called the sanctuary in the word of God; when another definite object is pointed out expressly as such, and is the only thing that God owns as his Sanctuary; when an Apostle plainly teaches us that the Sanctuary of the new covenant is in heaven, the greater and more perfect tabernacle, where Christ our great High Priest now ministers in mercy for fallen man;—when we have such plain, scriptural facts as these before us, we are not so ready to take for granted the absurd position under consideration, as our writer in the *Crisis* would wish to have us.

The next "interesting particular," is its cleansing. "2. The 'cleansing' is its (the earth's) physical renovation by literal fire." Where in the Bible is the only source from which we derive instruction on the cleansing of the Sanctuary? There is one, and there is but one; and that is the typical ministration of the earthly sanctuary. The services of this ministration are all minutely described, and the particular work which was performed at the end of the year is clearly presented. Lev. xvi. This was called the cleansing of the sanctuary; and to no other work than that which was here performed, and the event which this foreshadowed, in the expression, cleansing of the sanctuary, ever applied. When therefore men are pointed forward, and told that at the end of a certain period the Sanctuary shall be cleansed, why will they not go back to the true fountain for information on this subject? Why will they not derive instruction from those events which God in mercy ordained, and left on record for our learning; for "whatsoever things were written aforetime were written for our learning."

We look back upon the type: we behold the victim of expiation brought up before the door of the tabernacle: we see the transgressor confessing over him his sin, and thus transferring to him his guilt: we see the victim slain on account of that transgression, and the blood bearing that guilt sprinkled within the sanctuary, which henceforth becomes the receptacle of the offender's sin: we see this service carried on throughout the year till the day of atonement comes: we then behold the high priest with the blood of a sin-offering for himself and for the congregation of Israel, entering within the veil into the Most Holy Place, and while the cloud of the incense from his burning censer covers the mercy-seat, we see him sprinkle of that blood before and upon it seven times, to make an atonement for the holy Sanctuary, for the tabernacle of the congregation, for the altar, for the priests, and for all the people of the congregation, because of their uncleanness and because of their transgressions in all their sins. And when he had made an end of reconciling the holy place, all the sins which had been borne into the sanctuary, were transferred to the head of the scape-goat: over him the high priest confessed all the iniquities of the children of Israel, and they were borne away into a land of forgetfulness. Thus was the sanctuary cleansed.

That this work prefigured something none will deny; nor can it be denied that it prefigured the cleansing of the true Sanctuary, the last great work to be accomplished in the plan of man's salvation, when the sins of God's true Israel will be blotted out forever. But who would gather from all this that this earth would one day be purified by fire? We should no more come to such a conclusion, than we should expect by following the shadow of a tree to come to a burning, fiery furnace.

The sanctuary of Dan, viii, 14, is a sanctuary that is to be cleansed. That cleansing, whatever it is, is dependent on, and the result of a ministration; and both the ministration, and the cleansing are performed by means of blood, as we are taught in the types. We have no record of any other, and we have no warrant to look for any other as connected with the Sanctuary. But who supposes that such services ever have been, or ever will be, connected with this earth?

True this earth will be purified by fire. The effects of sin and the curse shall be removed forever, and it shall bloom again in more than its Eden glory; but this event is as independent of, and as foreign to, the cleansing of the Sanctuary, as was the destruction of Sodom, to the ministration at Jerusalem.

"3. The days are prophetic, and denote literal years." With this we are happy to agree. The first two points only we have occasion to call in question. Those the writer wishes us to take for granted, assigning as the reason, that they are already settled, and are beyond successful disputation. But we should be happy to learn when these points were settled, and how, and where. We think the true reason for the request that is made, is not presented. If he had said that these points could not be successfully maintained; if he had said, I want you to take these points for granted, because I cannot prove them, and they are necessary to my view of the subject; we apprehend that we should then have had the plain truth in the matter.

Truly this is a novel mode of discussing a subject of such importance: coolly ask your readers to take for granted the fundamental points involved in the question, and then deliberately walk off upon the unqualified assumptions.

U. S.

The Original Advent Faith.

We have received a friendly letter on this subject from Bro. R. D. Newton. We give below as much as is necessary to answer his inquiries. He says:—

"I see in the *Review and Herald*, Apr. 18th, 1884, you say,

"We claim to stand on the original Advent faith, therefore do not reject the past movements on this great question, which has called out a people to prepare for the coming of the Lord. We claim all the light of past time on this glorious theme, and cherish it as from Heaven."

"If it were from heaven I don't see how you could surrender one inch of faith; for if that voice and that cry, 'Behold the Bridegroom cometh, go ye out to meet him,' was from heaven, then Christ did come on the tenth day, seventh month, 1844; for many declared that he would come as sure as there was a God in heaven, and time would be no longer. This is the original faith you claim to stand upon. And if it was the revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass, then Christ has come; and you are bound by the original faith, and every principle of truth and righteousness to prove that Christ has come, how and when. That was what the Apostles labored to prove after the death and resurrection of Jesus. You admit all the prophetic periods have run out, and now what wait we for?"

"I want you to give me all the light you have upon this all-important subject. The truth is what we want."

The above remarks would seem to make the whole Advent faith depend on the personal appearing of our Lord in 1844; and since that event did not then occur, we may be assured that what would be understood by the original Advent faith, has proved an utter failure. Very many of the world's people, who were observers of that movement, wonder why we still persist in our belief of the Advent doctrine. They say, Has not your time passed? Hasn't your theory failed you? Haven't you been disappointed in all your expectations? And they laugh at our credulity or stubbornness (for they hardly know to which to attribute it) in still clinging to what they term our folly and delusion. How completely is the way thus paved, that, when a few more days are passed, and the great event finally comes, it shall steal upon them like a thief in the night, and take them unawares.

True, the Lord did not appear in 1844. Our expectations failed; and the disappointment fell upon us—how heavily, those can best judge who felt it; and we would that all such would prove the sincerity of the love they then professed for Christ and his coming, by heeding the greater light which now shines upon this subject, and accepting the explanation which God, in his word, has given us. There is an explanation for all this, and in that explanation, a new flood of light is thrown upon our pathway.

We do not claim that the Lord came, as it is promised that he shall come, visibly in the clouds of heaven, in 1844; and if this is the coming the writer above refers to, we are not bound to prove "how and when" it took place; for we frankly admit that it has not yet occurred. Well, then, the inquiry comes

up, are you not surrendering the Advent faith? We think not. The Advent faith is founded wholly on the word of God; and it is a cheering fact, that, notwithstanding our disappointment, not one single promise or prophecy has yet failed. The declaration of our Saviour that heaven and earth should pass away sooner than his word should fail, still holds good. When we expected the Lord in '44, as we have of en said and often proved, we were expecting that which we had no warrant for in the Scriptures of truth. We drew a wrong conclusion; but yet every argument on which we rested our hope is as good now as it was then.

Those clear chains of prophecy given us in the book of Daniel, still remain sterling truth; and their fulfillment, as far as it has been developed, stands as a veritable pledge that that which still remains, will surely be accomplished. The commencement and the termination of the prophetic periods, as we then held them, we are no necessity and no reason for changing. We only mistook the event to occur at the end of those periods, and being corrected on this one point, all is harmonious and clear.

It may now be said, You admit that your expectations in then looking for the Lord, were wrong; why then do you not reject a movement which was the result of those expectations. Here, for our encouragement and comfort, our past experience and disappointment are not without a precedent in the history of God's people. Go back with me to the time of Christ's entry into Jerusalem, and explain the meaning of that shouting multitude. Why are all classes, young and old, pressing in the way before and behind him, and, absorbed in one emotion, shouting, Hosanna to the Son of David! Blessed be the King that cometh in the name of the Lord! Hosanna in the highest! They cut down branches from the trees and strewed them in the way, and they spread their garments before him, an act which was due to royalty only. Doubtless they expected that his kingdom should then be set up. In their rejoicing they quote from a psalm which probably applies to the future reign and triumph of the Messiah. They thought the time had come for those events to be realized. In these expectations they were to be disappointed; but were they therefore wrong in shouting and rejoicing as they did? Let Jesus answer: "I tell you that if these should hold their peace, the stones would immediately cry out."

In this light we are disposed to regard the great movement which took place upon the Advent doctrine in '44. A faith was there manifested, seconded by works, which like that of Noah, will rise up in the judgment and condemn an unbelieving world. We regard the message of the first angel as there having its fulfillment; and we believe that it was accomplished according to the purpose of God. Further light has shown us the work that was to be accomplished by our great High Priest in the heavenly Sanctuary; it has shown us another angel with a solemn message who must fulfill his mission; and those who reject the past reject some of the plainest

portions of a chain of prophecy through which God is now leading his people. Those who reject the light of the past on this subject, have let go their only anchor, and are now adrift among the perilous delusions of these last days. This is attested by the numbers who have sought out many strange and discordant theories since that time. Either apostasy or some baneful systems of error, have swallowed up the mass of those who have forsaken their first love. And last, but not least, those who will not acknowledge the validity of the great movements of the past, on this question, are absolutely unable to present the inquirer with a harmonious system of truth, on this all-vital subject. This is a significant fact, and worthy of due regard.

The writer, above, says, You admit that the prophetic periods have all run out; and now what wait we for? The answer is easy: We are striving in all honesty to heed the admonition of Paul when he says, For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. We are waiting till he who is our life shall appear, and then we expect to appear with him in glory. We are waiting till the last solemn ministration of our High Priest shall be accomplished, the destiny of mankind decided, and the day of our redemption and deliverance comes. For this time we can but earnestly long, while in these days of our exile and pilgrimage; and also for that fullness of time, when sin and its agents, dating far back, from the first apostasy, that of Satan himself, shall be swept from creation, its effects all repaired, and the whole universe shall be as fair and holy as it was before sin had ever entered to mar the handiwork of God.

THE OLDRASSING OF THE SANCTUARY.

Ever since his fall man has had a connection with the Sanctuary. The very first victim that was offered after Paradise was closed upon our race, pointed to the great Sacrifice, which should be offered that he might recover from the fall. This was more fully developed in after years when God designed through a chosen people and by a system of types to instruct the world. We therefore behold among the camps of Israel the tabernacle of the congregation erected, and within that tabernacle, the veil dividing the holy from the most holy place; and within that veil, the ark of the testimony; and above that ark the Shekinah, the visible manifestation of the presence of God. Here was the heart and center of that typical system. Here the eyes of all were directed as to the place where were centered their highest interests. The present dispensation has no less a glorious center, around which cluster the eternal interests of man. It is the great substance of which the former was the shadow only. It is the true tabernacle above, with its holy places, its vessels of ministration, its ark, in which still exists the immutable law of God, its great and merciful priesthood, and its exceeding glory; and to this should all eyes now be directed; for with this Sanctuary and its service is connected our everlasting destiny; and the last act of its ministration is now being accomplished. This being the case, the importance of the subject is at once seen.

Of the literal existence of the Sanctuary in heaven we will not now stop to offer proof. We wish to inquire concerning its cleansing. When does that work commence? and what is the position of the true Israel during that time? We cannot with the natural eye look into heaven and behold what is passing, but we can look back to the shadow which these heavenly things have cast on earth, and from that by an eye of faith comprehend our present position. We have said that the only source from which to derive instruction on this subject was the typical ministration, and thought there was no danger of being misunderstood. We would not by this repudiate all that the Bible elsewhere says on this question. Paul in his epistle to the Hebrews gives us a divine commentary on the system of types, and their application to the present dispensation. Blot out the book of Hebrews, and we might learn what was once the sanctuary, and we might infer what it now is; since the former was made from a pattern, and we have intimation where that pattern is to be found; but that is all. On the other hand take away the earthly sanctuary and its typical ministration, and when Paul discourses to us of a Sanctuary and its priesthood in heaven, what should we understand by his language? Therefore it is emphatically true that that system of types is the root and source of all our instruction on this subject; but it is also true that to form a correct understanding of it at the present time, we must connect with it the teachings of Paul.

The epistle to the Hebrews will guard us against transferring the secondary ceremonies of the type to the fulfillment of the antitype. Let us consider it a moment. It was written to the Hebrews, those who from their earliest infancy had been

connected with the service of the earthly sanctuary. Every ceremony, every minute act, had been repeatedly and thoroughly impressed upon their minds. The time had come for the dispensation to change, and the earthly sanctuary and its ministration to give place to the true. When therefore they should learn this fact, how natural would it be for them to connect with the new ministration, all the minutiae of the service to which they had been accustomed. We are thus particular on this point because some, at the present time, are disposed to do the same thing. Paul therefore guards them against this by explaining the difference that exists between the two, and the superiority of the priesthood of Christ over that of Aaron. We will notice this in some of its particulars.

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. v, 6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron. Chap. vii, 11.

3. Those priests were many; because they were not suffered to continue by reason of death; but this man because he continueth ever hath an unchangeable priesthood. Verse 23, 24. And from this Paul draws a most clearing conclusion in the next verse. Wherefore he is able to save them to the uttermost that come unto God by him: seeing he ever liveth to make intercession for them.

4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, for their own sins and those of the people. Verse 27. This embraces all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. The same fact is also expressed in chap. ix, 25, 26, 28; x, 10, 12, 14. It is a fact which we wish particularly noticed, that all the sacrifices which were offered under the former dispensation, centered in, and met their antitype in the one great Sacrifice, that died on Calvary.

5. All the blood which was offered in the former dispensation, was offered for past transgression only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but to the future also.

6. As the blood of Christ is the only blood ministered in connection with the heavenly Sanctuary, whether by actual presentation, or by virtue of its merits we need not inquire, the same blood must be ministered in both apartments.

7. The work of cleansing the earthly sanctuary was a work of judgment. The high priest went into the most holy place, bearing the breast-plate of judgment, and on that breast-plate the names of the twelve children of Israel, to make an atonement for the holy sanctuary, and for all the people of the congregation. Lev. xvi, 33. This prefigured a solemn fact; namely, that in the great plan of salvation, a time of decision was coming for the human race; a work of atonement, which being accomplished, God's people, the true Israel, should stand acquitted, and cleansed from all sin. But who shall limit the work of the perfect system with which we now stand directly connected, to all the lesser details and condi-

tions of that typical system, of which Paul says there was no perfection? In the type a complete round of the service of the sanctuary, was performed every year; but the ministration of the heavenly Sanctuary, is performed once for all. When the last act, that of its cleansing, is accomplished, the plan of salvation is ended—the result is told! From that decision there is no appeal; for there is thenceforth no more offering for sin. Heb. x, 18. There must therefore be a defilement in this work, unknown to the type. Atonement was there made for the people of Israel as a body: here the work has to do with individuals; for as individuals we must stand condemned or acquitted at the judgment seat of Christ. We read in Dan. vii, 10, that the judgment was set, and the books were opened. Again in Rev. xx, 12, the books were opened, and the dead were judged out of those things written in the books, according to their works. From this we learn that a record is kept of the acts of all men; and from that record, their reward is given them according to their deserts. There is no judgment in this sense of the term, independent of these books of record; but we read [1 Pet. iv, 17] that there is a time when judgment must begin at the house of God; when some men's sins are open beforehand, going before to judgment; [1 Tim. v, 24;] and if, says Peter, it first begin at us what shall the end be of them that obey not the gospel of God. This must be a judgment of the same nature and can refer to no other work than the closing up of the ministration of the heavenly Sanctuary, hence that work must embrace the examination of individual character; and we conclude that the lives of the children of God, not only those who are living, but all who have ever lived, whose names are written in the Lamb's book of life, will during this time pass in final review before that great tribunal. We see, therefore, how in this respect, the work of the type, is infinitely surpassed by that of the antitype.

8. As long as Christ fills the office of priest, so long he is a mediator between God and man.

Owing to a misconception of some of these points the idea is being entertained by some,

1. That, as under the type, no offering could be presented while the high priest was in the most holy place; so when our great High Priest enters upon that work, probation closes, the cases of all are decided, no confessions can be made and accepted, and no sins forgiven.

2. That as probation still continues, and the 2300 days, at the end of which the Sanctuary was to be cleansed, have ended, it could not mean that they were to mark the commencement of the particular work called the cleansing of the Sanctuary, but they mark "the commencement of the antitypical day of atonement;" hence that Christ has not yet entered the Most Holy place, and the Sanctuary is not yet being cleansed.

3. That the sins of Israel are blotted out, not singly, but all at once; that every thing is ready before the High Priest enters the Holiest, and then by one instantaneous act, the whole is accomplished.

These views we also notice, set forth in print, in an article entitled, "The Day of Atonement and cleans-

ing of the Sanctuary;" which article, R. Hicks, writing in this Office, in his zeal to express its merits, calls "one of the hailstones spoken of by Ezekiel;" forgetting, I suppose, that he thereby makes it one of the plagues! But let us subject this "hailstone" a moment to the torch of truth and see if it won't melt.

Much testimony is adduced to show that those who brought their offerings under the former dispensation, must bring them to the door of the tabernacle, unto the priest. They then say that our prayers and confessions of sins are our offerings and sacrifices; that consequently we can present them nowhere else than at the door of the tabernacle; that we can do this only while our High Priest ministers in the first apartment; and that after his position is changed to the second apartment, he will not accept them.

Now all who hold such a view as this, most certainly make our prayers and confessions, the antitype of those ancient offerings; and in doing this they betray, an enormous misapprehension of the whole subject. We have shown from the testimony of Paul that Christ was the great antitype in which these all centered; and who will for a moment suppose that when a person offered up his victim at the earthly tabernacle, it signified that people under the gospel dispensation would pray and confess their sins! But it may be asked, Have we then no sacrifices to make? We have, in the sense in which this term is applied to the duties of a Christian. We will present a few examples: Ps. cxvi, 17. "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord." Ps. cvii, 22. "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Ps. li, 17. "The sacrifices of God are a broken spirit: a broken and

a contrite heart. O God, thou wilt not despise." Paul says in Heb. xiii, 15. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name;" and he adds in the next verse, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." He tells us again in Rom. xii, 1, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Here are brought to view the sacrifices we are to make; but to suppose that these constitute the antitype of those typical sacrifices, is a most manifest absurdity. If, because the offering was brought to the door of the tabernacle, the antitype to which that pointed must be brought there also, it has nothing to do with our prayers and confessions; for that antitype was Christ. But there were prayers and confessions made, under the typical system, independent of the offerings, and we are curious to know what they then signified, since they have now become the antitype of those offerings! It is on this wrong premise that the whole article, above referred to, is based; and we might content ourselves with having shown the falsity of this, but there are some other points we wish to notice.

It is said that "In order for the children of Israel to hear the sound of the high priest's bells when he

goes into the most holy, they must not be sounding trumpets, and calling upon their fellows to come up and offer their offerings, (at a time when there is to be no man in the tabernacle of the congregation, and they are forbidden to offer anywhere else,) but they must of necessity be silent listeners; from which they would reason, that when our High Priest enters the Most Holy we must not be presenting our offerings (7) but must be waiting in silence. This they say is "in keeping with Luke i, 9, 10, 21, where the multitude were waiting and praying without, while Zacharias went into the temple to burn incense." But we learn by reading the passage that Zacharias was not a high priest, but performed the priest's office in the order of his course, [verse 8,] and his lot was to burn incense when he went into the temple, [verse 9,] and there appeared unto him the angel of the Lord standing on the right side of the altar of incense. Verse 11. The altar of incense was in the first apartment and not in the second; therefore it is not the time of the cleansing of the sanctuary that is here brought to view; and his act of burning incense on that altar, in the first apartment, is by no means the same as that of a high priest going into the most holy with a burning censer. So they have here taken the wrong man, the wrong time, and the wrong event to illustrate their position.

It is further said that this is in keeping "with Rev. viii, 1, 3, 4, where there was silence in heaven during the time the incense was offered with the prayers of all saints;" by which we are of course to understand that the silence mentioned in Rev. viii, 1, is what, according to the theory of these persons, will exist during the cleansing of the heavenly Sanctuary. Let us look at this. We read, "And when he had opened the seventh seal there was silence in heaven about the space of half an hour." We are aware that events are not brought to view in their chronological order in the book of Revelation; but any such chain of events as the seven seals, the seven trumpets, &c., cannot of course, be disarranged. We cannot place the fourth seal before the third, nor the fifth before the fourth, nor the seventh before the sixth. But what takes place under the sixth? We learn from Rev. vi, 12-17, that under the sixth seal, the heavens depart as a scroll, the kings of the earth and the great men hide themselves in the dens and rocks of the mountains, and cry unto them, Fall on us and hide us from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand. In other words, the sixth seal, beholds the coming of Christ and the end of the world: and it is not until the seventh is opened that there is silence in heaven for the space of half an hour; and yet they apply that silence to the cleansing of the sanctuary, before Christ leaves it: an event which must take place under the sixth seal! The whole of the seventh seal is applied to one of the many events which transpire under the sixth seal! I can hardly conceive how it would be possible to make a more palpable misapplication of sacred scriptures!

As regards the offering of incense mentioned in verses 3-5, it can have no connection with verse 1, from the fact that verse 2 introduces another chain of events; namely, the seven trumpets, which, according to universal acknowledgment, began to be fulfilled far in the past.

We are now prepared for the inquiry, Has the cleansing of the Sanctuary commenced? It was told Daniel, "Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Clearly enough those days are in the past. Unless, therefore, the words of the angel have failed, a work has commenced called the cleansing of the Sanctuary; but there is no work either in the type or out of the type, to which this expression ever has been, or ever can be, applied, except to the entrance of the high priest into the Most Holy place, and his ministrations while there. Whenever the expression is used, this is the work which is brought to view, and this only.

I know of no period of time which is designated and set apart, in the Scriptures, as an "antitypical day of atonement" in which the Sanctuary shall be cleansed, more than that in which this work is performed. We consider this idea as springing from an undue regard to the formulas of the type, in reference to which we have already spoken. And the matter is carried still farther, when it is urged, because the first part of the day of atonement was the night season, and there were also several offerings to be made, before the cleansing of the Sanctuary could commence, that therefore the greater part of this "antitypical day of atonement" must pass, before the cleansing of the true Sanctuary shall take place.

Dan. viii, 14, does not read that, unto 2300 days, then shall the antitypical day of atonement commence, and somewhere in the latter part of that day, the length of which nobody knows, the Sanctuary shall be cleansed! All that gave the day of atonement in the type its distinction and importance, was the fact that on that day the great work of cleansing the sanctuary was performed. In the antitype this great event only is brought to view, and the definite period of its commencement is marked out. Here is a point that no sophistry can evade. If the 2300 days have ended, the cleansing of the Sanctuary is going on. Doubtless they would deny that the days have ended were it not that that point is settled by a "demonstration" in which they have implicit faith.

Num. xxix, 7-11, where an account is given of the offerings of the day of atonement, is quoted to show that we have now an opportunity of offering our sacrifices, that is, our prayers and confessions; also that we must come to the door of the tabernacle, the first apartment; and also that the cleansing of the Sanctuary must be for a time deferred. Now all who regard the matter in this light, since they profess such adherence to the type, and since they make our confessions the antitype of those offerings, are bound by consistency to show how many and what kind of confessions answer to "one young bullock! one ram! and seven lambs of the first year!" &c. The idea might be followed out till it would become ridiculous in the extreme.

There are other considerations which to my mind are proof on this point; and I make no one responsible for the positions taken. If the Sanctuary is not yet being cleansed, it involves all three of the angels of Rev. xiv, in a failure.

The first angel proclaimed, Fear God and give glory to him; for the hour of his Judgment is come. At the end of the 2300 days, when that message closed, had that time come? If the judgment scene which

takes place in the second apartment of the Sanctuary, to which this proclamation doubtless refers, did not then commence, it had not come; and the first angel with his message, was too fast. But we believe that work did then commence; that there was the time when judgment began at the house of God, and the time came when Daniel, and all the righteous in the person of their Advocate should stand in their lot.

The second angel proclaims that Babylon is fallen. Why is Babylon fallen? Because she rejected special truth. A time was coming, in fulfillment of the designs of Heaven, when a change should take place in the position of our great High Priest, and, consequently, a change in his relation to the world. A truth was given which would prepare people for that change. This truth she scornfully rejected. Could God continue his Spirit and blessing to her in such a course? No. Could he withhold the accomplishment of his plans? No. The second angel uttered his warning; and all who then felt the force of that truth left her communion. The work moved on: our great High Priest withdrew himself to his closing ministration in the second apartment of the holy Sanctuary; and great Babylon was left in her barren pomp, destitute of the spirit and power of vital godliness. She is now becoming a hold of every foul spirit; and when this has progressed far enough to be apparent to every honest mind, we believe they will heed the voice of Rev. xviii, 4; and that, consequently, another thinning of her ranks yet awaits her.

Our High Priest has entered the second apartment, and the way is prepared for the third angel. One portion of his message is, "Here are they that keep the commandments of God and the faith of Jesus." This is based on the fact that "the temple of God was opened in heaven, (when Christ changed his position,) and there was seen in his temple the ark of his testament. God's people are permitted to look by an eye of faith, into the inner apartment of the true Tabernacle: they there behold the ark of God, and their attention is called at once to the law contained within it; and the fact that there is now a special movement taking place in regard to that violated law, is proof that the second apartment of the Sanctuary has been opened, and the ark of the testament is seen. No person can receive the true light on the Sanctuary, and the present position and work of our great Mediator, without having his attention especially directed to the ten commandments. There is a beautiful harmony in all this, just such as we would expect to find in the plan and work of God.

Since, then, the closing work of the Sanctuary is being performed, it may be asked, What is the position of God's people and of the world, during this time; and how are we now to obtain forgiveness of sin?

It is a prerogative of this dispensation over the former, that the blood of Christ does cleanse us from, or take away, our sins. Ever since he commenced his work for mankind as Priest in the holy Sanctuary, it has been their privilege to avail themselves of the merits of his blood by faith in him. As long as that blood is ministered they can do this; and we have noticed that it is ministered in both apartments of the Sanctuary, the second as well as the first. But a consistent faith in Christ, involves the necessity of an understanding of his position and of his work;

here therefore a restriction must be made. Light enough has been given us in the Word to trace our Saviour through all his characters as Prophet, Priest, and King, and we must keep our eye fixed upon him. He says, "I am the way, the truth and the life;" and unless we heed the light which reveals to us his position and work, be witnesses against us when he says, "Ye will not come to me, that ye might have life." To come to him therefore at the present time, and to exercise an effective faith in him, we must have an understanding of his present position. We come to him therefore as our great High Priest, performing his last and special work, pleading his blood before the mercy-seat, beneath which reposes God's righteous law, a violation of which has made his sacrifice and mediation necessary; and as the scene is thus presented before us, we see the necessity of keeping that law in all its requirements. Those who therefore, with the present light on this subject, shall attempt to find in Christ a Saviour, while living in violation of that holy law, or shall seek him as minister in the first apartment of the Sanctuary, will find that he has withdrawn himself from them, and knows them not.

Again, while Christ exercises the office of Priest, he is a mediator between God and man, and those who will come unto him may avail themselves of his mediation. He is Priest in the second apartment as well as the first. If we confess our sins, he is yet faithful and just to forgive us our sins." But as surely as Babylon is fallen, and evil men and seducers are waxing worse and worse, and all are being drawn into the absorbing whirlpool of spiritualism, so surely his Spirit and sympathy is withdrawn from them as a body. Some may here call us bigoted and exclusive; but they may as well say the same of the whole plan of salvation, because it contains prescribed conditions with which men must comply, or they can never be saved.

We see then that to those who are honest enough to seek salvation according to the light of revealed truth, there is yet left a brief hour of probation, while the work of the Sanctuary is closing, and the last message of mercy is going forth. In view of these things how solemn is our position! How should we let our light shine! What manner of persons ought we to be! What manner of lives ought we to live! With what zeal should we engage in the service of God, that we may find at last to our eternal joy, our sins forgiven, and our names retained in the Lamb's book of life.

D. W.

A COMPREHENSIVE VIEW OF THE SANCTUARY.

As advocates of consistency, we feel compelled to notice any theory which presents a wide departure from, and a false application of, the teachings of sacred Scripture on Sanctuary subjects. On the subject of the Sanctuary we find a short article in the *Christian Reformer*, of Jan. 10th, by O. D. Gibson, which we will briefly notice, as we wish to present our readers with the various phases of thought that may exist on this important portion of present truth. We do not like to see people make this question altogether of the earth, earthly, nor altogether spiritual, and foggy. The view under consideration is a strange mixture of both, and very "comprehensive" inasmuch as it takes in both earth and heaven! We will present its main features by extracts from the article. It reads:—

"It seems from reading the 6th chap. of Daniel, that no one need mistake what is the Sanctuary, to which he is being instructed,

"This one was to be 'trodden' under foot by the wicked governments, symbolised in the vision. Hence the inquiry, How long the vision to give both the sanctuary and the host to be trodden under foot? The last horn power in the vision 'magnified himself even to the prince of the host,' and by him was the place of his sanctuary cast down, or trodden under foot. It is said of this same power, in the 7th chap., 'And shall devour the whole earth, and shall tread it down, and break it in pieces.'

'Now how long shall this treading down last, or continue. The wicked kingdoms of earth have trodden under foot the host or people of God—saints of the Most High, each in their turn, and also the sanctuary, the place of worship, or offering, which is neither at Jerusalem or in the mountains of Samaria, but in any and every place under heaven where there is any one of the host to offer praise from a sincere heart. 'Unto 2300 days, and then shall the Sanctuary be cleansed.' Of what shall it be cleansed? Of those wicked, cruel powers, or governments, which have oppressed and trodden it under foot, with its rightful heirs.

"The earth, God's sanctuary, Christ's kingdom, is now cleansed out, and no more trodden under foot. Christ is the officiating high priest, of this host that worship in this down-trodden sanctuary. There was once a typical priesthood in the order of Aaron with a typical sanctuary and typical laws, but types were not to last always. Paul says, For the priesthood being changed there is of necessity a change of the law. Christ is the anti-typical High Priest; the new covenant, or gospel, is the anti-typical law.

"Now what is the anti-typical Sanctuary? In order that some minds may grasp this truth let me explain the old tabernacle, or its main features.

"It was longer than wide, divided into two rooms and a curtain, called a veil, hung as the partition between. The first of these rooms was called the sanctuary; into this room went the high priest every day, offering sacrifices and ministrations. See Heb. ix. The second room, within, or beyond this veil, was called the holy of holies; into this room the high priest went only once a year and always alone, to carry the blood of the sacrifices and sprinkle before the mercy seat to make atonement for the sins of the people.

"Now if I can understand Paul, he makes the anti-typical tabernacle to be earth and heaven, with a veil between. Earth the first room or sanctuary. Heaven the second, or holy of holies. Christ, our high priest, has offered himself a sacrifice for sins once for all, and has gone into the holy of holies, or heaven itself, to carry and present his own blood before the mercy seat. Inasmuch as the high priest in the type offered his sacrifices in the sanctuary, and passed from thence through the veil into the holy place, so Christ offered himself in the first room of God's great tabernacle and has gone within the veil into the second room or heaven itself."

It seems hardly necessary to reply to the ideas above set forth, and in doing so we are aware that we should only be using arguments that have been an hundred times repeated. A few words must therefore suffice.

Much stress is laid upon the phrase "trodden under foot;" and the writer concludes therefore that the Sanctuary must be something that the literal feet of literal men, can literally tramp upon. Here he makes the first departure from just conclusions. We are not to determine what the Sanctuary is from the fact that it is to be trodden under foot; but first let the Bible tell us what the Sanctuary is, and then we will determine from its teaching what the treading under foot is. But let us look further at this point which is so much harped upon by our opponents. Suppose the earth or the land of Palestine is the Sanctuary, which the treading under foot is supposed to prove, and we inquire, Is the treading it under foot, the literal treading upon it by men? No one will contend for a moment that it is, when brought right to the point at issue. What then is it? Why, the desolating and desecrating it. All then must admit that the treading under foot is a figure; and being a figure we can as well apply it to a Sanctuary in heaven as to one on earth. Thus we can take this objection out of the mouths of our opponents from their own confusion. Jesus is the minister of the heavenly Sanctuary; and which is the most consistent, to speak of treading under foot the Sanctuary, or its minister? yet the Bible speaks of treading under foot the Son of God, the minister of the Sanctuary; [Heb. x. 37;] and we say therefore that to speak of treading under foot the heavenly Sanctuary, in the same sense, is both scriptural and reasonable.

How Dr. G. gets such an "understanding" of Paul as to think that he makes the antitypical tabernacle to be earth and heaven, he does not tell us. Paul refers us to the true tabernacle in heaven, only, as the Sanctuary of the new covenant. Heb. viii. 1-5; ix. 23. He speaks of the first covenant, and tells us of its "worldly sanctuary," and from that he points to the true Sanctuary above which the Lord pitched and not man.

It is admitted above that the first tabernacle was typical; but the writer does not tell us by what analogy that building erected by Moses, thirty cubits long and twelve wide, could be a type of both earth and heaven. That tabernacle, with all its instruments, was made according to the pattern shown Moses; [Ex. xxv. 9, 40; Heb. viii. 5;] but can we suppose that the earth was shown him as the pattern of the first apartment, and heaven as that of the second? and if this were so, of what would the golden candlestick, the table of show bread, and the golden altar of incense be typical? There is no shadow of consistency in such a position, and we see not how any one can "grasp" it.

It is said that the Sanctuary is to be cleansed—of those wicked, cruel powers, or governments which have oppressed and trodden it under foot with its rightful heirs; but if those who entertain such a view would examine their subject they would learn that the cleansing of the Sanctuary is not of such a nature: it is cleansed by means of blood, and not by the destruction of the wicked; [Lev. xvi; Heb. ix, 22, 23;] it is cleansed of sin, and not of sinners. Sinners are never permitted to inhabit God's Sanctuary.

The idea that the sanctuary is any and everywhere where there is an honest worshiper, is sufficiently disproved by the fact that although there were synagogues, places of worship, scattered throughout Judea, there was nevertheless the sanctuary at Jerusalem. So there is now, though the worshippers are scattered up and down the land, a true Sanctuary in heaven.

O. D. Gibson says that Christ performed a part of his ministry on earth, the "first room" of the great tabernacle; but Paul says of Christ, "If he were on earth he would not as a priest." Heb. viii. 4. This is a fact that should be well borne in mind; *Christ performs no part of his priesthood on the earth; which again is conclusive proof that the earth can have no claim of being the Sanctuary.* We are glad to have him admit that the tabernacle or sanctuary of the first covenant, was a *type* of that of the second: so far he appears to be hovering around on the borders of truth; but we are surprised at his antitype. On a subject of such moment as the Sanctuary, around which cluster our eternal interests, and with which is connected almost every branch of present truth, it is important that we have correct ideas. With these few thoughts we submit the subject to our readers to be carried out as much farther as they choose in their own minds.

A BARR VIEW OF THE 2300 DAYS. OPINION OF A MILLERIANIST.

The last view of the 2300 days we have ever been called to consider, lately came under our observation in a tract entitled, "Pius Ninth, the last of the Popes." Commenting upon Matt. xxiv, 34, the writer says:

"Verily, I say unto you, this generation shall not pass away until all these things be fulfilled." Christ is here prophesying as to the destruction of Jerusalem by Titus, and calls it the abomination which maketh desolate, spoken of by Daniel the prophet. This certainly gives us the time from which to commence the period of 2300 years. Titus destroyed the temple in the year 70 of the Christian era, within the lifetime of the generation to whom our Saviour foretold this terrible event. Therefore the 2300 years shall not have elapsed until the year 2370, which is 516 years from this present time. At that time the Jewish temple will be rebuilt, and all their former glory return to them again. They will never thereafter wander from the ways of God. He will receive them again into favor, and taking from them their hearts of stone, will give them hearts of flesh, and they shall believe."

We do not present this view for the sake of entering into any particular reply, or because we think it worthy of any, but to show our readers to what monstrous conclusions mind may be led which is not guided by the light of present truth. It is one of the concomitants of that theory which supposes that the Jews according to the flesh, are entitled to peculiar privileges above all people, and that there are glorious prophecies yet to be fulfilled in them, in their restoration to their native land, and to more than their former glory. And whenever the advocates of future Jewish national blessedness wish to set a time for their marvelous predictions to be fulfilled, we recommend to them the theory under consideration; as it is the best we know of on the subject, and it so well corresponds, as far as both reason and scripture are concerned, to their belief on other portions of this question.

But to return: the destruction of Jerusalem, in the words of the writer, "certainly gives us the time from which to commence the period of the 2300 years." We rarely meet with a declaration concerning scripture subjects, which compares with this in bearing upon its very face so little regard to the event concerning which it is spoken; so little regard to the context; so little regard to the prophecies which must harmonize with it; and so little regard to all laws of harmony and reason.

"This certainly gives us the time from which to commence the period of the 2300 years!" How do we know? How are we ever to know when the 2300 years commence? What event is to mark their commencement? Now we must know when this period commences and ends, or it follows that the Holy Spirit has numbered the sacred page with a revelation which is useless and absurd; namely, that at the end of the 2300 days a certain event is to take place, but no mortal is to know when the period commences!

Dan. viii, 14, is the only mention we have of the 2300 days; but that text is silent as to midnight about their commencement, or the events that mark it; hence Daniel says at the end of the chapter, that he was astonished at the vision, and none understood it. We must therefore look farther for an explanation. The time mentioned in chap. viii, above remained unexplained; hence when an explanation is given, it will be on time. We accordingly find in chap. ix, 20-25, when Gabriel comes to Daniel again, to give him "skill and understanding," and tells him to "consider the vision," (the same vision of course which

before he understood not, Dan. viii, 27) he commences upon the time the very point, and the only point, before left unexplained.

Another period is now introduced to our notice. "Seventy weeks," says the angel, "are determined," others who rendered "cut off," upon thy people, &c. Events to mark the commencement of this period are plainly described in verse 25. "Seventy weeks are cut off." Cut off from what? From the consecration of the two visions of chap. viii and ix, and from Gabriel's own explanation, we learn that this is spoken of the 2300 days. Seventy weeks, or 490 days, are cut off from the 2300 days; hence the two periods must commence together. But the seventy weeks commence from the "going forth of the commandment to restore and to build Jerusalem;" [Dan. ix, 25;] therefore the 2300 days must commence there also.

This is the only reasonable and scriptural explanation of this important period. It is the only one on which the honest student of prophecy can conscientiously base his faith; for the moment we endeavor to separate the two periods of the seventy weeks and the 2300 days, we destroy them both. We then become most as blind as some others, who believe that these days must extend to the coming of the Lord, and as the Lord has not yet come, they cannot commence with the seventy weeks; since commencing them at that date, (457 A. D.) they expired in 1844; and hence that they do not know where they do commence, and therefore they must wait till the Lord comes to find their termination, and then count back to find their commencement!! How brilliant these prophecies must be to such minds and how much strength and comfort they must derive from perusing them in God's book of revelation! The course of such does not furnish an illustration of that cheering declaration that "the path of the just is as the shining light, that shineth more and more unto the perfect day;" for theirs has been growing darker and darker, and bids fair to end in eternal night! Brethren, our only safety is in clinging to the sure word; in standing firm in that position which harmonizes with the declarations of prophecy, establishing the past, and sheds light on the present and future; a position, which, though many have apostatized from, they cannot refute.

If the 2300 days do not commence with the 70 weeks, no man knows, or can know, when they commence; and we may as well set them aside at once; for they become a mere cipher in the prophetic chain for which no place can be assigned. Now did not the writer above quoted know that the 2300 days must date from a commandment to restore and build Jerusalem? and did he think any such command went forth in the year 70? and does he think that Titus fulfilled the command to restore and build Jerusalem, when he destroyed the city, and razed it to the ground? Or how shall we account for this singular position? We can only do it by taking into consideration its intent, which is very evident. The writer appears to have made up his mind to have the Jews return at all events, and being settled upon this, he forgot to take into consideration what the Bible had to say upon the subject: very much like others at the present time, who have got their eye fixed on an *ignis fatuus* in the future, and have forgotten present truth, and present duty. He seems to have had a faint recollection that there was a prophetic period of 2300 days somewhere mentioned in the Bible, and doubtless thinking it gave an air of sanctity to his disposition of imaginary events, he clays it in with the most reckless disregard for all truth or propriety.

We will notice one more point before dismissing this subject. At the end of this period of 2300 days the Sanctuary is to be cleansed. Now what is the Sanctuary? and what is its cleansing? These are questions which have a vital connection with this prophetic period; and whoever would attempt to show when it terminates, must of course show that an event will then take place which the Bible recognizes as the cleansing of the Sanctuary. Unless he does this, he omits the most important portion of his subject and entitles his views to no notice or credence. But this writer says, "At that time the Jewish temple will be rebuilt, and all their former glory return to them again!" Is this then the cleansing of the Sanctuary? Surely it would be hard to conjecture whether he had ever read the Book of Hebrews, or ever raised his thoughts from earth to heaven. But then, that glorious land of Palestine, that "inheritance incorruptible and undefiled, and that fadeth not away," (everything but reserved in heaven! 1 Pet. i, 4.) must be the Sanctuary of course! and the restoration of the Jews there, and the rebuilding of the temple, &c., must be its cleansing! Of course it must!

In contrast with these absurdities, let us look for a moment at the true position; a position sufficiently in harmony with itself and with the word of God, to commend itself to every man's conscience; a position which is in harmony with all our past experience, and the more it is contemplated the more it will lead us to lift up our hearts in gratitude to God for the way in which he has led us, and the work he is doing for us.

The 2300 days (years) commence with the 70 weeks, in the 7th of Artaxerxes, king of Persia, *v. u.* 457; for then the decree went forth for the restoration and building of Jerusalem. *Es. vii.* That this is the true date is sufficiently attested by the fact that it is the only one which will harmonize with all those prophecies given in *Dan. ix.* concerning the Messiah. The days therefore ended in *A. D.* 1844. At that time Christ our great High Priest, the minister of the heavenly Sanctuary, entered from the Holy into the Most Holy, of the true Tabernacle above, there to commence his last act of ministration which is the cleansing of the Sanctuary, according to the teaching of *Leviticus* and *Hebrews*. Consequently the last work for man's salvation is now being accomplished. Most of our readers are well acquainted with the plain Bible testimony for these truths; and those who are not will find it set forth in our publication.

Brethren, it will be well for us if we keep our eyes fixed on present truth, and strive to know present duty, and remember the interest we have in the heavenly Sanctuary the closing ministration of which is now going on, and prepare ourselves for that final sentence which is soon to go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is holy, let him be holy still." *Rev. xxii. 11.*

THE SANCTUARY OF THE NEW COVENANT.

THAT the building which we have been contemplating in the "History of the Worldly Sanctuary," did solely constitute the Sanctuary of the first covenant, cannot possibly be doubted by any one who professes faith in the inspiration of the Bible; and if there are any who deny it, we have only to remark, that to such we have nothing to say; since it is our design in this article to treat with Bible believers only.

That Sanctuary we have followed to its end; we have traced in its institution and its history; we have had before our mind its various offerings and sacrifices, and the institutions of its priesthood; and we are now prepared to inquire in the language of Bro. J. N. Andrews, "Why did God ordain this extraordinary arrangement? The sacrifices offered in the building could never take away sins. Why then were they instituted? The priests which here ministered were so imperfect that they had to offer for themselves. Why then was such a priesthood ordained? The building itself was but an imperfect, temporary structure, though finished to the perfection of human art. Why then was such a structure erected? Surely God does nothing in vain, and all this is full of meaning. Nor will the student of the Bible be at a loss to answer these questions."

When Paul speaks of a *first* covenant, [Heb. ix.] he necessarily implies a second; and when he connects with that covenant a Sanctuary and ordinances of divine service, he as clearly implies that the second will have a Sanctuary, with divine service also. But more than this, what was shown the prophet Daniel, decides definitely that the new covenant has its Sanctuary, and that with that Sanctuary is connected a priestly ministration. Only 490 years of that period of 2300 which was opened before Daniel, belonged to the first covenant, the earthly Sanctuary, and the Jewish church. At the end of that time he was given to understand that the Saviour would have accomplished his ministry on earth, and would have confirmed the new covenant with his people. From that point he is then carried forward eighteen hundred and ten years, and told that then the Sanctuary should be obtained. Dan. viii. 12. What is the Sanctuary here brought to view in the question we wish to decide; for this of course must be the one to which the earthly Sanctuary gave place when its services were finished—when the old covenant was succeeded by the new.

As we enter the field to search for truth on this point, four prominent views rise up before us. It is claimed by some that the land of Canaan is now the Sanctuary. Others of more *relaxed* views, claim that it comprises the whole earth. Still others there are, who take the word in a more spiritual, but no less unauthenticated, sense, and say that it means the Church. While the fourth view, which draws largest on our imagination and marvelousness, makes out this rolling earth to be only the first apartment of the new-covenant Sanctuary, and all heaven the second.

In seeking for correct views on this question, there is one thing which we must keep constantly before us, and that is, the relation which the Sanctuaries of the two covenants sustain to each other; namely, that

of type and antitype. By keeping our eyes steadfastly fixed upon this, it will be almost as hard to arrive at wrong conclusions, as it would be easy, were we to lose sight of it.

We notice then, first, the numerous instances in which we are informed that the worldly Sanctuary was erected according to a pattern which God furnished. Mark his instructions to Moses: "Let them make me a Sanctuary . . . according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv. 8, 9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. See chap. xxvi, 30; Acts vii, 44.

Every one will agree with us in the conclusion, that, wherever we may find this pattern, we shall find in it the antitype of the earthly Sanctuary; or in other words, that the pattern from which was erected the Sanctuary of the old covenant, is itself the Sanctuary of the better covenant under which we now live.

To this view, then, we will subject the theories which have been introduced. You who believe that the land of Palestine is now the Sanctuary, can you suppose that that land was shown Moses for a pattern? We should gather from Deut. xxiv. 1-4, that he never saw the land but once, and that was from the top of Pisgah. But if this was the case, Moses could not have followed his pattern very accurately; for no one can claim much of a resemblance between the land of Canaan and the building which Moses erected, thirty cubits long and ten broad. And if the land of Canaan is the antitypical Sanctuary, we inquire further, What in the antitype answers to the two apartments of Moses' building? and what to the golden candlestick, and what to the altar of incense? and what to the ark of the covenant? and what to the earthly priesthood, and their continual service? We here see that one of two positions must be immediately surrendered, and we must admit: (1.) that the pattern from which Moses built the typical Sanctuary, has no connection with the antitype; or, (2.) that the land of Canaan is not that antitype. Which shall we yield? We unhesitatingly reply, The latter; for, whereas this has nothing to support it, the former has nothing to oppose it.

These remarks will apply equally well to either of the other views mentioned, whether we take the first, that would make out the whole earth to be the Sanctuary, or the second, which would make it the Church, or the third, which would take in both heaven and earth together; and to subject either of these views to the questions above proposed, would lead us to the same result.

We will now turn to the Revelation of St. John; and while we continually bear in mind that he is looking, not to any spot on earth, or to the Church, but into Heaven, we will mark some of the objects which he there beholds. First, he beholds *seven golden candlesticks* [Rev. i. 12.] or seven lamps of fire burning before the throne; [chap. iv. 5;] second, he sees an angel with a golden censer, offering incense upon the golden altar which was before the throne; [viii. 3, 4;] and third, he witnesses the temple of God opened and beholds therein the ark of his testament; [ix. 19;] but we know nothing concerning the gold-

den candlestick, the golden censer, the altar of incense, and the ark of the testament, only as they are connected with the Sanctuary. What then shall we conclude? that the true Sanctuary is in heaven? that John was here beholding the instruments of that Sanctuary? and that these were the patterns of the earthly vessels? Yea; for so Paul directly tells us, whose testimony we will now notice.

After discoursing upon the new covenant and the superiority of Christ's priesthood over that of Aaron, in the first seven chapters of Hebrews, Paul opens in the eighth as follows: "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the majesty in the heavens; a minister of the Sanctuary and of the true tabernacle which the Lord pitched and not man." He declares plainly in chapter ix, 23, 24, that the holy places made with hands were "figures of the true," and that the earthly tabernacles and its sacred vessels, were "patterns of things in the heavens."

He furthermore states concerning the priests on earth, that they served "unto the example and shadow of heavenly things," as Moses was admonished of God when he was about to make the tabernacle; for, we, saith he, that thou make all things according to the pattern showed to thee in the mount." Chap. viii, 5. From this we not only learn that the earthly Sanctuary was a figure, or type, of the Sanctuary in heaven, but also that the service of the priests here, was typical of the ministry of Christ above. And there is another important fact which will be universally conceded; and that is, that all the sacrifices offered in connection with the worldly Sanctuary pointed to the great sacrifice of Christ when he offered up himself on Calvary.

That the heavenly Sanctuary, like the earthly, has two holy places, is very evident, from the fact that the latter was a correct copy of the former; and not only this, but Paul distinctly speaks of it thus: "The holy places made with hands, which are the figures (plural) of the true," holy places. And the word rendered "holiest of all," and "holy place," in Heb. ix, 8, 12; x, 19, is plural in the original, and by Blacknight is rendered in these texts, "holy places," and by the Douay Bible, "the holies."

Thus are we established in the fact, that Christ when he ascended commenced his ministry in the first apartment; for otherwise there would have been no need of that apartment in the heavenly Sanctuary, and his ministry would not have been a correct antitype of the worldly service, which was performed throughout the entire year, except upon the day of atonement, in the holy place. And hence we see how wide of the truth that view comes, which will have it that all heaven is the most holy place, and that Christ has now been employed more than eighteen hundred years upon that abode and cleansing work, the cleansing of the Sanctuary, which, according to the type, was the only service to be performed in this apartment. And as this view includes the earth also as the holy place or first apartment, we would here remark, that the fallacy of any view which would connect the earth with the Sanctuary, is sufficiently shown by the following facts: 1. Christ is the minister of the Sanctuary; but, 2. No part of his ministry is performed on the earth; for "if he were

on earth he should not be a priest," as there were priests chosen from among men to perform the services of the Sanctuary as long as it remained on earth. Heb. viii, 4. Therefore it is utterly futile to talk of the earth's being the Sanctuary, as a whole, or as any of its divisions.

Thus have we found satisfactory answers to each of those inquiries which led us forth in the commencement of this article. We have found that the earthly tabernacle was but a "figure of the true," a pattern of the Sanctuary in heaven. The priests which there ministered, served unto the "example and shadow of heavenly things;" and the sacrifices there offered continually pointed forward to the great sacrifice that should be made for the sin of man.

The way into the heavenly holy place, says Paul, "was not yet made manifest, while as the first tabernacle was yet standing." Heb. ix, 8. That is, God did not during the typical dispensation, lay open the true tabernacle, but gave to the people a figure or pattern of it. But when the time came that the service of the worldly Sanctuary ended, when the great Sacrifice was offered up on Calvary; when the dying Saviour cried with a loud voice, "It is finished," and darkness overspread all the land, and the earth quaked, and the rocks burst, and the veil of the temple was rent in twain from top to bottom, (which was of itself evidence enough that its work had for ever ceased,) then the way of the temple of God in heaven was laid open. The true Church has had since that time neither Sanctuary nor priesthood in ancient Jerusalem, but it has had both in heaven.

With this view of the subject there is a divine harmony apparent throughout the entire plan; the means devised for our salvation are laid open before us, as could in no other way be done; and we behold a force and beauty in those forms and ceremonies, which would otherwise appear useless and without meaning.

We have not spoken, nor did we in this article design to speak, particularly of the ministrations of the Sanctuary. We have here only aimed to offer a few reasons why we believe that there is a literal Sanctuary in heaven, the antitype of the earthly building. In the work of our great High Priest, as connected with this Sanctuary, is found a rich and ample field for the Bible student or any who feel an interest in the plan of salvation. With the scripture testimony on this point, doubtless our readers are mostly familiar.

Let us then remember that as the worldly Sanctuary was the great center of worship in the typical dispensation, so is now the heavenly Sanctuary above; that as the ark with the mercy-seat, was the "root, heart and marrow" of the whole temple, even so is it now. Within the ark were the tables of the covenant, the law of God; and as by faith we behold the ark in the temple in heaven, we are reminded of the same holy law. There it rests securely beneath the eye of Jehovah, and the man of sin may think in vain to change it. Before it Christ sheds his blood for those who seek pardon for his transgression. Let us see to it then that all our sins go beforehand to judgment, [1 Tim. v, 24] realizing that now is the time to do this work, and remembering that the services of the heavenly Sanctuary are accomplished once for all. They are not oft-repeated as was the case in the earthly building, but when its ministration has once closed, the last veil that would avail itself of

THE SCAPE-GOAT.

"And Aaron shall cast lots upon the two goats; one lot for the Lord and the other lot for the scape-goat." Lev. xvi, 8.

We find this passage in the description of the services performed on the yearly day of atonement under the typical dispensation; and as the goat of the sin-offering upon which the Lord's lot fell, and whose blood was ministered in the Most Holy Place, to make atonement for the Sanctuary and for the transgressions of Israel, typified, according to universal consent, the Saviour and the offering he made on Calvary, we naturally inquire, as we look forward to the great work which constitutes the antitype of the ancient yearly atonement, to what the scape-goat pointed, and who will be found in connection with the heavenly Sanctuary, and the closing up of the plan of salvation, bearing his character and answering to his antitype.

Because John says, [chap. i, 29,] "Behold the Lamb of God which taketh, (margin, beareth,) away the sin of the world," and because it is said of the scape-goat that he "shall bear upon him all their iniquities into a land not inhabited," [Lev. xvi, 22,] it has been concluded, without further consideration, by some, that the latter is a type of the former; and Dr. Clarke, also, in his note on Lev. xvi, 10, makes this remark: "Did not all this signify that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice they should never more be brought to remembrance?"

From the view, however, that Christ is the antitype of the scape-goat, we are compelled to differ, for what we consider very plain reasons.

1. If Christ, in bearing the sin of the world, fulfilled the antitype of the scape-goat, he must have accomplished it at the crucifixion; for Peter says of him, "Who his own self bare our sins in his own body on the tree." 1 Pet. ii, 24. But in the type the goat was not sent away till after the cleansing of the Sanctuary; hence the antitype of this work cannot be performed till after the termination of the 2300 days; for it is not till after those days have ended that the Sanctuary is cleansed. Dan. viii, 14; Heb. ix, 23. It is therefore impossible to carry this work back to the crucifixion of Christ, which was even before he commenced his ministration in the Sanctuary above; and therefore he cannot be the antitype of the scape-goat.

2. Christ is our great High Priest, the minister of the Sanctuary; but the goat is something to be sent away by the priest: therefore he cannot be the priest himself: in other words, he cannot in this dispensation be Christ; but he must be a being whom Christ, after he has loaded him with the sins borne from the Sanctuary, can send away into a land not inhabited.

3. The goat was sent away from Israel, into a land not inhabited, to be heard of no more forever. But Christ will dwell in the midst of his people, the true Israel of faith.

4. It is impossible that two goats, one of which was chosen by the Lord, and is called the Lord's, and was for a sin-offering, while the other is not so called, but was left to perform an entirely different office;—it is impossible that these both should typify the same person.

From these considerations we think it must be evident to every one that Christ cannot be the antitype of the Levitical scape-goat. Who then can be? We answer, The Devil; and our reasons for this position are at hand:

1. We know of only two beings which any one has ever thought could possibly be typified by the scape-goat; and these are Christ and Satan. We have shown above that the goat cannot be a type of Christ; we must therefore look to the Devil for its fulfillment.

2. The Hebrew word for scape-goat, as given in the margin of Lev. xvi, 8, is *Azazel*. On this name, Jenks in his *Comprehensive Commentary* remarks, "Scape-goat. See diff. opm. in Dochart. Spencer after the oldest opinion of the Hebrews and Christians thinks *Azazel* is the name of the Devil; and so Rosenmüller, whom see. The Syriac has, *Azazel*, the angel (strong one) who revolted." The Devil is here evidently pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

3. In the common acceptance of the word, the term scape-goat, is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the Devil, who is styled in scripture, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, &c., &c.

4. Our fourth reason for this position is the very striking manner in which it harmonizes with the events to transpire in connection with the cleansing of the heavenly Sanctuary, as far as revealed to us in the Scriptures of truth.

We behold in the type, 1. The sin of the transgressor imparted to the victim. 2. We see that sin borne in by the priest in the blood of the offering into the Sanctuary. 3. On the tenth day of the seventh month we see the priest with the blood of the sin-offering for the people remove all these sins from the Sanctuary, and lay them upon the head of the scape-goat. 4. The goat bears them away into a land not inhabited.

Answering to these events in the type, we behold in the antitype, 1. The great offering for the world made on Calvary. 2. The sins of all those who avail themselves of the merits of Christ's shed blood, by faith in him, in that blood are borne into the Sanctuary. 3. After Christ, the minister of the true tabernacle, [Heb. viii, 2,] has finished his ministration, he will remove the sins of his people from the Sanctuary, and lay them upon the head of their author, the antitypical scape-goat, the Devil. 4. The Devil will be sent away with them into a land not inhabited.

If we want a description of this event in plain terms we find it in Rev. xx, 1-3: "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

Now we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years.

This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed," (Satan,) will have been bound by a stronger than he, (Christ,) and the house of the strong man (the grave) spoiled of its goods, the saints. Matt. xii, 29; Heb. ii, 14. Then will the work of the enemy, in sowing tares among the wheat, [Matt. xiii, 24-43.] be forever remedied: the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the Sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh and the devil, raise their glad voices in the song of Moses and the Lamb. O glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John, "Even so, come Lord Jesus!"

These are scenes to which the children of hope in this lower world love to look forward. On these hang their brightest anticipations. There are the very portals to the glorious city, and to their eternal inheritance.

Such, we sincerely believe, is the order in which the Bible has introduced these events to our understanding. But there are those who would disturb this divine harmony, and mar the beauty of this arrangement, by denying some of its essential points. A correspondent writes under date of Nov. 14th, 1856, as follows:

"There are some who will not admit that the Devil is the scape-goat. One objection is on the word, atonement, in Lev. xvi, 10. They say, We don't believe the Devil is in partnership with Christ in making the atonement. This question has caused some division among Sabbath-keepers."

We have already made mention of the only two positions that can be taken on this question. He who, therefore, denies that the Devil is the antitypical scape-goat, is necessarily driven to the position that Christ fulfills this office; which view we think is not only very derogatory to the character of Christ, but involves some manifest absurdities.

If those who thus object had ever given any substance or tangibility to their views; if they had ever shown any good reason for believing that Christ is the great scape-goat of this dispensation; we should know better how to answer their objections. We should then be better able to judge whether they draw their views from sound premises, or whether they entertain them because they love to have a way of their own, and to differ with the mass of their brethren. As it is we can but re-iterate what appears to be the plain teaching of the Bible on the point, which we had supposed would, from its very consistency, stand from revelation, command itself to every candid man's belief.

The use of the word atonement in Lev. xvi, 10, is certainly a very trivial point to make the fulcrum of so important a question. The part which the scape-goat was to act, is in that chapter clearly defined; and any one can judge for himself how much merit there was attached to his office, and how much connection the part he acted had with removing the sins from the children of Israel. The only office he performed was to receive the sins of the people from the hands of the priest after he had borne them from the Sanctuary, to retain them upon his own head, and go away from Israel forever into a land not inhabited.

Reasoning from type to antitype, we believe the Devil will have a similar part to act. We can come to no other conclusion than that, the cleansing of the Sanctuary being finished, the sins of all those who have escaped his insidious wiles will be laid upon him and he be cast into the bottomless pit. People may call this if they choose, being in partnership with Christ, or they may designate it by any other expression; but the consistency of the view, and the testimony of the Bible on the point, cannot be altered.

We know that some will say that sins cannot be suffered for but once, and that it is absurd that Satan should suffer for those sins for which Christ has already suffered. But how long will such hold to this position? Let us see. For whom did Christ die? for a chosen few only, or for all? Evidently for all, otherwise all could not have an opportunity of repentance. "Well then," says one who is wedded to the pleasures of sin, "if sin can be suffered for but once, and Christ has suffered for my sins, what have I to fear? There is no suffering for sin for me to endure. I will therefore call all the enjoyment I can from the pleasures of this world, and on the threshold of eternity I will take my stand beside the holiest saint that ever lived, and claim an equal right with him to the glories of heaven; for Christ suffered for me as well as for him; and therefore I am as free." This is exactly the issue of the view taken; but the staunchest Universalism would re-

quire nothing better. Unless therefore we wish to yield the specific teachings of the Bible and become Universalists at once, we must abandon this theory. But its advocates may still contend that the wicked are exceptions, but that certainly sins that have been pardoned can never after be occasion of suffering to any being. But if when sins are pardoned that is the last of them, we would inquire how it happens that those very sins are transferred to the Sanctuary, and impurity imputed to it on their account. That this is so is one of the plainest teachings of the Bible. It is also certain that these sins are to be removed from the Sanctuary; and we would ask those who endorse the theory under consideration, what then is to be done with them, unless they are to be laid upon the head of their old author, the Devil.

From the fact that our sins when forgiven are only transferred through the blood of Christ to the Sanctuary, we learn that the pardon of our sins is only removing from us their guilt, by imputing to us the righteousness of another. But we are not the originators of sin. Behind all our transgressions there stands a guilty instigator; and why should it be thought more incredible or unscriptural that the guilt of those sins of which we repent, should be imputed to him who prompted us to commit them, than that the righteousness of Christ, upon our repenting, should be imputed to us? Rom. ii, 22; 2 Cor. v, 21.

Why it was anciently that the sins of Israel were borne into the Sanctuary and finally carried away on the head of the scape-goat into the wilderness, and why our sins are now transferred to the Sanctuary through the blood of Christ, to be laid finally upon the head of the great antitypical scape-goat, the Devil—why this arrangement was made instead of some other, is not for us to inquire into nor question. It is among the "mysteries of godliness;" [2 Tim. iii, 16;] and, says the Prophet, [Dent. xxix, 29,] "The secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children for ever."

Is the Silence in Heaven During the Cleansing of the Sanctuary?

As John was shown in vision things which must shortly come to pass, he was carried forward to an event which he describes as follows: "There was silence in heaven about the space of half an hour." Rev. viii, 1. Is this the time during which the Sanctuary in heaven is being cleansed? We answer, It is not, and will proceed to offer our proof, simply premising at first that we are called to the subject by the following from a correspondent:

"I think your views (in the main) relative to the Sanctuary are correct; but I do not believe that our great High Priest has yet entered the Most Holy of the heavenly Sanctuary. When he enters there, I believe there will be silence in heaven about the space of half an hour—then the Son of man will be revealed."

We can assign no grounds on which a man can entertain such a view as this, only a want of attention to the order in which events are brought to view in the book of Revelation. We are well aware that all events from first to last in that book are not presented in their chronological order; but there are certain series presented which can in no wise be disarranged, but must take place one after the other in regular succession. Such are the seven seals of chapters vi-viii. The seven trumpets, commencing with chapter viii, the three angels of chapter xiv, and the seven angels with the plagues of chapter xvi. Such series of events as these, we say, cannot take place in any other than their regular order. This all will admit.

We will now look more particularly at some of the events transpiring in order under the seven seals; for with these seals our subject is connected. We read, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." This silence as far as we have any account, occupies the whole of the seventh seal, and is the only event to transpire under it. But the seventh seal cannot be opened before the sixth; and the events of the sixth cannot take place before the fifth; but they must come in their order: the fifth, then the sixth; and after the events of the sixth have all transpired, the seventh, is opened which brings silence in heaven.

Fixing this fact in our mind, we will go back a little and see what took place under the sixth seal: "And I beheld when he had opened the sixth seal and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind: and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places: and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the

mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. vi, 12-17.

No one can be at a loss to understand the events here brought to view. If we are not here carried to the end of this present state, and the coming of the Son of man, we know of no scriptures carrying us to those events. It must be evident to any one, therefore, that when the great men of the earth shall call for the rocks and mountains to hide them from the presence of him that sitteth on the throne, and from the wrath of the Lamb, Christ will have left his mediatorial position, and the cleansing of the Sanctuary will have been finished. But it is not till after these events that the seventh seal is opened, and there is a silence in heaven for the space of half an hour. Therefore it is fixed beyond the least shadow of a possibility of contradiction that the silence in heaven has nothing to do with the cleansing of the Sanctuary; for this cleansing is all finished under the sixth seal, before the seventh seal is opened, under which the silence occurs; and this objection therefore to the view that our great High Priest is now doing up his last work for the salvation of mankind, vanishes into thin air.

The Hour of His Judgment is Come.

A Correspondent writes:

"Is there not a definite period of time brought to view in this announcement? How long is an hour? And fifteen days. Each day for a year would be fifteen years. Commencing on the tenth day of the seventh month, 1844, more than twelve years are in the past. We have several examples of double symbols in the Bible; as in Rev. xi, the two olive trees, and the two candlesticks, and in chapter xvii, the seven heads and seven mountains, and also the woman, that great city. Why may not this be so? It looks to me as if it might be."

Answer.—It is true that there are double symbols, and the instances referred to, are good illustrations; but we have no instances of time's being doubly prophetic. The rule which is given us for the application of symbolic time is found in Num. xiv, 34 and in Eze. iv, 6; a day for a year. Now if after applying this rule once, and making a prophetic day symbolize a literal year, we may take that literal year, and make it prophetic, symbolizing 360 other literal years, (that being the number of days allowed for a prophetic year,) where shall we place any limit to this work? Why not make a third application, and so on? Thus having a day to start with we might make it symbolize one year, or 360 years, or 129600 years, as convenience or fancy might dictate; and all the force and definiteness of prophetic time would be destroyed.

As a day is sometimes prophetic, so the aliquot parts of a day may also be prophetic; and we have a prophetic hour. But is the hour of Rev. xiv, 6, prophetic? If it is we see that it can at most, denote but fifteen days. But there exists no necessity for calling it prophetic. The word there translated, hour, is abundantly used in the New Testament in three different senses: 1. As denoting a literal hour of about 60 minutes; 2. Denoting time indefinite; 3. Prophetic. Instances of its use in the first sense need not be multiplied. They are such as John xi, 9: "Are there not twelve hours in a day?" &c. It is used indefinitely in instances like the following: "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father." John iv, 21. "Ye were willing for a season to rejoice in his light." 1b. v, 35. "But this is your hour and the power of darkness." Luke xxi, 33. "Yes, the time cometh that whosoever killeth you will think that he doeth God service." John xvi, 2. "Now it is high time to awake out of sleep." Rom. xiii, 11. "He therefore departed for a season." Philom. 15. "The time is come for thee to reap." Rev. xiv, 15. And when it is said, "The hour of his judgment is come," we think that time indefinite is also brought to view. An instance of its prophetic use is found in Rev. ix, 15.

The hour of his judgment is come. To determine further whether the hour in this text is designed to express definite time, we inquire if there are any other scriptures referring to this period of judgment, which point out its duration. This work of judgment is evidently the cleansing of the Sanctuary. Where it is announced, it says simply, "Unto two thousand and three hundred days, thou shalt the Sanctuary be cleansed;" [Dan. viii, 14:] but how long a period would be occupied in this cleansing, we are not told. Again: "For the time is come that judgment must begin at the house of God," [1 Pet. iv, 17:] but how long it would be before the judgment of the house of God would be completed, is not said. There is another text however more definite. The mighty angel of Rev. 2, standing with one foot upon the sea, and the other on the land, lifts up his hand, and

swears that time shall be no longer. As this angel is supposed to be identical with the first angel of Rev. xiv, his message would carry us to the commencement of the period of the judgment of the house of God. But he declares that time shall be no longer; from which we understand that all the prophetic periods there terminated; and that since then, there are no events to be marked by definite prophetic time. If our application of this scripture be correct, it decides beyond controversy that the word hour, in the proclamation "The hour of his judgment is come," is not prophetic, and does not denote a definite period of time. A large proportion of that hour of judgment is past. The remaining work in the heavenly Sanctuary we believe will be brief; while a corresponding work on earth will be impelled by the energies of the Holy Spirit, and cut short in righteousness.

THE 2300 DAYS

What takes Place when they Terminate?

It has appeared to us not a little strange that on a subject claiming so much attention as this has, so little thought should apparently be bestowed by some upon the question above proposed. All are fast being driven to some definite conclusion on this question; and we hope that after a little, there will be less wild and reckless speculation in regard to it, than there has been for some time past.

Two points, the seventh and the twentieth of Artaxerxes, are the only ones which can be taken for the commencement of this period. And since it terminated in 1844, as it would, commencing in the seventh of Artaxerxes, 457 u. c., for which we think there is abundant evidence, every year has been more or less prolific of new points set for its termination. As point after point has passed, the matter has been extenuated and extenuated, upon every imaginable ground that human ingenuity could invent, till now the most distant point, the present year, to which it can possibly extend, has been reached, and we wait to see, when this is past, where their landing point will be.

But what has been the cause of all these efforts to prolong the days? Simply this: It is assumed (for we must consider it entirely an assumption) that the Lord must come at the end of the days. When therefore the time in 1844, to which the mass of testimony pointed as the termination of that period, and on which all Adventists were agreed up to that date, passed by, it followed that if the prophecy located the appearing of the Saviour in the clouds of heaven at the end of those days, they had not then ended.

Upon this ground but two positions then remained to be taken: either to give up the movement as a delusion, or to extend the days still further into the future. The *Advent Herald*, perceiving that there was no testimony, historical or scriptural, by which they could be shown to reach beyond the Fall of '44, provided they commenced with the seventy weeks of Dan. ix, simply detached them from that period, (by which alone we have any clue to their commencement,) and set them adrift; and it has prudently refrained since then from assigning any date for their termination: designing apparently to wait until time shall bring us unmistakably to their close, when we can readily, if curiosity so prompt us, calculate when they commenced. This is one way of prolonging the days.

But there is another class to which we more especially refer, who have been more consistent in one thing; namely, in not endeavoring to separate the seventy weeks from the 2300 days, but less consistent in another; and that is, in endeavoring to remove the starting point, so as to bring their termination to some point in the future. To this course the *Crisis* still adheres; although it is evident from the spirit of its articles, that the writers themselves have but very little faith in their own positions, and fail to inspire any in others. Such expressions as this, "If they do not end this Spring, I expect they will in the Fall," betray an utter lack of confidence in the minds of those who make them, and show that they are groping their way through a labyrinth of mere conjecture and uncertainty.

Point after point, as we have said, has been set, and passed; but their advocates, nothing daunted by their passing, which shows again that they put no great faith in their own teaching, have been ready to gage about and set another. To such an extent has this been carried that we can look upon it in no other light than mere trifling with the prophetic scriptures. Against such a course, we enter our solemn protest. What is, what must be, its effect, upon the community at large? Most disastrous! The Advent movement in the eyes of the people is turned into a mere farce! Their confidence is destroyed in anything that teaches the near coming of Christ; and their ears are closed from perceiving ever hearing the truth on this subject, whatever it may be. ~~Then~~ ^{at} least, pause and seriously consider before rushing headlong in a course leading to such results as these, the effects of which may be for eternity. Again we protest against it.

But what should have been done? We answer that the movements which we have been considering, and the confusion that has arisen on this subject since 1844, need not, and we honestly think would not, have taken place, if candid attention had been given to the question proposed at the head of this article.

What are we to expect at the end of this prophetic period of the 2300 days? Is it said that the Lord shall then come? We answer, No. But it is said, The prophecy reads that then the Sanctuary shall be cleansed. Very well, we believe it; but wherein does this prove that the Lord will then appear the second time? It is answered, The earth is the Sanctuary, it is to be cleansed by fire, and this takes place at the coming of Christ. To these assertions we object. The earth, we know, is to be purified by fire, but when does this take place? Peter tells us [2 Pet. iii, 7] that it is reserved unto fire against the day of judgment and perdition of ungodly men. When does the perdition of ungodly men come? Answer. At the second resurrection, 1000 years from the first. Rev. xx. We are therefore that the renovation of the earth by fire will not take place at the second coming of Christ, but 1000 years after; and hence it has no connection with the 2300 days.

But here is not the root of the difficulty. This lies, we think, in considering the earth, or any part of it, the Sanctuary. Where is the testimony that the earth is the Sanctuary? The definition of the word, and its usage throughout the Scriptures, forbid such an application; for of the 146 times that the word occurs in the Bible, it is not once applied to the earth. Only two or three texts are ever urged with any confidence as applying to the land of Canaan; but these upon a moment's consideration will be seen to harmonise with the other passages, which almost uniformly refer to the typical tabernacle on the earth, or to the true Sanctuary pitched not by man, of which the former was but a figure or pattern.

We do not design to enter here into any particular argument on the Sanctuary. It is sufficient for our purpose in this article to deny positively the correctness of that theory which would make it the earth or any part of it. We wish all adherents to that view, whose eyes may fall upon these lines, to know that their belief is here called in question and denied; and

we would respectfully request them to consider this a sufficient reason for a careful and thorough re-examination of the subject on their part. The truth is what we all want; for error will benefit none of us; and the truth, carefully and scripturally sought after, may be learned; for the wise shall understand. We have heretofore called upon that class of Advent believers called Timonians, for their evidence that the Lord would appear at the end of the 2300 days. We have not seen it presented. Again we put the question, What do you expect to transpire when the days end? The Lord will not then come: there is no such promise. But another work entirely is there located; namely, then shall the Sanctuary be cleansed. And, we repeat, could it be shown that the period extends to the present year, you are doomed to disappointment, if you embrace in your expectations the coming of the Lord.

The present year will soon be past. What position will you then take? Will you disconnect the seventy weeks and 2300 days, as the *Herald* has done? or will you admit that the prophecy contemplates another event than that which you have expected? If the latter, you will doubtless be willing to go back, and admit its termination where the weight of evidence conspires to place it—in the seventh Jewish month of 1844.

We cannot admit that any prophecy has failed; or that the great movement on the Advent doctrine in the past, was not in the main correct. We believe rather that according to the word of God, the cleansing of the Sanctuary there commenced; that the closing work of our great High Priest in the tabernacle above for the salvation of men, has since then been going on, and will soon be closed up forever. We know that many do not credit, and some are disposed to ridicule, the idea of a Sanctuary in heaven; but we see not how any can thus regard the subject after an intelligent reading of the books of Leviticus and Hebrews; after beholding the earthly tabernacle which is expressly declared to be a figure of the true; and after studying the work of the priests on earth, who, as the Apostle tells us, ministered unto the example and shadow of heavenly things. Heb. viii. By this we are brought down into the "little while," during which we are admonished by the Apostle to have patience; for, says he, he that shall come will come, and will not tarry. By this alone can the prophetic word be harmonized, and the past explained. This establishes the present, and flashes its glorious light into the future.

"AND NO MAN CAN SHUT IT."

We read in one place in the Revelation, "that the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." To the church which should be living when this took place, Christ says, referring manifestly to the same event, "Behold I have set before thee an open door, and no man can shut it."

What connection the two events here brought to view have with each other will not probably be apparent at first to those by whom the Bible is but little read, or who have not made the plan of man's salvation a particular study. But to those who are acquainted with the teachings of the scriptures on the subject of the Sanctuary, the ministration therein performed, the nature of its cleansing, and the entrance of our High Priest from the Holy into most Holy Place, at the appointed time, we need offer no explanation.

Another consideration engages our attention: it is that when Christ opens before his church a door which no man can shut, there is seen the ark of his testament. This ark of the testament, whether contemplated on the earth, as man was connected with it under the former dispensation, or in heaven as it is here introduced to us, is equally an object of interest.

Considering that the Sanctuary of the first covenant was but a type or shadow of the Sanctuary of this, which now exists in heaven, who may tell us that the ark of the true tabernacle which the Lord pitched and not man, differs from the former, either in the purposes for which it was used, or the things which it contains? The ark of the earthly sanctuary was called the ark of the testimony, or testament. Ex. xxv, 22. It contained the tables of stone, on which were engraved by the finger of God the ten commandments, and just as he engraved them. Ex. xxv, 16, xxxi, 18. The ark of the heavenly Sanctuary, called also the ark of his testament, as in the text at the head of these remarks, must also contain similar tables, else it was not prefigured by the former.

The ark, then, under whatever dispensation we view it, suggests to our mind the same idea: the commandments of God, as he uttered them from Sinai, and engraved them with his own finger.

But who can suppose that thoughts of the ark, or the writing it contained, suggested to the mind of a Jew, the observance of the first day of the week as a day of rest? Neither does it suggest such an idea to our minds, but quite another, according to the reading of the fourth commandment contained in it, which says the seventh day is the Sabbath of the Lord thy God, &c.

Such are some of the considerations which naturally connect themselves with the ark of God. But, says the Revelation, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament;" therefore considerations like the above have been agitating the minds of the people; and as we have seen through the declarations of his word, those tables of the law carefully preserved in

the holy temple of the Highest, impressions of the immutability and perpetuity of that royal law have rolled over us, and we could do no otherwise than turn our feet to the keeping of all those holy commandments.

Here is a nail in a sure place. The tables of the testimony are enthroned in heaven. There they exist without liability of changing or perishing. Men may legislate and hold councils, and pass decrees, and vent their rage against those who will acknowledge the claims of the royal law, but they cannot touch the law: as high as heaven from earth it still remains above their reach. What must man do to change it? He must ascend to heaven, dethrone Jehovah, burst through the angel guards into the sacred temple, wrest from the ark the mercy-seat, and with his own would-be omnipotent finger, change the writing of the imperishable tables.

And yet people will talk about the change of the law as a very little thing, or even proceed farther, and speak of its abolition. They might as well talk of abolishing earth and heaven.

The temple has been opened in heaven, and there is seen the ark of his testament. I have set before thee an open door; and no man can shut it. Men may endeavor with all their energies to obscure the claims of the law, but they cannot obscure them. They may raise all the stir they please amid the dirt of earth, and chuckle over the dust they succeed in throwing into their own eyes; but we have only, as it were, to look to heaven, and behold the ark of his testament.

We have told what man must actually do if he would affect in one jot or tittle the law of God, provided the view we have taken of the passages in Revelation be correct. To prove that we are not correct in our application, it must be shown that the ark of the former dispensation, and consequently that dispensation itself with its attendant ministry, looked forward to no antitype; that there is no temple nor literal city, called the New Jerusalem, in heaven; that there is no ministration in this dispensation in behalf of mankind, of which the former was a figure; that the expression, the ark of his testament, does not now mean what it used to, or that the scene of Rev. xi, 19, is not laid in this dispensation, or that the language has no intelligible meaning.

But we have no fears for the bulwarks of truth on these points; and we feel safe for the present in resting down upon the evidence that a door which reveals to us the ark of God's testament has been opened in heaven, with the divine assurance that no man can shut it.

SYNOPSIS OF THE PRESENT TRUTH. No. 8.

THE SEVENTY WEEKS AND 2300 DAYS.

HAVING passed through the symbols of the second, seventh, and a portion of the eighth chapters of Daniel, we turn again to this last chapter to notice some other points there introduced. As recorded in verse 13, Daniel heard one saint ask another the question, how long the vision should be concerning the daily sacrifice and the transgression of desolation to give both the Sanctuary and the host to be trodden under foot. The angel then addressed himself to Daniel and said, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed. How far this declaration was designed to be an answer to the question, which he had heard, we will not endeavor to determine; but this much is revealed—enough for Daniel to know, enough for us—that unto twenty-three hundred days, then shall the Sanctuary be cleansed. This period is not alluded to again in that chapter: all the other parts of the vision are there fully explained; and it must have been therefore, this point concerning the time, that troubled the mind of the Prophet, and in reference to this, solely, that he exclaims at the end of the chapter, "I was astonished at the vision, but none understood it."

It was in the third year of Belshazzar, B. C. 553, that Daniel had this vision of chap. viii. Fifty-three years previous to this time, Jerusalem had been taken by Nebuchadnezzar, and the seventy years' captivity commenced; and thirty-five years before this, the Chaldeans had utterly demolished the city, broken down its walls and burnt the house of God with fire. 2 Chron. xxxvi, 19. Daniel had learned from the prophecy of Jeremiah, [chap. xxv,] that the seventy years of captivity were drawing near their close. In the first year of Darius, B. C. 538, as we read in the first verses of Dan. ix; and it is evident that he so far misunderstood the period of the 2300 days as to suppose that they ended with the end of the seventy years of Israel's servitude; therefore turning his face toward the prostrate city and the ruined temple of his fathers, he prays God to cause his face to shine upon his sanctuary which is desolate. Verse 17.

"And while I was speaking and praying," says he, [chap. ix, 20-23,] even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O, Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication, the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city." &c.

That this is a continuation of the explanation of the vision of chap. viii, would seem sufficiently evident from the very face of the matter, without the aid of any special argument to prove it so. But as there is a vital point that hinges upon this fact, and as that point has been denied by some who in so doing were evidently sinning against their own better judgment, and the light which God had given them,

we will offer a few reasons, which place it beyond the limits of contradiction, that the vision upon which Gabriel explains in Dan. ix, is the same that is recorded in chap. viii.

1. Gabriel had received a charge, [chap. viii, 16,] to make Daniel understand the vision; but at the end of that chapter, Daniel says he was astonished at the vision, but none understood it. Gabriel therefore did not complete his mission in chap. viii: the charge still rested upon him, "Make this man to understand the vision."

2. The being who came to Daniel at the time of his supplication, was the very same who had appeared to him in the vision at the beginning; namely, Gabriel. And that he had now come to undeceive him concerning his application of the time, is evident in that he says, I am now come forth to give thee skill and understanding. Why did he not give him a full understanding of the vision at first? Because, we answer, he revealed to him all that he was then able to bear; for he fainted and was sick certain days.

3. Direct reference is made to the vision at the beginning; and if that is not the vision of chap. viii, it is impossible to find it. And again, if Gabriel does not explain in chap. ix, what he omitted in chap. viii, it is impossible for any man to show wherein Gabriel fulfilled his commission to make this man understand the vision; and we have nothing then to shield him in our minds from the charge of being a fallen angel. But a position which will lead to either of those results, is utterly unlawful.

4. When Gabriel commenced his further explanation he does not explain the symbol of the ram; for that he had already explained: he does not explain the goat; for he had likewise explained that: neither does he commence about the little horn; for he had made that plain also in chap. viii. What then does he explain? The very point there omitted; namely, time.

If there are any to whose minds these facts are insufficient to show the connection of Dan. ix, with the vision of chap. viii, we may as well bid them farewell right here; for they are not in a condition to be affected by any evidence; and they may as well not attempt to follow us any further in this argument.

But how do the words of Gabriel, "Seventy weeks are determined upon thy people," &c., explain the period of the 2300 days? The answer is, The word rendered, determined, signifies literally, *cut off*. Says Josiah Litch, in *Midnight Cry*, Vol. IV, No. 25, "Seventy weeks are determined," literally 'cut off.' The Hebrews all admit that the word determined, in our English version, does signify 'cut off.' Not one has disputed it." Prof. Whiting, also, in *Midnight Cry*, Vol. IV, No. 17, says: "Thus Old Testament and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of 'cutting off' to this verb. Should it be inquired why a tropical sense has been attributed to it, such as 'determining,' or 'decreeing,' it may be

answered that the reference of the verse (in which it occurs) to Dan. viii, 14, was unobserved. It was therefore supposed that there was no propriety in saying, 'seventy weeks are cut off,' when there was no other period of which they could have formed a portion. But as the period of 2300 days is first given, and verses 21 and 23 compared with Dan. viii, 16, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the 'matter'—(the commencement of the 2300 days)—the literal (or rather, to speak properly, the *only*) signification demanded by the subject matter is that of 'cut off.' The Englishman's Hebrew Concordance says, "Determined, literally, divided."

From what period are the seventy weeks divided, or cut off? From the 2300 days; for there is no other period given from which they can be taken; and this is placed beyond a doubt by the connection of the two chapters, which has already been proved. The seventy weeks, then, are the first 490 days of the 2300; and this is the key to the whole mystery. This is vitally necessary to an understanding of that period. On no other ground can it be explained. Yet some who were once sound in the truth on this subject, have rashly denied this; but for how good reason, we shall by and by see. The commencement of the seventy weeks therefore marks the commencement of the 2300 days; for the former being cut off from the latter, they of course commence together. From what point shall we date them is our next inquiry.

SYNOPSIS OF THE PRESENT TRUTH. No. 9.

THE 70 WEEKS AND 2300 DAYS. (CONTINUED.)
The Command to Restore Jerusalem.

We have already seen in the investigation of Dan. viii, that the field of the Prophet's vision, was the empire of Persia, Greece and Rome. The period of 2300 days there given, cannot therefore be literal days; for literal days (scarcely six years and a half) would by no means cover the duration of any one of those empires singly, much less embrace so nearly the whole of their existence put together, as they evidently do. They must consequently denote 2300 years; and hence the seventy weeks which are cut off from them, must be seventy weeks of years, or 490 years, as will appear sufficiently plain when we come to trace their fulfillment.

Continuing his instruction to Daniel concerning the time, [Dan. ix, 25-27,] (Gabriel says, [verse 25,] "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks and three score and two weeks. The street shall be built again, and the wall even in troublous times."

There are but four events to which this language can be in any way applicable; first, the decree of Cyrus for the re-building of the house of God u. c. 536; second, the decree of Darius for the prosecution of the work which had been hindered, a. c. 519; [Ez. vi;] third, the decree of Artaxerxes to Ezra, u. c. 457; [Ez. vii;] and fourth, the commission of Nehemiah from the same king in his twentieth year, u. c. 444. Neh. ii. In determining which of these acts is in favor of the Jews answers to the "commandment to restore Jerusalem," from which the seventy weeks are to be dated, we must consider how much is included in the phrase, "to restore and to build Jerusalem," and also what commandment will allow the seventy weeks, dating from the time of its promulgation, to fulfill the conditions of the prophecy by reaching to the events therein specified.

How much then are we to understand by the words, "to restore and to build Jerusalem?" If they refer merely to the mechanical work of erecting buildings necessary to constitute a city, the decree of Cyrus has the pre-eminence above all others; for that was the first decree issued in favor of the Jews after the giving of the prophecy; and we are told in Isa. xlv, 28, that it was Cyrus who should say "to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Again, the Lord says of this same Cyrus, [Isa. xlv, 13,] "he shall build my city, and he shall let go my captives." And it cannot be supposed that a license to build the house of God at Jerusalem, which this decree granted, would not give permission also for the erection of buildings around it.

But the decree which the prophecy calls the commandment to restore Jerusalem, is one which goes forth 69 prophetic weeks, or 483 years previous to the manifestation of the Messiah; for from the going forth of that commandment "unto the Messiah, the Prince, shall be seven weeks and three score and two

weeks;" but if we date from this decree of Cyrus, a. c. 536, the 483 years will terminate 53 years before even our Lord was born.

Two points may therefore be considered settled from these considerations: 1st. The prophecy does not point us to the decree of Cyrus, as the commandment from which to date the seventy weeks; for dating from that point the 69 weeks which were to extend to the manifestation of the Messiah the Prince, terminate 53 years before even his birth; and this proves, 2d. That the expression, "to restore and to build Jerusalem," means something more than merely the building that is necessary to the re-existence of the city, which it must be admitted the decree of Cyrus fully granted.

As to the second decree, that of Darius, u. c. 519, it was but a confirmation of the original one of Cyrus; and the same objection otherwise exists against this as against the former; namely, the 483 years dated from that point terminate by far too soon, leaving full thirty-six years between their ending and the birth of the Saviour; whereas they should extend to the commencement of his public ministry.

We come now to the decree granted to Ezra, by king Artaxerxes in the seventh year of his reign, u. c. 457. Let us apply to this also the measuring rod of the prophecy. Dating from this year, 483 years carry us to a. d. 27. And what took place then? Luke tells us: "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, *Thou art my beloved Son; in thee I am well pleased.*" Luke iii, 21, 22, a. d. 27; margin. After this Jesus came "into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*" The time here mentioned must have been some predicted period; but no prophetic period can be found, then terminating, except the 69 weeks of the prophecy of Daniel, which were to extend to the Messiah the Prince. The Messiah had now come, and himself proclaimed, *The time is fulfilled.*

That Christ commenced his ministry in a. d. 27, is further proved from this fact: At the first passover which he attended, the Jews told him that the temple had been forty and six years in building. John ii, 20. Herod commenced the building of that temple in the year u. c. 19.* This will bring the passover, forty-six years afterwards, in the year a. d. 28. He must therefore have commenced his ministry in a. d. 27.

Having found perfect harmony on this point, it is due that we look further at the words of the prophecy. The period of the 70 weeks appears to be marked off into three general divisions: first, seven weeks; second, threescore and two weeks; and third, one week. Seven weeks are allotted for the building of the wall, &c., in troublous times; and from that point events are thus predicted: [Dan. ix, 26, 27:] "And

*Pridmore's Connection, Vol. II, pp. 362, 364.

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after threescore and two weeks shall Messiah be cut off, but not for himself. . . . And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease.¹¹

Sixty-nine weeks have brought us to the Messiah; and from the above we learn that he was to confirm the covenant for one week, that is, the seventieth, (7 years,) and that in the midst of this week he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could only cease at his cross; and there they did virtually end, though not in form till A. D. 70. It is the same therefore as if it had read, And after threescore and two weeks in the midst of the seventieth week, shall Messiah be cut off, and cause the sacrifice and oblation to cease. Now does the term, midst, refer to any fixed point in the week? It does; for it means, the middle. The word from which it is translated, occurs in the Old Testament, according to the Englishman's Hebrew Concordance, one hundred and sixteen times. One hundred times it is rendered, *half*; four times it enters into composition and is translated, *midnight*; eight times it is rendered, *in the midst*; once, *in the middle*, and three times, *part*. We are to understand therefore that the crucifixion is fixed to the middle of the week. When did this take place?

"The Saviour attended but four passovers, at the last of which he was crucified. John ii, 13; v. 1; vi, 4; xiii, 1. This could not bring the crucifixion later than A. D. 31, as recorded by Aurelius Cassiodorus, a respectable Roman Senator, about A. D. 514:

'In the consulato of Tiberius Caesar Aug. V, and Atilius Sejanus [v. c. 784, A. D. 31], our Lord Jesus Christ suffered on the eighth of the calends of April.' In this year and in this day, says Dr. Hales, agree also the Council of Oursara, A. D. 106 or 108, the Alexandrian Chronicle, Maximus Monachus, Nicephorus

Constantinus, Cedrenus; and in this year but on different days, concur Eusebius and Epiphanius, followed by Kehler, Hucher, Patinus and Petavius.¹² "It is recorded in history that the whole time of our Saviour's teaching was three years and a half, which is the half of a week [of years.]"¹³

Three and a half years reckoned backward from the Spring of A. D. 31 where the crucifixion took place, carry us to the Autumn of A. D. 27 where the 69 weeks ended and Christ commenced his ministry. And three and a half years, the last half of the week, reckoned forward from that time, bring us to the Autumn of A. D. 34, for the termination of the 70 weeks. Their close is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim in the persecution of his disciples, and the turning of the apostles to the Gentiles. Acts ix, 1-18.

¹¹Ad. Herald, Aug. 4th, 1850. *Bible's Analysis Sacred Chronology*, p. 173.

¹²Ib. quot. from Eusebius.

From the facts above set forth, we see that reckoning the 70 weeks from the decree given to Ezra in the 7th of Artaxerxes, A. D. 457, there is the most perfect harmony concerning the events which were to cluster around and mark their close. So far it seems all must be satisfied. There are two more questions to be settled: 1st. Is the 7th of Artaxerxes rightly fixed to the year A. D. 457; and 2d. Will the decree given to Ezra sustain the full import of the words, "to restore and to build Jerusalem." This will be the field of inquiry in our next.

SYNOPSIS OF THE PRESENT TRUTH. No. 10.

THE 70 WEEKS AND 2300 DAYS (CONTINUED.)

We proceed to inquire,

1. Is the seventh of Artaxerxes, when Ezra received his decree concerning Jerusalem, [Ez. vii.] rightly placed in the year B. C. 457? The following extract * will aid us on this point:

"Ptolemy mentions an eclipse of the moon in the seventh of Cambyses, which, according to modern astronomical calculation, took place in the night following the 10th of July, in the year of the Julian period 4101, at the beginning of the second year of the sixty-fourth Olympiad. As the vulgar era is dated from January 1st 4714 of the Julian period, it follows that this eclipse was B. C. 523. The date of this eclipse, decided by the unerring record of astronomy is undisputed. Consequently as Ptolemy observes, it is 'the cardinal point and foundation, on which depend the arrangement of preceding and succeeding times and the concord of sacred and profane history.' (*De Doct. Temp. Lib. x. c. 14.*)"

This was in the seventh of Cambyses. Cambyses reigned seven years and five months; or, if we include the seven months of the usurper Smerdis who followed him, according to the canon of Ptolemy, eight years. He therefore reigned one year after this eclipse. He was followed by Darius, who reigned thirty-six years; and he in turn by Xerxes who reigned twenty-one years; and this brings us to the first of Artaxerxes, B. C. 464. These are undisputed records of history, from an undisputed starting point, based on the calculations of astronomy. There can therefore be no dispute in regard to it. The first, then, of Artaxerxes being 464, his seventh would be B. C. 457. Here the canon of Ptolemy places it, which is a canon of undoubted authority, the accuracy of which is demonstrated by the concurrent agreement of more than twenty eclipses." And before it can be shown to be wrong, the calculation of these eclipses (and they have been repeatedly calculated) must be shown to be incorrect, which is an impossibility.

2. We come therefore to the second inquiry. Did the commission granted to Ezra, answer to the prophecy to restore and to build Jerusalem? What is the intent of that phrase? We answer, to restore the Jewish state, civil and ecclesiastical, and re-settle it according to the law of Moses. A thing to be restored, must be brought back to its original state. The condition then of the Jewish state and church previous to the captivity, we may take as a standard for its restoration after that event. But how was it with them previous to the time of Ezra? The Scriptures were in a manner lost, the people in a profound ignorance of the law, the worship of God neglected, and everything in great disorder and confusion. This we learn from the reformation which Ezra set about on his arrival at Jerusalem.

We read in Ez. vii. 11, "Now this is the copy of the letter that king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord and of his statutes to

Israel." "The letter then follows, written not in Hebrew, but in Chaldaic, or Eastern Aramic, the language then used at Babylon. At the 27th verse the narrative proceeds in Hebrew. We are thus furnished with the original document, by virtue of which Ezra was authorized to 'restore and to build Jerusalem.'"[†]

The decree commences, "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace and at such a time, I make a decree," &c.; and after granting certain favors to the house of God at Jerusalem, it closes in the following words: "And thou, Ezra, after the wisdom

of thy God, that is in thine hand, set magistrates which may judge all the people that are beyond the river, all such as know the laws of thy God, and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

What could be required more ample than this commission to establish the government, enforce the observance of the law of God, and punish those who transgressed? At any rate no other instance of a decree so comprehensive as this can be found since the captivity.

"Sir Isaac Newton justly observes * that the dispersed Jews became a people and a city, when they returned into a body politic; and that was in the seventh year of Artaxerxes Longimanus, when Ezra by the king's commission, elected magistrates all over the land, to govern the people according to the law of God and of the king; under Ezra they first became a polity or city by a government of their own."

However much stress may be laid upon the expression to build the city, nothing can be urged from it as an objection against the decree in question; for that Ezra understood himself fully empowered to proceed with the building of the city and the wall is evident from his prayer, as recorded in chap. ix. 9; and that he understood further that the conditional prophecies concerning his people were then fulfilled in that restoration is evident from the closing words of that prayer, when he says, "Should we again break thy commandments and join in affinity with the people of these abominations, wouldst not thou be angry with us till thou hadst consumed, so that there should be no remnant nor escaping."

But further, seven weeks (49 years) are allotted to the building of the street and wall in troublous times. The reckoning of the time can of course only commence with the commencement of the work; and the work did not commence till the Autumn of that year in which Ezra went up; for it was not until the

[†] Advers. Shield, No. 1. Art. Prophetic Chronology.

* Scott's note on Dan. ix. 25-27.

* Analysis Sacred Chronology, pp. 141, 142.

fifth month that he reached Jerusalem. Ez. vii, 8. And in just forty-nine years from this time the work was completed in the last act of reformation by Nehemiah, recorded in the last chapter of his book.

Says Pridaux † under the year a. c. 409, "In the fifteenth year of Darius Nothus ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation, which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been first begun by Ezra in the seventh year of Artaxerxes Longimanus."

It is said that the surest way to root out error, is to plant in the truth; and as we have found a decree which in its extent, fully includes the work contemplated in the prophecy, and makes the most perfect harmony in the commencement, intermediate dates and termination of the seventy weeks which were to be dated from it, it would hardly seem necessary to dwell further on this point. But as the commission of Nehemiah in the twentieth of Artaxerxes, thirteen years after the decree to Ezra, has been by some zealously and confidently claimed as the starting point of the seventy weeks and 2300 days, it demands a passing notice. Far be it from us to say anything derogatory of Nehemiah or of his work. He was a holy man, and his work an important one; but the utter impropriety of making it the data for the commencement of the prophetic periods will be seen when we consider that it was but a continuation of the work with which Ezra had been commissioned, and which he had commenced thirteen years before. And that it was but a continuation of that work is evident from the following facts:

1. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem also was broken down, and the gates thereof burned with fire. Neh. i. Whose work were these walls and gates that were broken down and burned with fire? Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, or that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of his grief. A decree therefore authorizing the building of these, had gone forth previous to the grant to Nehemiah.

2. Those who contend for this decree, lay much stress on the phrase, "to build," as though the literal building of the city was all that was involved in the prophecy, and this Nehemiah got express permission to perform. But we have already seen that walls and gates were built and broken down previous to his going up. We have also seen that if we are confined to the literal building of the city, the de-

creed of Cyrus has the preference to all others; and this is a sufficient refutation of the idea. But further, we find in Nehemiah, chap. vi, 15, that the work of building which he went to perform was all accomplished in fifty-two days; whereas for the building of the city in the sense of the prophecy there are allowed seven weeks or forty-nine years.

3. There is not a specification in the grant to Nehemiah which is not included in the decree to Ezra; while the latter is much more full. It is therefore utterly inadmissible to pass over the greater event, and fix upon a subsequent one of less importance, to mark the commencement of an important era in prophecy.

4. Reckoning from the commission to Nehemiah, a. c. 414, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall did not last seven weeks or forty-nine years. Reckoning from that date the 87 weeks or 483 years which were to extend to the Messiah the Prince, bring us to a. d. 39-40; but Jesus was baptized of John in Jordan and the voice of his Father heard from heaven declaring him his Son, in a. d. 27, thirteen years before. According to this calculation, the midst of the week which is marked by the crucifixion is placed in a. d. 44; but the crucifixion took place in a. d. 31, thirteen years previous. And lastly the 70 weeks or 490 years, dated from the twentieth of Artaxerxes, extend to a. d. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure.

5. We have no evidence that the permission given to Nehemiah was anything but verbal. We have no record of there being anything given to him but certain letters to the keeper of the king's forest, the governors beyond the river, &c; and if these constitute the decree, the prophecy should read decrees; for there were more than one. But these letters were not addressed to Nehemiah; and of so little importance were they considered by the sacred historian, that he has seen fit to preserve no copy of them, but simply to state their import. While on the other hand, the decree to Ezra was one decree, it was expressly called a decree, it was addressed directly to Ezra, and the Holy Ghost has thought proper to transmit a copy of the original document to the present time.

With these facts in view, no one can long hesitate between the respective commissions of Ezra and Nehemiah, as to which properly marks the commencement of an important prophetic period. Previous to 1844 no Advent believer thought of contending for the latter commission, but since the passing of that time, there has existed in some minds a seeming necessity for the removal of the original dates; and as "necessity is the mother of invention," so it gives some the power of magnifying molehills into mountains.

The application of the argument, thus far, on the 70 weeks and 2300 days remains for our next.

† Connexion, Vol. I, p. 322.

SUMMARY OF THE PRESENT TRUTH, No. 11.

THE 70 WEEKS AND 2300 DAYS (CONCLUDED.)

We have now examined the four grants that were made by the kings of Persia in favor of the Jews, which are the only events to which we can look for the decree to restore and to build Jerusalem. We have seen that the first, second and fourth do not contain the essential features necessary to constitute that decree; but that the third, the decree to Ezra, harmonizes with the conditions of the prophecy in every particular:

1. It contained all the elements necessary to constitute such a decree, and when carried out, resulted in the thorough restoration of the Jewish state. It answered to the prophecy fully in this respect.

2. From the commencement of the work by Ezra, to the last act of reformation by Nehemiah were just forty-nine years, which is the exact period allowed in the prophecy to this work.

3. As this decree went forth a. c. 457, the sixty-nine weeks or 483 years which were to extend to the Messiah the Prince, reckoned from the commencement of the work in the Autumn of that year, bring us to the Autumn of a. d. 27, when our Lord was baptized by John in Jordan and went forth preaching "the time is fulfilled." Mark i. Three and a half years from this, to the midst of the seventieth week, bring us to the Spring of a. d. 31, where it has been demonstrated that the crucifixion took place. Three and a half years more, the last half of the week, terminate the 70 weeks or 490 years in the Autumn of a. d. 34.

Here then we stand at the end of this great period which Gabriel in his explanation of the 2300 days, told Daniel was cut off upon Jerusalem and the Jews. There is this one grand fact yet to be noticed: If the first 490 years terminated in the Autumn of a. d. 34, the whole period ends in the Autumn of a. d. 1844. For 490 taken from 2300, leave 1810; and 1810 added to a. d. 34, where the 400 terminate make 1844.

Previous to 1843 the light concerning the going forth of the decree in a. c. 457, had been clearly set forth. The end of the 2300 days was therefore confidently expected in 1843; for 457 years before Christ, and 1843 after, make just 2300 years. But the fact was overlooked that it takes 457 full years and 1843 full years to make 2300; and that, consequently, if the period had commenced with the very first day of 457, a. c. it would not end till the very last day of 1843, and that therefore, if a portion of the year a. c. 457 had elapsed before the 2300 days commenced, they would cover, before they terminated, a corresponding portion of the year 1844. And when it was taken into consideration that the midst of the seventieth week was marked by the crucifixion, which was in the first Jewish month in the Spring of 31, and that the 70 weeks would therefore end in the seventh month, Autumn of 34, it was at once seen that the days began, not with the starting of Ezra from Babylon in the Spring, but with the commencement of the work at Jerusalem, which it is not probable could be earlier than the seventh month, Autumn, of 457;

and commencing at that point they must extend to a corresponding point in the year following 1843, and consequently end in the seventh month, Hebrew reckoning, in the Autumn of 1844.

Such was the chronological argument upon which the preaching of the Advent doctrine of 1844 was based. It was good then; it is good now. Notwithstanding all the efforts that have been made to remove the dates, Honyat is at last compelled to let them stand as they were then placed. There are no Sampsons in the land who can pluck away these pillars of the temple of truth.

With the great fact before us that the 2300 days would end in the Autumn of 1844, we reasoned as follows: 1. The Sanctuary, according to the prophecy, is then to be cleansed. 2. The earth, or the land of Palestine, is the Sanctuary. 3. Its cleansing is to be by fire at the revelation of the Lord Jesus. 4. In the "example and shadow of heavenly things," the high priest on the tenth day of the seventh month, entered the holiest of the earthly sanctuary, to make an atonement and came forth to bless the people. We therefore confidently expected that our great High Priest would descend from heaven in flaming fire and bring deliverance to his people, on the tenth day of the seventh month of that year in which the 2300 days should end.

We need not mention how painful was the disappointment, or how the hopes of God's expectant people were as effectually crucified as were those of the early disciples when they beheld their Master bleeding upon the cross. There had been a mistake somewhere: where or how was it? was the mystery to be solved. Not a few made a precipitous retreat into the world again; and some flew off in the line of a tangent into the most extravagant fancies. But independent of those, three general divisions have arisen from the body of believers as it then existed, each claiming to give a reason why we did not at that time realize our hope.

1. The reason offered by the first class is that the seventy weeks are no part of the 2300 days; that the two periods have different starting points; and that the former affords no key to the explanation of the latter. It requires but a glance to see that this view sets aside entirely the important period of the 2300 days; for if the seventy weeks do not mark its commencement, we challenge the world to tell us where it does commence, or of what possible use it can be on the Sacred Page. So much then of revelation, yet remains unrevealed.

2. The second class have attempted to re-adjust the 2300 days by tearing up the original dates, astronomy and history to the contrary notwithstanding, and so arranging them as to make the point for the cleansing of Palestine or the burning of the earth fall in the future, as it is quite evident that neither of these events have taken place in the past.

3. The third class take the position that the conceptions at first entertained concerning the Sanctuary and its cleansing were incorrect.

The *Advent Herald* has from time to time since 1844 been putting forth unanswerable vindications of the original dates. But its position hereby became

extremely embarrassing; for to admit that the days had ended, and that the earth was not burned, would, according to its own premises, involve the word of God in a positive failure. In order therefore that the days may be indefinitely extended to the future, it has denied the connection between them and the seventy weeks, by which alone we have any clue to their commencement, and thus set them adrift. We learn this from a series of questions addressed by a correspondent to the Editor of the *Herald*, and his answers as follows:

"Question. In your 'Chronology' the cross is placed in A. D. 31. What are the principal objections which bear against its being placed in A. D. 39?"

"Answer. 1. The absence of any evidence placing it there. 2. The contradiction of the wonderful astronomical, chronological and historical coincidences which show beyond the shadow of controversy that the 7th of Artaxerxes was in B. C. 457-8, that the birth of Christ was B. C. 4-5, that the thirtieth year of Christ was 483 years from the 7th of Artaxerxes, that the crucifixion was in A. D. 31, and that that was the point of time in the last week when the sacrifice and oblation should cease.

"Ques. If the 70 weeks of Dan. ix do not commence in the 20th of Artaxerxes, how can the 2300 days begin at the same time with them, and yet terminate in the future?"

"Ans. They cannot.

"Ques. Must we not henceforth consider that they have different starting points?"

"Ans. Yes."—*Advent Herald*, May 22d, 1852.

We must now call the reader's attention to that portion of the "original Advent faith," which once formed a part of a standing notice in the Advent papers, under the head of "Points of difference between Us and our Opponents." It is as follows:

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this."—*Signs of the Times*, 1843.

The *Herald* itself has now denied this, and thus abandoned its original position, and gone over to the ground of its opponents.

Again: "The grand principle involved in the interpretation of the 2300 days of Dan. viii, 14, is, that the 70 weeks of Dan. ix, 24, are the first 490 days of the 2300 of the eighth chapter."—*Advent Shield*, p. 40. *Art., Rise and Progress of Adventism*.

"If the connection between the 70 weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation; if it does exist as we suppose, the system must stand."—*Harmony of Prophetic Chronology*, p. 38.

From these extracts it will be seen how serious a departure from the "original Advent faith," is this denial of the *Herald's*, and of how grave a character. It is taking the position of the opponents of the Advent faith; it is ignoring the "grand principle involved in the interpretation of the 2300 days;" it is yielding a point by which "the whole system is shaken to its foundation." Thus has the *Herald* turned traitor to its first principles, and ignominiously abandoned the Gibraltar of the prophetic periods to the hands of the enemy. And yet, "We are the Adventists," is the presumptuous claim which it still puts forth. And what are the reasons for all this? Simply these:

"We have no new light respecting the connection between the 70 weeks and the 2300 days. The only argument against their connection is the passing of the time. Why that has passed is a mystery to us, which we wait to have revealed."—*Ad. Herald*, Sept. 7th, 1850.

Conclusive testimony to show the connection of the 70 weeks and 2300 days has in its place been offered; and we submit to the judgment of the reader if the reasons above alleged are sufficient to disprove it, or to justify so glaring a departure from just rules of interpretation. Even the seeming objection against their connection has been since 1844 thoroughly removed, as will in due time be noticed.

Another class have attempted to re-adjust the reckoning of the days by assigning a later date for the seventy weeks. They took the commission of Nehemiah, in the twentieth of Artaxerxes, as the starting point, and gave it such a date as to make the whole period terminate in 1854. This was the basis of the recent excitement on time that has existed in some parts of the land. The merits of Nehemiah's commission have been already examined. We have seen that it will neither answer the import of the prophecy, nor harmonize with a single date. But 1854 has passed; and even allowing the 20th of Artaxerxes its proper date, B. C. 444, the 2300 days reckoned therefrom could only extend to 1857, which is also passed. That theory therefore has fallen; and those who have rested upon it have been doomed to failure and disappointment which they might have avoided. And now that the utmost limit has passed to which the days can possibly be extenuated, we may hope that some will be willing to view the matter in its true light and admit that the mistake must lay, not in the original reckoning of the time, but in the event to occur at the end of the days.

We have seen the desperate position adopted by the *Herald* on account of the passing of the time in 1844; we must call attention also to the position assumed by the *World's Crisis*, so far as we have been able to ascertain it, since the passing of the latter time. We had supposed that the majority of its supporters might as a last resort adopt the conclusion of the *Herald*, that the periods were not connected. How many of them privately entertain this view we cannot say; but we have not seen it publicly advocated: a prudent silence having for the most part been maintained concerning the prophetic periods.

The last that has come under our notice on the subject is an article from I. C. Wellcome, in the *Crisis* of Oct. 28, 1857, in which he says:

"That those periods are intended to enlighten our minds and direct our faith in regard to the end of the gospel age, I fully believe. But not that we should so locate their commencement and terminus by historic events as to form a basis for full faith, such as we are required to have in the statements of the gospel. Gospel truths are clear and certain requiring our implicit confidence. But human calculations and historic applications, as connected with prophetic times (though important and useful when used modestly and carefully) may not demand such confidence."

He then proceeds to throw out some suggestions in regard to the prophetic periods in the form of questions, as follows:

"First. Is the definite year of Christ's advent clearly revealed in the Scriptures alone?

"Second. Can all intelligent Christians understand the principle of prophetic reckoning and arguments by which to determine confidently and certainly at what point of time the periods end?

"Third. Can all Christians accurately compute sacred chronology and definitely determine the age of the world?

"Fourth. Are all Christians in circumstances which will permit them to gain access to historical and chronological works, and have capacity and time to study them and gain all the light which may be obtained by able and energetic students?

"Fifth. Are children, young converts, and believers of small capacity required by the gospel to put full confidence in the deductions of more able men on prophetic times and historic research?"

The import of these questions none can fail to perceive. It is to throw an uncertainty over prophetic reckoning; to foster the idea that the periods cannot be understood; and hence to discourage their study, and take the edge from those great truths that are built upon them. It is akin to that popular idea, that much of the word of God is beyond our comprehension and cannot be understood; or, in other words, that revelation is not revelation; which is infidelity. If what was a prophetic period with both ends in the fog? For what were they given, if there is no definiteness to be attached to them? No: all Scripture is profitable; and those prophecies and periods of years which leads us down to scenes connected with the end, are within the easy comprehension of all "able and energetic students," of whom there are not a few, and they can bring them within the comprehension of every child. So it is with the 2300 days. With the data which the Bible gives, and the plain records of history, which are entitled to universal confidence, there need be no hesitation in the application. It is easy, natural, clear, harmonious and definite. There stands that great period in the past like a monument of truth; and no efforts have been able to shake its foundations or to overthrow its structure. Beware then of those who would endeavor to obscure or remove the ancient landmarks. It is a fearful thing to err from truth. If the light in you become darkness how great is that darkness. It is not strange, after all the wild work that has been made by those who have compassed themselves with sparks of their own kindling, that some should have but little confidence in anything. But truth is not responsible for all this, and it is none the less clear, and the prophetic periods are none the less definite and certain on this account.

The idea that if the termination of the prophetic periods is known, the time of the second advent is also known, is a conclusion drawn without warrant; for there is no prophetic period that reaches to the coming of the Saviour as will be hereafter proved. But yet they do bring us to events which it is not safe to lose sight of.

Perhaps some are ready to remind us here that we have not yet explained what did take place in 1844, nor accounted for the passing of the time. The patience of such we must request a little further, as, previous to that, there are other prophetic periods which we wish to notice and apply.

SYNOPSIS OF THE PRESENT TRUTH, No. 12.

THE 1290 AND 1335 DAYS.

APPROX important prophetic period upon which the Advent doctrine is based, is the 1335 days of Dan. xii, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:

"And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." Dan. xii, 11-13.

The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire, What is the "daily" (sacrifice) and the "abomination that maketh desolate"? It will be noticed that the word, sacrifice, is in italics; denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chap. xi, 31 and xiii, 11-13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by J. Litch that we cannot do better than quote his language:—

"The daily sacrifice" is the present reading of the text; but no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put upon it by the translators. The true reading is, 'the daily and the transgression of desolation'; daily and transgression being connected together by 'and'; the daily desolation and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host."

From this it is evident that the "daily," can have no reference to the Jewish worship to which it has been applied by the older, and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.

The daily and the abomination then, are two desolating powers which were to oppress the church; can we ascertain what these powers are? We have only to adopt Wm. Miller's method of reasoning on this point to arrive at the same conclusion with him. He says:

"I read on, and could find no other case in which [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take away'; he shall take away the daily; 'from the time that the daily shall be taken away; &c. I read on and thought I should find no light on the text. Finally I came to 2 Thess. ii, 7, 8, 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.' &c. And when I had come to

that text, O, how clear and glorious the truth appeared! There it is! That is 'the daily!' Well, now, what does Paul mean by 'he who now letteth' or hindereth? By 'the Man of Sin,' and the 'wicked,' Popery is meant. Well what is it which hinders Popery from being revealed? Why it is Paganism. Well, then, 'the daily' must mean Paganism."

We see from Dan. viii, that it is the little horn, which succeeded the goat, or Grecian empire, that takes away the "daily," and it is the only power brought to view after the division of Alexander's kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel's other visions. Now it is a fact that a change did take place in the Roman power from Paganism to Popery. Paganism from the days of the Assyrian kings down to the time of its mutilation into Popery, had been the daily, or as Prof. Whiting renders it, "the continual" desolation, by which Satan had stood up against the cause of Jehovah. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemous of Popery.

But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down. That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isa. xvi, 12; Amos vii, 9, 13, margin. Exo. xxviii, 18. Concerning the sanctuary of the daily of Dan. viii, we offer the following from Apollon Hale:—

"What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. Its name signifies the 'temple or asylum of all the gods.' The place of its location is Rome.† The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and margin. Exo. xxviii, 18. Concerning the sanctuary of the daily of Dan. viii, we offer the following from Apollon Hale:—

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† Advent Manual, p. 66.

* Advent Manual, p. 66.

* Prophetic Exposition, Vol. 1, p. 127.

place of its location is Rome.† The idols of the nations conquered by the Romans were sacrilegiously deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly *'his sanctuary'*?"

Having now ascertained that the daily is Paganism, and the transgression of desolation, or "the abomination that maketh desolate," is the Papacy, and that the especial sanctuary of Paganism was the Pantheon, and that the "place" of its location was Rome, we inquire further,

1. Was Paganism "taken away" by the Roman civil power? The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:

"His first act of government was the despatch of an edict throughout the empire, exhorting his subjects to embrace christianity."‡

2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expelled the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and *degrading the capital into the feeble honors and humiliated strength of a colony.*"*

This record from the pen of the historian, is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious is prophetic interpretation must be satisfied of its application.

From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State

we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated. Therefore,

3. When did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the "abomination that maketh desolate," was already at work. And it is in the light of this scripture that we must understand our Lord's words in Matt. xxiv, 15, concerning the abomination of desolation, where he makes evident reference to Dan. ix, 27. For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans, we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints and desolate the church of the Most High.

Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan; but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the title of *Most Christian Majesty, and Eldest Son of the Church*† "Between that time and a. d. 508, by alliances, 'capitulations' and conquests, 'the Arvernici,' the 'Roman garrisons in the west,' Brittany, the Burgundians and the Visigoths, were brought into subjection."‡

"Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, hopesforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff. From that time, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense; and when the interests or vengeance of its prevailing minister made the demand, their possessions and thrones,—perhaps their lives,—must be laid on the altar."§

† "Goodrich's Universal Hist. and Geog."

‡ Croley, p. 86.

* Croley, pp. 207, 8.

† Mosheim Ch. Hist. Vol. I, pp. 132, 133.

‡ Ad. Manual, p. 73.

§ Ibid. pp. 76, 76.

In England, Arthur, the first christian king, founded the Christian worship on the ruins of the Pagan.* Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in 508. Book ii, p. 120.

What was the condition of the See of Rome at this time? "Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

"1. He 'left Paganism' when he entered the 'church of Rome.'

"2. He found his way to the Papal chair by striving with his competitor even unto blood. Du Pin.

"3. By the adulation paid to him as the successor of St. Peter.

"4. By the excommunication of the Emperor Anastasius †

"How much," says Mosheim, "the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Viceroy of the Most High."‡

By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were "placed" in a position to justify open hostilities in behalf of their master at Rome. "In 508 the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital."

Gibbon, under the years 508-514, speaking of the commotions in Constantinople, says "The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the fons. Those furious but transient seditions were encouraged by the success of Vitellius, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thracia, besieged Constantinople, exterminated sixty-five thousand of his fellow christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace."§

With the following extract from Apollon Hale, we close the testimony on this point: "We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the 'patrimony of St. Peter') in 508. We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls and is broken into fragments. One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror.

(Clotius.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A. D. 508.

"In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch' christianized.

"The pontiff for the period on which we stand is a recently converted Pagan. The blood, contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . . In 508 the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, At what time was Paganism so far suppressed, as to make room for its substitute and successor, the Pagan abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being 'placed,' or 'set up' in the room of Paganism, but 508? If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, 'and kings, and peoples, and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while 'drunken with the blood of the martyrs of Jesus,' to 'think they are doing God service,' and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell!"

We have the date. The "daily" was taken away, and the abomination that maketh desolate set up in 508. Dating from this point the 1260 days or years terminate in 1768 where, as has already been shown, the civil power was stricken from the Pope by the arm of Buonaparte. The 1335 days bring us 45 full years this side of that event.

But some may say, How is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week.

* Encyclopædia, Art. Arthur.

† Ad. Manual, p. 78.

‡ Church Hist. Vol. I, p. 162.

§ Decline and Fall, Vol. iv, p. 526.

SYNOPSIS OF THE PRESENT TRUTH. No. 13.

THE ANGEL ON LAND AND SEA.

With our last paper we closed the examination of the prophetic periods. We have seen that they are all fulfilled and in the past. Before passing to the events to which they brought us, we wish to notice briefly the movement among the people of God which marked this important period, and the prophecies which foretold it.

John saw, as we are informed in the Xth of Revelation, a mighty angel come down from heaven. . . . And he had in his hand a little book open, and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice as when a lion roareth. . . . "And the angel which I saw," says John "stand upon the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth forever and ever, . . . that there should be time no longer. But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

Let this angel and his testimony be particularly noticed: 1st. He swears to time. 2d. He has in his hand a little book open. 3d. He stands with one foot on the sea and the other on the land.

1. *He swears to time, and declares that it shall be no longer.* What kind of time does he refer to? It must be one of three kinds: literal, probationary, or prophetic. But it cannot be literal time as measured off by months and years; for the angel immediately after speaks of the *days* of the voice of the seventh angel: no doubt meaning years, as in other prophecies. And we have further a period of 1000 years measured off, even after the resurrection. Rev. xx. It cannot therefore be what we understand by literal time. But does it not mean probationary time? We answer, No; for the angel declares to John, who doubtless personates the church, that he must "prophesy again before many peoples and nations and tongues and kings. Probation then still lingers after this angel utters his oath. These considerations compel us to the conclusion that it is prophetic time to which he refers. In other words, he declares that with his testimony the prophetic periods end. Look carefully, reader, at this subject. Walk all around it. Look in every direction and see if you can find an avenue to any other conclusion than is here presented. An angel swears that time—some kind of time—shall be no longer. He immediately speaks of days (years) to succeed, and he tells John, and through him the church, to prophesy again before many peoples, showing that there is yet mercy to plead for them, and yet room to receive them. Now as it is certain that some time ends, according to the angel's oath, and as it is certain that only three kinds can be referred to, and as the angel by his testimony settles the matter in regard to two kinds, that he does not refer to them, it is certain that he must refer to the only other kind remaining, and that is prophetic time. This will appear further as we consider the next item.

2. *He has in his hand a little book open.* As his testimony relates to prophetic time, it must be based

on that portion of the Word which treats of prophetic time, and that is pre-eminently the book of Daniel. But what did the angel tell Daniel concerning his book? Said he, [Dan. xii, 4, 9,] "Shut up the words and seal the book even to the time of the end." . . . "The words are closed up and sealed till the time of the end." But the angel has in his hand a little book open. This little book doubtless represents the book of Daniel, which contains the very points concerning which the angel testifies, and as it is open when he bears his testimony, we have a clue to the chronology of his work. We know that it is in the time of the end that he proclaims his solemn message from land and sea; for not till then is the book opened and the prophecy unsealed. But when is the time of the end?

This may be easily ascertained by comparing Dan. vii, 25, with chap. xi, 35. The tribulation of the saints in this last quotation is evidently the same as their oppression by the little horn, the Man of sin; and they were to be given into his hand until a time, times, and the dividing of time, which we have already shown to be 1260 years, commencing in 538, and terminating in 1798. This date therefore marks the commencement of the time of the end; and since that period we must locate the angel on the land and sea.

In Rev. xiv, an angel is also brought to view who has a message of time, based on the same foundation as the proclamation of chap. x; namely, the time of the end and the unsealing of the prophecies. He is thus introduced by John: [xiv, 6:] "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying, Fear God and give glory to him; for the hour of his judgment is come."

This is called "another angel," because John had before seen an angel flying through heaven, after the fourth angel had sounded, announcing three war trumpets to come. We call him the first angel, because he is the first of the series of the three angels, of this XIVth chapter; and his message, therefore is designated as the first angel's message. He has the everlasting gospel to preach, which we understand to be the same as the "gospel of the kingdom" mentioned by our Saviour in Matt. xxiv, 14. But it is not in the order of God to employ literal angels to preach the gospel. This has been committed unto men. This angel must therefore be a symbol of the church; and his message must be a special proclamation by God's people, the true church, to be made at the point of time where this message is located.

Upon its chronology, we shall offer but a word. We remark, 1st. that such a message as this was not given by the apostles. They did not preach that the hour of God's judgment *had* come, or was coming in their day; but they reasoned of a judgment *to* come. See Acts xvii, 31; xxiv, 25; 2 Thess. ii, 3. 2d. It was not given by the reformers. They did not preach, the hour of God's judgment is come. Martin Luther placed the judgment about 300 years in the future from his time. 3d. Being a message of time, it must be based on the prophetic periods; but no message

based on the prophetic periods, can be given till the book containing those periods is unsealed; and the book was not unsealed, according to the testimony of the angel to Daniel, till the time of the end, the commencement of which the prophecy locates in 1798. We cannot therefore look for the angel with the judgment-hour cry, till subsequent to that date. And this makes the chronology of this angel the same as that of the angel in chap. x. And since their work is also the same, and based upon the same foundation, and there cannot be a double fulfillment of the same work at the same time, we conclude that the angels of chap. x, and xiv, 6, are identical.

We have already seen that the prophetic periods cannot extend beyond 1844; and we have now the fact before us that the time of the end, to which the book containing those periods, was closed up and sealed, could not commence earlier than 1798: between this point, therefore, and 1844, we must listen for the oath of the mighty angel, that time shall be no more, and the solemn message that the hour of his judgment is come. Has such a message gone forth? and in the right time? We answer, Yes; and testimony on this point, brings us to the remaining item to be noticed in reference to this angel; namely,

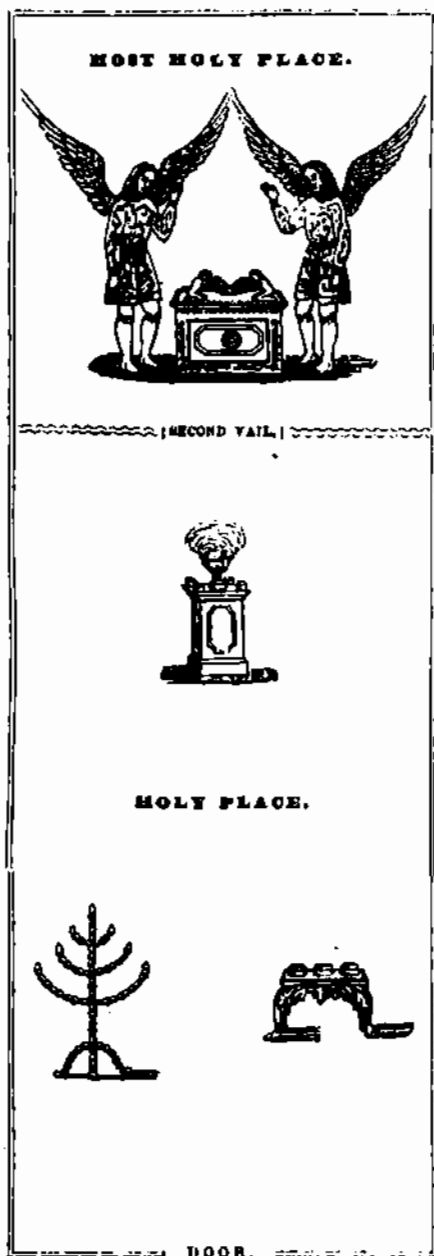
3. He had one foot on the sea, and the other on the land. That just such a movement as has of late years taken place on the Advent question, is contemplated in the prophecy, we cannot doubt. If any are disposed to question this conclusion, let them consider the matter, and tell us what kind of a move they would expect in fulfillment of those prophecies. Let them tell us how a proclamation of the close of the prophetic periods, and the coming of God's judgment hour, would differ from the work there brought to

view. But a proclamation has gone forth embodying both these particulars. A mighty movement has taken place, based upon the evidence that the prophetic periods were about to close. It came up at the right time, being subsequent to the unsealing of the book, in the time of the end. It commenced years previous, but culminated in 1844. The Advent movement! The world witnessed it; and the world has not forgotten it. In the city and in the country, in the towns and in the villages, in the quiet districts, and in the crowded wards, in cars and coaches, and in ships and steamers, as they coursed in every direction over the mighty deep, the sound was going forth, The hour of his judgment is come. It sped on till it encircled the globe. Truly the angel had one foot on the sea, as well as on the land. It has been stated that there was not, at that time, a missionary station on the globe, to which the message did not penetrate. [For a full discussion of this subject the reader is referred to the work entitled, *The Three Angels of Rev. xiv*, by J. N. Andrews, published at this Office.]

It will be no infringement upon the design of these articles not to speak particularly of the second angel of Rev. xiv, after referring the reader to the above work. Suffice it to say that he follows the first with a solemn announcement. "Babylon is fallen," is the cry that is heard from his lips. This also has been fulfilled in our day. It is a fact that the confused

sects of the present day, which we think the Holy Spirit here designates by the term Babylon, mixture, confusion, (since it is true of them in fact,) did meet by the rejection of the doctrine of the Lord's speedy advent, whom they profess to love, and whose appearing they ought therefore also to love;—it is a fact, we say, that by the rejection of this truth, they did meet with a moral fall, a declension in every department of religion, piety and virtue. Although all may not agree with us in the cause, the fact of this change is no assertion of our own. Out of their own mouth we judge them in this respect. It has been acknowledged and deplored by almost every organ of the religious world. As a result of this movement in 1844, it has been computed that fifty thousand left her communion. And we verily believe that a testimony is now ripening, which, in fulfillment of Rev. xviii, 1-4, will bring from her ranks every child of God.

We have thus briefly noticed the move that took place, and such as we might expect would take place to mark the close of the prophetic periods. The days have ended, and a mighty angel has sworn to the fact. No man may undo his testimony. By this we are brought to the autumn of 1844. The testimony that centers upon this point from the infallible witnesses of the Word is this: Then shall the Sanctuary be cleansed: then will prophetic time be no longer: then is the hour of God's judgment come. Has this failed in any particular? Let none conclude so, till we have pursued our investigations still further. We are now brought to the subject, which from this point onward is the golden key to unlock the portals of the future.



NOTE.—The above illustration is projected on a scale of four cubits to an inch, from the size of the tabernacle as erected by Moses in the wilderness. It is true that the large cherubim were not erected in the Most Holy Place, (iii) it was permanently located in Solomon's temple, where the proportions of the Sanctuary, in length, breadth and height, were enlarged to double the size in which they had formerly existed. We have chosen however to take the dimensions of the tabernacle for a standard, and reduce the cherubim to one half their size to correspond, in order to give more prominence to the furniture. We have not represented the high priest in his yearly ministration before the ark, since as he entered in from the Holy Place he would only present his back to the beholder, and necessarily hide the ark from view.

AN INQUIRY CONCERNING THE SANCTUARY.

We have now reached a point in the course of our investigation, where we are led to inquire, What is the Sanctuary, and what is the nature of its cleansing? We have briefly noticed the mass of testimony that clusters about, and centers in, 1844, as the termination of the prophetic periods; and whatever were our expectations of the events to transpire at that time, it is certain that all the ground we had upon which to base them was the declaration of the angel to Daniel, "Then shall the Sanctuary be cleansed," or the announcement of that messenger of the Apocalypse, "The hour of his judgment is come."

We have seen that the evidence which determines the commencement and the reckoning of the 2300 days, so as to bring their termination in the year 1844, can neither be annulled nor evaded; consequently the efforts that have been made by two classes, the one to remove the original date for the commencement of the days, and the other to render them null and void, by disconnecting them from the 70 weeks, have no light nor truth in them. We say, therefore, that the subject of the Sanctuary as it was then held, demands a reconsideration.

The course of reasoning, by which we were led to look for the personal appearing of the Lord at the end of the days, by considering the earth, or some part of it, the Sanctuary, and its cleansing a regeneration by fire, to be preceded by the coming of the Son of man, has been already noticed. Was this incorrect? In determining this, the first thing to be ascertained is,

What is the Sanctuary? To learn what the Sanctuary now is, it will be necessary to go back to the fountain head of revelation and see what has been recognized by the Bible as the Sanctuary, in times past. The apostle Paul in his epistle to the Hebrews, introduces the subject fairly before us. In chap. viii, he contrasts two covenants, the first and the second, the old and the new, under the latter of which we now live. He then opens in chap. ix, as follows:

"Then verily the first covenant, had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table and the shew-bread; which is called the sanctuary; and after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat," &c. Verses 1-5.

The Apostle here tells us that the tabernacle, thus ordained, was the *sanctuary* of the first covenant. Turning back to the records of the times during which the first covenant was in force, do we find any mention of such a building, as is here described by Paul? Yes, the most explicit. Let us briefly notice it:

The word of promise which God had left for the children of Israel, while buried in Egyptian bondage, that he would surely visit them, and bring them out of the land of Egypt, [Gen. 1, 24,] had been fulfilled, and they were delivered. In the song of triumph which Moses sang upon that occasion, he said, The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an

habitation. Ex. xv, 2. In this we receive the first intimation of that building which God would afterwards cause to be erected, that he might dwell among his people. In verse 17 of the same chapter, is the first occurrence of the word Sanctuary which we find in the Bible.

Pursuing the sacred record we find in the twenty-fifth chapter of Exodus and onward, more definite information respecting the sanctuary; namely, the commission which God gave to Moses for its erection. In the third month after their departure from Egypt, the children of Israel came to the wilderness of Sinai. There Moses was summoned up into the mount to an audience with his Maker. He remained there forty days and forty nights. During this time he was shown the pattern of the Sanctuary and all its sacred vessels, and received full instructions concerning them.

A particular description of the tabernacle, as erected by Moses, we need not enter into. It is minutely set forth in Exodus, chaps. xxv-xxx. Suffice it here to say that it was a structure of extraordinary magnificence formed of upright boards overlaid with gold, thirty cubits long, about ten in width, and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, whose chapiters and filets were overlaid with gold, having hooks of gold, standing on five sockets of brass. Over the tabernacle thus erected were thrown four different coverings. The first and inner curtain was composed of fine linen embroidered with figures of cherubim, in blue, purple and scarlet. This formed the magnificent ceiling. The second covering was made of goat's hair; the third of ram's skins dyed red; and the fourth and last, of badgers' skins. The east end was enclosed with a richly embroidered curtain, suspended from the pillars before mentioned.

The sacred tent was divided into two apartments by means of a veil suspended from four pillars of shittim wood overlaid with gold, set in sockets of silver. In what proportion the Sanctuary was thus divided, we are not informed, but it is supposed to be the same as was afterwards observed in the temple. 1 Kings vi.

In the first apartment, or holy place, were three things worthy of notice; the golden candlestick, the table of showbread, and the altar of incense. In the second apartment or most holy place, were also three things to claim attention: the ark, the mercy-seat, and the cherubim. It was above the ark, over the mercy-seat, between the cherubim, that God manifested his presence, and from whence he communicated with his people. Ex. xxv, 22. And so David prays, "Thou that dwellest between the cherubims, shine forth." Ps. lxxx. 1.

It is to be observed that neither the holy nor most holy place had any window; hence in the first apartment there was need of the candlestick with its seven lamps; and in regard to the second where God dwelt, Solomon said, "The Lord said that he would dwell in the thick darkness." 1 Kings viii, 12.

Before the door of the tabernacle was placed the brazen laver, and the altar of burnt offering, and around the whole was erected the court with its curtains of fine twined linen.

In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of ten commandments)

into the ark, and the mercy-seat upon it, and brought it into the tabernacle, and set up the veil; he placed the table of showbread, and golden candlestick, in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the veil and burnt sweet incense thereon; and on the altar before the door of the tabernacle he offered the burnt-offering and the meat offering, as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. xl.

We have now before us the sanctuary as Moses erected it in the wilderness of Sinai 1490 years before Christ. With its ark of the covenant, its mercy-seat, and glorious Shekinah, it constituted the heart and center of Israel's religious worship, under that typical system.

The children of Israel were at this time in the period of their wandering; and therefore the sanctuary as first given to them was adapted to their condition: being so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the Divine Presence, which accompanied them in a cloud by day, and a pillar of fire by night, should direct them to pitch their camp. Num. ix, 15-23.

The Levites were consecrated to the service of the sanctuary, and were commanded to bear it and all its sacred vessels, when the camp set forward. Thus it was with them during the forty years in which they journeyed in the wilderness. During this time this building which God claimed as his dwelling-place, and where his service was performed, is fifty-six times called the Sanctuary in the following instances: Ex. xxv, 8; xxx, 13, 24; xxxvi, 1, 3, 4, 6; xxxviii, 21-27; Lev. iv, 6; v, 15; x, 4; xii, 4; xvi, 33; xix, 30; xx, 3; xxi, 12, (twice,) 23; (plural;) xxvi, 2; xxvii, 3, 25; Num. iii, 28, 31, 32, 38, 47, 50; iv, 12, 15, (twice,) 10; vii, 9, 13, 10, 25, 31, 37, 43, 49, 53, 61, 67, 73, 79, 85, 86; viii, 10; x, 21; xviii, 1, 3, 5, 16; xix, 20.

From its entrance into Canaan, it is easy to trace the history of this building till it was embodied in the larger and more glorious structure of the temple of Solomon. We trace it down to the period when it was overthrown by Nebuchadnezzar, and suffered to remain in ruins during the 70 years of the Babylonian captivity. From the time that it was rebuilt by Zerubbabel, we follow it, until the days of our Saviour, by whom it was declared forever desolate. We trace it, after this event, through its brief, but nominal existence, to the year A. D. 70, when we forever lose sight of it in that destruction, by which it was overwhelmed through the violence of the Roman soldiers.

This was the sanctuary of the first covenant. There can be no doubt on this point with any who yet have confidence in divine revelation. It is directly declared to be such by the apostle Paul; and of the one hundred and forty-two times of the occurrence of the word in the Old Testament, it refers in almost every instance to this building. The main question at issue then, is, What is the Sanctuary of the second or new covenant? This next claims consideration.

SYNOPSIS OF THE PRESENT TRUTH. No. 15.

THE SANCTUARY. (CONTINUED.)

We closed last week with the inquiry on our hands, What is the Sanctuary of the new covenant? When Paul speaks of a first covenant, [Heb. ix.] he necessarily implies a second; and when he connects with that first covenant a Sanctuary and ordinances of divine service, he as clearly implies that the second will have a Sanctuary with divine service also. But on this point we draw direct testimony from the prophecy of Daniel. There was a period of 2300 years revealed to him, at the end of which the Sanctuary should be cleansed; but only 490 of those years were allotted to the first covenant, to the worldly Sanctuary, and to the Jewish church. At the end of that period, the confirmation of "the covenant," (the now or second covenant) should, according to the prophecy, be finished. Then should the old covenant have passed away, and the new one have been introduced. Then should the services of the worldly Sanctuary have forever ceased. Then the Jewish church should no longer have pre-eminence as the children of God, above any other people. But 1810 years still remain before 2300 are completed, and yet at the end of that period, the Sanctuary is to be cleansed. Therefore the second covenant has a Sanctuary and ordinances of divine service also.

As we pursue our inquiries to ascertain what constitutes this Sanctuary, the opinions that already exist upon the subject, demand attention; for we have no right to deviate from opinions already existing upon any question, provided they are sound and true; and we have no right to introduce any new views upon them till we have first shown the fallacy of the old.

Entering the field to search for truth on this point, four prominent views rise up before us. It is claimed by some that the land of Canaan is now the Sanctuary. Others contend that it comprises the whole earth. Still others there are, who take the word in a more spiritual, but no less unauthenticated sense, and say that it means the Church. While the fourth view, which draws largest on our imagination and marvellousness, makes out this rolling earth to be only the first apartment of the new-covenant Sanctuary, and all heaven the second.

If we would form correct views on this question, there is one thing which we must keep constantly before us, and that is, the relation which the Sanctuaries of the two covenants sustain to each other; namely, that of type and antitype. By keeping our eye steadfastly fixed upon this, it will be almost as hard to arrive at wrong conclusions, as it would be easy, were we to lose sight of it.

To this end we call attention to the numerous instances in which the worldly Sanctuary is declared to be a pattern of the true. "Let them make me a Sanctuary," said the Lord to Moses, "according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 8, 9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. "And thou shalt

rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Chap. xxvi, 30. "As it was showed thee in the mount, so shall they make it." Chap. xxvii, 8. "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen." Acts vii, 44. "While as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices," &c. Heb. ix, 8, 9. "For Christ is not entered into the holy places made with hands, which are the figures of the true." Verse 24.

From this testimony but one conclusion can be drawn; namely, that the true Sanctuary is the pattern from which the earthly tabernacle was erected, and that whatever object we may find of which this earthly sanctuary was a true type or figure, that object is the Sanctuary of the better covenant under which we now live, and the cleansing of which the unerring word of the Lord locates at the termination of the 2300 days. We are therefore prepared for the following questions:

1. IS THE EARTH THE SANCTUARY? To this question, we reply emphatically in the negative. It is not; and if we are requested to prove a negative, we offer in its support, the following reasons: 1st. The word Sanctuary occurs 146 times in the Bible and is not in a single instance applied to the earth. Now if it was really the intention of the Holy Ghost to teach us that the earth was the Sanctuary, it seems that it ought, at least once to have called it so. 2d. The definition of the term, sanctuary, according to Walker, Webster, Cruden and the Bible, is, A holy place, a sacred place, a dwelling place for the Most High; but every one knows that the earth is neither a dwelling place for God, nor yet a holy, or sacred place. This fact alone should forever exclude the idea of its being the Sanctuary. But 3d. Take into consideration the typical and antitypical nature of the Sanctuary, and the absurdity of this view will appear in a still stronger light. The earthly Sanctuary was a type or figure of the true; but pray tell us in what respect it prefigured this rolling earth. Can it for a moment be supposed that Moses, when in the mount, was shown this earth, as the pattern from which he was to erect the Sanctuary, and that the nearest resemblance he could make of it, was an oblong building ten cubits in width and three times that number in length? And we might pursue this train of thought still further and inquire what on earth answers as antitype to the golden candlestick. Is it the leaning tower of Pisa, or the pyramids of Egypt? And what to the altar of incense? Is it mount Vesuvius, or Hecla? And what to the table of shewbread? The plateau of South America, or the Steppes of Russia? But we need not spend time longer to write, nor trouble the reader longer to read, concerning a view so manifestly absurd.

2. IS THE LAND OF CANAAN THE SANCTUARY? The arguments which show that the earth is not the Sanctuary of the new covenant, bear with equal force against that view which would claim that honor for

the land of Canaan. But as there are, out of the 146 times of the occurrence of the word sanctuary in the Bible, some two or three texts which are urged in favor of this view, we will examine them and see if they will bear the meaning which they have been supposed to convey. The first is Exodus xv, 17, and reads as follows: "Thou shalt bring them in and plant them in the mountain of thine inheritance in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established." Before it is decided however that this text fixes the application of the Sanctuary to the land of Canaan, let the Psalmist's commentary on this very passage be taken into consideration. He says: "And he led them on safely, so that they feared not, but the sea overwhelmed their enemies. And he brought them to the border of his Sanctuary, even to this mountain which his right hand had purchased, and he built his Sanctuary like high palaces, like the earth which he hath established forever." Ps. lxxviii, 68, 69. On these passages we offer the following extract from "The Sanctuary," by J. N. A.:

"The first of these texts, it will be noticed, is taken from the song of Moses, after the passage of the Red Sea. It is a prediction of what God would do for Israel. The second text was written about five hundred years after the song of Moses. What Moses utters as a prediction, the Psalmist records as a matter of history. Hence the Psalm is an inspired commentary on the song of Moses. If the first text be read without the other, the idea might be gathered that the mountain was the Sanctuary, though it does not directly state this. Even as one might get the idea that the tribe of Judah was Mount Zion, were they to read only the expression, 'but chose the tribe of Judah, the Mount Zion which he loved,' [Ps. lxxviii, 68,] and omit those texts which inform us that Mount Zion was the city of David, a part of Jerusalem, [2 Sam. v, 6, 7,] and was located in Judah, as one of its cities. Ezra i, 3; Ps. lxxix, 35. But if the second text be read in connection with the first, it destroys the possibility of such an inference. The Psalmist states that the mountain of the inheritance was the border of the Sanctuary. And that God, after driving out the heathen before his people, proceeded to build his Sanctuary like high palaces. See 1 Chron. xxi, 1. 1. The land of Canaan was the mountain of the inheritance. Ex. xv, 17. 2. That mountain was the border of the Sanctuary. Ps. lxxviii, 69. 3. In that border God built his Sanctuary. Ps. lxxviii, 69. 4. In that Sanctuary God dwelt. Ps. lxxiv, 7; Ex. xxv, 8. 5. In that border the people dwelt. Ps. lxxviii, 54, 55. These facts demonstrate that the same Spirit moved both those 'holy men of old.'"

Listen also to the distinction between the land of Canaan and the Sanctuary as pointed out by a king of Judah: "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever. And they dwell therein and have built thee a Sanctuary therein for thy name, saying, If, when evil comes upon us, as the sword, judgment or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. xx, 7-9.

There is another text claimed by some as proof that Canaan is the Sanctuary: Isa. lxxiii, 18. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy Sanctuary." It is by no means certain that the land is here referred to, since anything else may be trodden down as well as the land. Nothing therefore but an inference can be drawn from it; and one plain fact is sufficient to demolish this to its lowest foundations: when God's people were driven out of the land of Canaan (as the prophet here predicts, using the past tense for the future) they were not only dispossessed of their inheritance, but the Sanctuary of God built in that land was laid in ruins. This fact is plainly stated in 2 Chron. xxxvi, 17-20, which divests the passage of all mystery.

Only one text more remains to be urged in favor of the land of Canaan. As such we present it. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my Sanctuary; and I will make the place of my feet glorious." Isa. lx, 13. Had the distinction ever been kept in view, between the Sanctuary and the place of the Sanctuary, we should have had no occasion to notice this text. But if people persist in ignoring this distinction, we would remind them that the same text calls the place of the Sanctuary, the place of the Lord's feet also; and if by being the place of the Sanctuary it becomes the Sanctuary itself, by being the place of his feet, it becomes, by a parity of reasoning, his feet also. When any just grounds can be shown for avoiding this conclusion, it will be time to notice the passage further. We can only conclude then, not that the land of Canaan is the Sanctuary, but that it is simply the place where the typical Sanctuary was located.

3. There is a third class (if they are numerous enough to warrant the term) who contend that the first apartment of the Sanctuary embraces the whole earth, and that it takes all heaven to make the second. How it is that persons with common proportions of intellect and honesty, can adopt a view which draws so largely on our imagination and marvellousness, we are at a loss to understand. On this point the reader is referred to the remarks already made upon the earth. A part of its absurdity is there shown; the other part will be noticed when we come to treat upon the ministration and service with which the Sanctuary stands connected.

4. IS THE CHURCH THE SANCTUARY? We answer, It is not. Do you ask for our reasons? One fact alone is sufficient to annihilate the idea: It is never once in the word of God called the Sanctuary. Another definite object is invariably called the Sanctuary, and the church is uniformly connected with that object as the host or worshippers; the Sanctuary itself being the place of that worship, or towards which their prayer was directed. There is one text that may be urged on this point and we therefore notice it: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his Sanctuary, and Israel his dominion." Ps. cxiv,

1. This would however only prove that one of the twelve tribes was the Sanctuary and that the whole church was not. But if the fact be remembered that God chose Jerusalem which was in Judah, as the place of his Sanctuary, we think the following from another psalm will fully explain the connection between Judah and the Sanctuary of God, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah the mount Zion which he loved. And he built his Sanctuary like high palaces (see 1 Chron. xxix, 1) like the earth which he hath established forever." Ps. lxxviii, 68, 69. But could a single text be produced in favor of the view that the church is the Sanctuary, it could not even then be the Sanctuary of Dan, viii, 13, 14; for the church is there represented by the word "host." This none will deny. "To give both the host and the Sanctuary to be trodden under foot." The church and the Sanctuary then, are two things.

We have now seen that the earth is not the Sanctuary; that the land of Canaan is not the Sanctuary, but simply the place where the typical Sanctuary was located; and that the church is not the Sanctuary, but simply the worshippers connected with it. We now inquire,

6. WHAT IS THE SANCTUARY? Turn to the revelation of St. John, and while bearing continually in mind that he is looking not to any spot on earth, nor to the church, but into heaven, mark some of the objects which he there beholds. First, he beholds a door opened in heaven. Chap. iv, 1. Mark, he does not say that he saw heaven opened, but he saw a door opened in heaven. He then soon sees lamps of fire burning before the throne. Verso 5. He sees again and beholds an angel with a golden censer offering incense upon the golden altar which was before the throne. Again, he sees the temple of God opened in heaven, (mark, he does not see heaven opened, but the temple of God opened in heaven) and there beholds the ark of his testament. But we know nothing of the golden candlestick, the golden censer, the altar of incense, and the ark of the testament, only as they are connected with the Sanctuary. We are therefore justified in the conclusion that these are the patterns from which the earthly vessels were formed; and, as they are inseparable from the Sanctuary, that there exists in heaven a literal Sanctuary, also, the antitype of the earthly building.

But we may as well come to direct testimony since we have it in the word of God abundantly furnished to our hand. We take it for granted that the reader is well acquainted with at least the first seven chapters of the book of Hebrews. Paul there discourses upon the new covenant and the superiority of Christ's priesthood over that of Aaron's. He then opens in the eighth chapter as follows: "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the majesty in the heavens; a minister of the Sanctuary and of the true tabernacle which the Lord pitched and not man." He declares plainly in

chapter ix, 23, 24, that the holy places made with hands were "figures of the true," and that the earthly tabernacle and its sacred vessels, were "patterns of things in the heavens."

Here is positive testimony that there is a tabernacle which the Lord pitched and not man, and that this tabernacle is in the heavens, (not heaven itself,) of which Christ is the minister. What! perhaps some are ready to exclaim, Do you believe that there are literal things in heaven, that there is a real Sanctuary there? Just as much as we believe that a real one ever existed on this earth. Just as literal and real as we believe the antitype of the offerings connected with the Sanctuary to be, namely Jesus, who offered himself the great sacrifice for the world on Calvary,—

so literal and real do we believe the antitype of the Sanctuary itself, to be. We know that the fumes of the wine of the fornication of the mother of harlots, with which the inhabitants of the earth have been made drunk, [Rev. xvii, 2,] have so beclouded their spiritual intellects, and so long clothed heaven and heavenly things in fog and vapor, that many are ready to start at the idea; but we choose rather to take the word of God, unstrained through the "coal-sack" of the fathers, or the traditions of the church.

With a few Scripture testimonies concerning the existence of this temple in heaven, and a few of its declarations that it is the great original of which the earthly was but a type, figure or pattern, we close this part of the subject.

Rev. xi, 19. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xiv, 17. "And another angel came out of the temple which is in heaven." Rev. xv, 5. "And after that I looked and behold the temple of the tabernacle of the testimony in heaven was opened." Rev. xvi, 17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done." Ps. xi, 4. "The Lord is in his holy temple: the Lord's throne is in heaven." Heb. ix, 11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place having obtained eternal redemption for us." Heb. viii, 1, 2, has already been quoted. This heavenly Sanctuary is called by Jesus "my Father's house;" [John xiv, 2,] by David, Habakkuk and John, "the temple of God in heaven;" [Ps. xl, 4; Hab. ii, 20; Rev. xi, 19,] God's "holy habitation." Zech. ii, 13; Jer. xxv, 30; Rev. xvi, 17. See also Ps. cii, 19; Jer. xvii, 12; 2 Sam. xxii, 7; Ps. xviii, 6; Isa. vi, 1-6; Rev. vii, 15; xiii, 6; xiv, 15, 17; xvi, 1, 7. If after this testimony any yet doubt respecting the existence of this building in heaven, we know not what more we can say to them. If those texts can be set aside, any number of similar ones might be. But if the word of the Lord has any authority in settling such questions, this question is settled.

This "more perfect tabernacle," this "true Sanctuary" which the Lord pitched and not man, is the great antitype of the earthly building. The word of God declares it; and we therefore believe it. There is one declaration of Paul's to which we would call particular attention. Speaking of the priests that ministered in the earthly tabernacle he says: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle; for so, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. viii, 5. Paul here declares that the priests served unto the example and shadow of heavenly things; and how does he prove it? By a reference to the building and the command that Moses had to make it according to the pattern. His argument is this: The priests served unto the example and shadow of heavenly things, just as the tabernacle, built according to the pattern shown to Moses, was a shadow and example of heavenly things; and just as this tabernacle was a shadow of the heavenly building, just so the priests served unto the example of heavenly things.

Here, then, Paul calls the tabernacle erected by Moses, a shadow of heavenly things. One distinguishing feature of this tabernacle was that it had two apartments, a holy and a most holy place. The heavenly Sanctuary therefore has the same; for a Sanctuary in heaven with only one apartment would not cast a shadow upon earth with two. And if the pattern had but one holy place, and Moses erected a building with two, he did not follow the pattern; for there would then have been a great dissimilarity. But Moses did build it according to the pattern. Accordingly we hear Paul speaking of the holy places (plural) of the heavenly Sanctuary. See Heb. ix, 8, 12; x, 19. The word rendered, holiest, or holy place, in each of these texts is in the original in the plural, and is so rendered in many translations; (holy places.)

But Paul makes use of expressions still stronger on this point. Speaking of the earthly tabernacle and its instruments of service, he says: [Heb. ix, 23.] It was therefore necessary that the patterns of things in the heavens should be purified with these; that is with the blood of calves and goats. What was cleansed by these? The two departments of the earthly Sanctuary, and the altar. See Lev. xvi. And Paul explicitly tells us that these were patterns of things in the heavens. But there is a still stronger expression which yet remains to be noticed. "For Christ," says Paul, "is not entered into the holy places made with hands [the earthly Sanctuary] which are figures of the true."

It is in view of such plain testimony as this that we reject those fantastical notions which would make all heaven but the second apartment of the Sanctuary, and all earth the first, or which would make the two apartments of the earthly building typify the two dispensations, Jewish and Christian. The Bible teaches us, if language is capable of doing it, that there is in heaven a greater and more perfect tabernacle, a true Sanctuary which the Lord pitched and not man, of which the earthly was a correct and true shadow, type or figure.

When the old covenant gave place to the new, then the typical Sanctuary was succeeded by the true. The type cannot reach beyond its antitype; the shadow ceases when the substance comes. The offering of goats and calves was no longer serviceable when the great offering for the world had died on Calvary. Christ declared to the Jews as he departed from the temple, "Behold your house is left unto you desolate." Mark xiii, 37, 38. And when amid the terrible scenes of the crucifixion day, the veil of the temple was rent in twain from top to bottom, it was a solemn demonstration that its services were forever finished. That blood was then shed that was to be ministered for us in the heavenly Sanctuary, and there, from henceforth, the world was to look for salvation and pardon.

The way into the heavenly holy places, says Paul, "was not yet made manifest, while as the first tabernacle was yet standing." Heb. ix, 8. That is, God did not during the typical dispensation, lay open the true tabernacle, but gave to the people a figure or pattern of it. But when the time came that the services of the worldly Sanctuary ended, when the dying Saviour cried with a loud voice, It is finished; and darkness overspread all the land, and the earth quaked, and the rocks burst, then the way of the temple of God in heaven was laid open. The true church has had since that time neither Sanctuary nor priesthood in old Jerusalem, but it has had both in heaven.

We have before shown that only 490 years of the 2300 belonged to the Jews and the earthly Sanctuary. Gabriel, in his instructions to Daniel concerning the events to transpire at that time, shows him, first, that the earthly Sanctuary should be destroyed shortly after their rejection of the Messiah, and never be built, but be desolate till the consummation. Dan. ix, 26, 27. Second, he brings to view the new covenant: "He (the Messiah) shall confirm the covenant with many for one week. Verse 27. Third, he brings to view the new-covenant church, or host, namely, the "many" with whom the covenant is confirmed. Fourth, he brings to view the new-covenant sacrifice, namely, the cutting off of the Messiah, but not for himself. He brings to view also the Mediator of the new covenant. Verse 25; chap. xi, 22; Heb. xii, 24. And, fifth, he brings to view, lastly, the new-covenant Sanctuary; viz., "to anoint the Most Holy." Verse 24. This has reference, doubtless, to an act preparatory to the commencement of the ministration of the Sanctuary, which was, to anoint both the holy places and all the sacred vessels. Ex. xl, 9-11. On this point we quote the following from the *Advent Shield*, No. 1, p. 75:

"And the last event of the 70 weeks, as enumerated in verse 24, was the anointing of the 'Most holy,' or the 'Holy of holies,' or the 'Sanctum sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, in for us entered. Christ was to do in the true tabernacle, in heaven, what Moses and Aaron did in its pattern. See Heb. vi; vii; viii; ix; Ex. xxx, 22-30; Lev. viii, 10-15."

So far, we trust, the subject is clear to all minds. There can be no doubt concerning the object which the angel had in view when he said, "Unto 2300 days, then shall the Sanctuary be cleansed." What this cleansing is, and how it is to be accomplished, be assured the Bible will not withhold from the honest inquirer.

SYNOPSIS OF THE PRESENT TRUTH, No. 10.

THE CLEANSING OF THE SANCTUARY. (CONTINUED.)

HAVING become satisfied of the existence of a Sanctuary in heaven, a true tabernacle which the Lord pleased and not man, the subject of its ministration and cleansing can furnish little ground for dispute. On this point, as on every other concerning the glorious heavenly things, and the more excellent ministration of the Melchisedec priesthood, in the person of our Lord, we must reason from type to antitype, from earth to heaven.

The priests on earth, says Paul, serve unto the example and shadow of heavenly things. This being so, it follows that the work connected with the earthly tabernacle, was the example and shadow of a like work in heaven. Listen, then, to a brief and simple statement of

The Ministration and Cleansing of the earthly Sanctuary. This ministration was accomplished by the Levitical order of priesthood, and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt offering, [Ex. xxix, 38-43,] the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them; [Ex. xxx;] also, the additional work appointed for the Sabbath of the Lord, and the annual sabbath, new moons and feasts, [Num. xxviii; xxix,] besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was an important part of the service and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim which signified that his sin was transferred to it; it was then slain on account of that transgression, and the blood borne in by the priest and sprinkled in the Sanctuary. Lev. i; ii; iv. Thus the sin of the individual was transferred first to the victim, and then through his blood to the Sanctuary itself.

In this manner went the typical service forward throughout the year. Day after day, week after week, month after month, we behold the victim of expiation brought up before the door of the tabernacle. We see the transgressor confessing over him his sin, and thus transferring to him his guilt. He hereby acknowledged that he had sinned and was worthy of death. The law demands the life of the transgressor. But a substitute was provided. The guilt was imputed to the victim and his life paid the forfeit. The priest took of his blood (and the blood of it is the life thereof, Lev. xvii, 11, 14,) and bore it within the tabernacle, and sprinkled it before the Lord, before the veil of the Sanctuary. Lev. iv. The Sanctuary thenceforth became the receptacle of the offender's sin. A continual transfer of sins from the people to the Sanctuary, thus went on through the year.

But what at length became of these sins? Were they suffered to remain in the Sanctuary? They were not. There was another ministration at the close of the year, by which they were forever removed from the Sanctuary, and a final disposition made of them. This was the yearly ministration or the *cleansing of the Sanctuary.* Lev. xvi. It took place on the tenth day of the seventh month. Verse 20. To accomplish this, the work of the high priest was changed from the holy place, to the most holy, within the veil. Here he entered with the blood of a bullock as a sin-offering for himself. Verse 3. He was then to take of the congregation of the children of Israel, (verse 5,) two kids of the goats for a sin-offering. Upon these he was to cast lots, (verse 8,) one lot for the Lord and the other for the scape-goat. He then offered up the goat upon which the lot fell for the Lord, for a sin-offering for the people, (verse 15,) and bore his blood within the veil, and sprinkled it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times.

This blood was offered for two purposes: 1. To make an atonement for the transgression of the children of Israel in all their sins. 2. To cleanse, or make atonement for the holy Sanctuary. This fact is plainly stated in Lev. xvi, 15-22, a part of which we here transcribe:

Verse 15. "Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

Verse 16. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation.

Verse 17. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Verse 20. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Verse 21. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

Verse 22. "And the goat shall bear upon him all their iniquities unto a land not inhabited."

Tradition has it, that the goat thus led away, was hurled from a precipice and so killed. With this act the yearly round of service was completed. The work of the priest is again summed up in verses 33, 34, as follows:

"And he shall make an atonement for the holy Sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and

he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year."

In the foregoing testimony, we have presented before our reader a general outline of the ministration and cleansing of the earthly Sanctuary. This was performed unto the example and shadow of heavenly things. From this, therefore, we are to reason concerning

The ministration and cleansing of the heavenly Sanctuary. If the reader has seen no cause to disagree with us, in any of the positions thus far taken, he will see none, we trust, while this point is under investigation. We are not left to our own reasoning on this subject. Paul in his divine commentary on the typical system, has drawn the parallels between that and the more excellent ministry of the Melchizedec priesthood, to the satisfaction, it should be, of every one. We refer to the book of Hebrews. Let us notice his testimony.

1. The earthly Sanctuary meets its antitype in the true tabernacle which the Lord pitched and not man, of which, with its two holy places, it constituted a correct pattern or shadow. Chap. viii, 2, 5; ix, 8, 12, 23, 24.

2. The typical offerings meet their antitype in the great offering of Calvary. Chap. vii, 27; ix, 11-14, 26; x, 10, 12, 14.

3. The typical priesthood meets its antitype in the priesthood of our Lord. Chap. ix, 14; vii, 23, 24; viii, 1, 2; ix, 11, 24, 25.

4. As they had offerings to make, it is necessary that he also have somewhat to offer. Chap. viii, 3.

5. The work of the priests in the earthly tabernacle meets its antitype in the ministry of our Lord in the Sanctuary above. Chap. viii, 5, 6.

We shall now show that Christ commences his ministry in the first apartment of the heavenly Sanctuary. It is necessary to keep this point in view to guard against the erroneous theories which some have been led to adopt, by either losing sight of or denying it. That Christ is our High Priest cannot be denied; that he has ascended to heaven is also beyond dispute; and that he there ministers for his people, they cannot call in question. But what is their next position? They claim that there is in the antitype only a most holy place, and that is all heaven; consequently our High Priest ministers in but one apartment.

They pretend to draw proof for this position from the manner in which the new covenant Sanctuary is introduced; namely, "to anoint the most holy." Dan. ix, 24. But are they aware that in thus bringing up this text to support such a position, they have it by the blade, and not by the handle? For it directly refutes their assumption, and is good testimony in favor of the point for which we argue.

1. Bear in mind, then, that the Levitical priesthood, before they began to minister in the earthly Sanctua-

ry, anointed the whole building, the most holy, as well as the holy. And after this was accomplished, what then? Did the ministration commence in the most holy? No; in the holy, in the first apartment. And this, be it remembered, was the example and shadow of heavenly things.

2. We have already proved that the temple of God in heaven consists of two holy places, or it can a most inexplicable shadow upon earth. But who will explain the anomaly of there being two holy places in the heavenly Sanctuary, and yet a ministry performed in only one.

3. The text, "This man after he had offered one sacrifice for sins, forever sat down on the right hand of God," [Heb. x, 12] has been urged as forbidding the idea of his ministering in two holy places. We answer, that so far as the idea of *sitting* is concerned, it would be equally proper to represent him as *standing* on the Father's right hand. Act vii, 55, 56. And then we reply further, that even when he is seen coming in the clouds of heaven, he is said to be "sitting on the right hand of power." Matt. xxvi, 64; Mark xiv, 62. Then he can certainly be at the Father's right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the Sanctuary; and the word here rendered Sanctuary is in the plural number, and signifies the holy places. This none can deny. It is by the Douay Bible rendered, "the holies;" and by Macnight, "holy places." We therefore justly conclude (1.) that our Lord can be a minister of the two holy places, and yet be at the Father's right hand; and (2.) that he must minister in both the holy places, or Paul's testimony that he is a minister of the holies (plural) is not true; for a priest that should minister simply in the holiest of all, would not be a minister of the holy places.

4. Again: Heb. ix, 8, and also x, 19, are by some urged to prove that Christ ministers only in the most holy place. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but plural: not "*hagia hagion*," holy of holies, as in chap. ix, 8, but simply "*hagion*," holies, plural, the same as is rendered Sanctuary in chap. viii, 2. Also the phrase in chap. ix, 12, 25, rendered "into the holy place," is the same as is in verse 24 literally rendered into the holy places, (plural.) These texts therefore instead of sustaining what they are often quoted to prove, viz., that Christ has but one apartment in which to minister, furnish positive testimony to the reverse, by showing that there are holy places in the heavenly Sanctuary, and that Jesus ministers in them both.

5. Three hundred and sixty-four days of that service which was performed unto the "example and shadow of heavenly things," was accomplished in the first apartment, or holy place, and only one day out of the year, in the most holy. If therefore, Christ ministers only in the most holy place, the first, and by far the greater part of the earthly ministration is without an antitype.

6. The ministration in the most holy at the end of the year, was only performed for the purpose of cleansing the Sanctuary; and it in the antitype, Christ only ministers in the most holy place, it follows that he performs only the antitype of this service; consequently the cleansing of the Sanctuary commenced at the ascension of our Lord. But the cleansing of the Sanctuary, according to the type, must be preceded by a long ministration; and who will tell us, in this case, when it took place. Again: the 2300 days extend to the cleansing of the Sanctuary, and with this view, they should have terminated in A. D. 31, at our Lord's ascension. But, as we have already seen, they did not terminate till 1813 years this side of that event.

We have referred to the view that calls heaven and earth the Sanctuary. We call attention to it again for the sake of noticing another of its erroneous features. Says L. L. Howard in the *World's Crisis* of Dec. 30, 1857:

"It seems to me that the figurative tabernacle was in the wilderness and at Jerusalem, while Christ is the true minister of the true house of God, which is heaven and earth; heaven being the holy of holies, and earth the other part where Christ and his people minister, where the candlestick, table and show-bread are."

The writer of the above seems to be blind to two fundamental points involved in this question. 1st. No part of Christ's ministry can be performed on the earth; and 2nd. The antitype of the ancient priestly service, is performed by Christ, and him alone. To the first point the Apostle bears direct testimony, when he says, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." Heb. viii, 4. That is, all the service to be performed on earth in connection with the Sanctuary, is performed by those who offer gifts according to the law, that is, by the typical priesthood. The ministry of Christ is performed entirely and completely in another place. We can hardly restrain a word of astonishment, that any person should fall into an error, on this point, which the Apostle has taken such pains to guard against. The second principle to be kept in view, is, that the antitype of all the ancient offerings, and all the ministration of the ancient priesthood, is found in Christ alone. He performs it independent of, and separate from, his people. There is nothing in the services of Christians which answers to the ancient Sanctuary service. They perform no part of the antitypical ministration. Christ is the priest, and they, as suppliants and sinners, seek pardon through his mediation.

The priesthood of Christ is a superior priesthood in which the imperfections of the earthly priesthood find no analogy. We will notice this in a few of its particulars:

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. v, 6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron. Chap. vii, 11.

3. Those priests were many; because they were not suffered to continue by reason of death; but this man continueth ever and hath an unchangeable priesthood. Verses 23, 24.

4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. Chap. ix, 25, 26, 28; x, 10, 12, 14.

5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Heb. ix, 11, 12, 24, 25; x.

6. All the blood which was offered in the former dispensation, was offered for past transgression only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but to the future also. Heb. ix, 14, 15.

7. As the blood of Christ is the only blood ministered in connection with the heavenly Sanctuary, whether by actual presentation, or by virtue of its merits we need not inquire, the same blood must be ministered in both apartments.

8. As long as Christ fills the office of priest so long he is mediator between God and man.

The prophets John and Isaiah had each a view of our Lord's position and ministry in the heavenly Sanctuary. John saw a door opened in heaven. This must have been the door of the heavenly tabernacle; for it disclosed to John's view the throne of God, which was in that temple. Rev. iv, 1, 2; xvi, 17. That it was the door of the first apartment is evident from the objects which he there beheld; [Rev. iv, 5; viii, 3;] and the second apartment which contains the ark of the testament, or ten commandments, is not opened till the sounding of the seventh angel. Rev. xi, 19. Read also Isaiah's description of the same place: Isa. vi, 1-6. That he and John were both viewing the same place will appear from a comparison of the following Scriptures: Isa. vi, 1, with Rev. iv, 2. Isa. vi, 2, with Rev. iv, 6-8. Isa. vi, 3, with Rev. iv, 8. Isa. vi, 6, with Rev. viii, 3; ix, 13.

The Lord here carries forward his great work which he commenced with the act of bearing the sins of the world at his death, by pleading the cause of penitent sinners, through his blood shed in their behalf; and thus their sins are, by his mediation, transferred to the heavenly Sanctuary. There is nothing strange or fanciful in this. Every one can easily understand it. Such was the service of the type, which was a shadow of heavenly things; and such, therefore, is the heavenly ministration itself. Thus are the sins of God's people transferred to the Sanctuary. But are they to remain there? No. They are to be removed, just as they were in the type, and the heavenly Sanctuary is to be cleansed even as was the earthly.

SYNOPSIS OF THE PRESENT TRUTH, No. 17.

THE CLEANSING OF THE SANCTUARY. (CONTINUED.)

MANY are ready to meet with an outburst of contempt the idea of a work of cleansing to be performed in the heavenly Sanctuary. What! say they, is there anything in heaven that needs cleansing, anything that is impure? And without further investigation they are ready to spurn the whole theory, on account of this, to them, unpardonable feature. But let us look at the idea, and meet it fairly. Was there not a work of cleansing to be performed in the earthly Sanctuary? There was. Where was the necessity for this? Into the most holy place, for instance, no man entered, except the high priest, and he but once a year. Was there anything there physically impure? You are obliged to confess there was not. And yet it had to be cleansed, the most holy, as well as the holy place. Why was this? Because the sins of the people had been transferred to it, and from them it must be freed. The work of cleansing was not the removal of physical uncleanness, but simply a ceremony by which the sins of the people were removed and borne away forever. So in the antitype. There is nothing literally impure or unclean in the heavenly Sanctuary; but the sins of those who have sought pardon through the merits of Jesus, have been transferred there, and all the cleansing it is to undergo, is the removal of those. Simply this, and nothing more. No mind need fail to understand, and none need revolt at such an idea. There is here not even a "grain" of absurdity at which they can strain, much less a "camel," which they make such ludicrous contortions in attempting to swallow.

If anything more is needed to make this view agreeable to the intellectual palates of our opponents, we have it in the writings of Paul. He states in plain and unequivocal terms, that the heavenly Sanctuary must be cleansed. Listen to his language. Heb. ix, 21-24. "Moreover he [Moses] sprinkled with blood both the tabernacle and all the vessels of the ministry. [Referring to the ancient Sanctuary and its service.] And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, [the blood of goats and calves, verse 19,] but the heavenly things themselves with better sacrifices than these."

Nothing can be, we say it emphatically, nothing can be, plainer than this. The "tabernacle and vessels of the ministry," "patterns of things in the heavens," were cleansed with the blood of calves and goats. We have already noted its performance, through the ministry of the priesthood. It was necessary, says the Apostle, that it should be cleansed with these. Why? Because without the shedding of blood there is no remission. Remission, and not physical uncleanness, is the burden of the Apostle's argument. The Sanctuary must be cleansed; the imputed guilt must be removed. He then goes on to argue that

for the same reason, the heavenly things themselves, of which the earthly were a figure, must be cleansed or purified, but with better sacrifices than those of the type. What is this better sacrifice? The Sacrifice of our Lord himself. Heb. ix, 13, 14, 26. Why was a better sacrifice needed? Because the blood of bulls and goats could not take away sin; [chap. x, 4;] but yet the law was satisfied with that service for the time being, in anticipation of the great and effectual sacrifice which was thus prefigured. The blood of this better sacrifice does take away sin. It is this blood that is ministered in the heavenly Sanctuary in behalf of man, and by this at last that the heavenly holy places themselves are to be purified and cleansed.

And now why do not those who make such an ado about the idea of cleansing the heavenly Sanctuary—why do they not flare up over this language of Paul's? Why do they not about the book of Hebrews because Paul talks therein of heavenly things to be purified? Just as though there was anything in heaven impure! Heavenly things to be cleansed! Nonsense! But let it be understood that as often as they endeavor to throw contempt and ridicule upon the idea of the cleansing of the heavenly Sanctuary, they do thus treat the language of the Apostle. And be it understood moreover, that in such cases the controversy is not between them and us, but between them and the apostle Paul. We take his language as it reads, and we believe it; for it is the word of God.

There is another idea which may lie with weight in some minds against the existence of a Sanctuary in heaven; and that is the fact, that Daniel speaks of its being trodden under foot. How, it has been asked, can a Sanctuary in heaven be trodden under foot? And it has been urged as one of the greatest recommendations of the view that the earth or land of Canaan is the Sanctuary, that they are both eminently susceptible of being in that condition. We inquire, then, How much does the prophecy comprehend in the term, "to tread under foot"? Does it mean the literal treading under our feet, as we would tread a piece of land by walking on it? If so, the land of Canaan was, in a greater degree, trodden under foot in the days of its prosperity, than it has been since; for there were then more feet to tread upon it. So we see that the expression cannot be taken in its most literal acceptation. But the same text [Dan. viii, 13] speaks of treading the host [the worshippers connected with the Sanctuary] under foot also. Does this mean that people would literally get them under their feet and stamp upon them? By no means. What then does the expression mean? We shall define it, to oppress or perform any act prejudicial to the interests of another; and this definition the following quotations will sustain; 1. The same prophecy [Dan. viii] represents the little horn as casting the truth to the ground, and casting down the stars, and stamping upon them. We all know what this means; or if not, verse 24 of the same chapter furnishes an explanation; namely, "he shall destroy

wonderfully the mighty and the holy people." 2. Paul shows us that wicked men, apostates, even tread "under foot" (this is his expression) the Son of God, who is minister of the heavenly Sanctuary. Heb. x. 29. They do it by setting him at nought, counting the blood of the covenant wherewith they were sanctified, an unholy thing, and doing despite unto the Spirit of grace. Why may not the heavenly Sanctuary itself, in an equal sense, and in an equal degree, be trodden under foot also? There is nothing illogical or unscriptural in affirming it.

The agencies through which Satan has all along stood up against the worship of God are the daily, and transgression of desolation, which we have before shown to be Paganism and Papacy. He has done this by erecting rival sanctuaries to the Sanctuary of Jehovah, and endeavoring to turn mankind away from the worship of the true God to the unsanctified rites of heathenism. For instance, in the days of Samuel and the Judges, one of Satan's rival sanctuaries was the temple of Dagon where the Philistines worshiped. Jud. xvi, 23, 24. After Solomon had erected the glorious temple upon mount Moriah, Jeroboam erected a rival sanctuary at Bethel, and drew away ten of the twelve tribes to the worship of golden calves. 1 Kings xii, 26-33. In the days of Nebuchadnezzar, the rival sanctuary of Satan was found in the temple of old Belus at Babylon; and great was his triumph when he was able to deposit the sacred vessels of Jehovah's tabernacle in the palace of his heathen deity. 2 Chron. xxxvi, 7. And still later, a sanctuary of the Devil turns up at Rome, under the name of the Pantheon, or "asylum of all the gods." Dan. viii, 11.

And when the gospel dispensation was ushered in, when the shadow reached the substance, and the type gave place to the antitype, and the Sanctuary in heaven took the place of the tabernacle on earth, how did Satan change his mode of opposition? He baptized his heathen deities, and called them Christian. The Pantheon, or "asylum of all the gods," easily became the "sanctuary of all the saints;" and the statue of Jupiter, by an easy metamorphosis became that of Paul or Peter. But more than this: he bore set up a blasphemous bolog, a monster Man of Sin, who should exalt himself above all that is called God, and turn away mankind from the radiation of Christ to the heavenly Sanctuary, by pretending to dispense those favors which are the prerogative of Deity alone. Thus the Papacy has trodden under foot the "host," the "holy city," the Sanctuary above and its minister, by wearing out the saints of the Most High, and lifting up its voice in blasphemy against God, his tabernacle and them that dwell in heaven.

We need not follow this objection further. It has already in the pursuit grown invisible to the naked eye. We therefore turn again to our subject, the cleansing of the Sanctuary. The nature of this cleansing we now understand, and that it is accomplished by blood and not by fire. We understand also the ceremony by which it was performed, through a

change in the ministration from the holy to the most holy place. We conclude, then, that at the end of the 2300 days, when it was said the Sanctuary should be cleansed, the ministration in heaven was changed from the holy to the most holy place; in other words, that in 1844, yes, on the tenth day of the seventh month in the autumn of that year, our great High Priest, commenced the last act of his priestly ministration in the most holy place of the tabernacle above. Are there any to whom it seems presumption to pretend to understand what is being accomplished in heaven? Of such then we would inquire, Have not the 2300 days ended? and was it not said that at their termination, the Sanctuary should be cleansed? and are we not to reason concerning the Sanctuary, from those objects and from that work, which the voice of inspiration declares to us, are the shadow which it cast on earth? Of what use is a type if we may not, from it, derive some knowledge respecting its antitype?

SYNOPSIS OF THE PRESENT TRUTH, No. 18.

THE CLEANSING OF THE SANCTUARY. (CONCLUDED.)

Of what infinite importance, must then the cleansing of the Sanctuary be! With this event the great plan and work of salvation closes up. This finished, the final decision will have passed upon all men; the fiat of the Almighty will have gone forth, "He that is filthy, let him be filthy still, and he that is holy let him be holy still." Rev. xxii, 11. Momentous period! May he whose mediation for a rebel world is about to close, deeply impress our hearts, with those emotions which this mighty truth is calculated to inspire.

The ministry in the most holy being finished, it yet remained for the priest to bear out the sins from the Sanctuary, place them upon the head of the scape-goat and send him away by the hand of a fit man into a land not inhabited. Lev. xvi, 20-22. This ceremony as performed in the type we have already noticed. We now inquire, What service connected with the more perfect tabernacle, answers to this, and to what being shall we look, as the one shadowed forth anciently by the literal and typical goat, as, loaded with the sins of Israel, he went forth from the camp to be heard of no more forever? This point demands more particular notice, as here, again, we are led to differ very materially from the views which have generally obtained upon this subject.

Because John says, [chap. i, 29,] "Behold the Lamb of God which taketh, (margin, beareth,) away the sin of the world," and because it is said of the scape-goat that he "shall bear upon him all their iniquities into a land not inhabited." [Lev. xvi, 22], it has been concluded, without further consideration, by some, that the latter is a type of the former; and Dr. Clarke, also, in his note on Lev. xvi, 10, makes this remark: "Did not all this signify that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice they should never more be brought to remembrance."

From the view, however, that Christ is the antitype of the scape-goat, we are compelled to differ, for what we consider very plain reasons.

1. If Christ, in bearing the sin of the world, fulfilled the antitype of the scape-goat, he must have accomplished it at the crucifixion; for Peter says of him, "Who his own self bare our sins in his own body on the tree." 1 Pet. ii, 24. But in the type the goat was not sent away till after the cleansing of the Sanctuary; hence the antitype of this work cannot be performed till after the termination of the 2300 days; for it is not till after those days have ended that the Sanctuary is cleansed. Dan. viii, 14; Heb. ix, 23. It is therefore impossible to carry this work back to the crucifixion of Christ, which was even before he commenced his ministration in the Sanctuary above; and therefore he cannot be the antitype of the scape-goat.

2. Christ is our great High Priest, the minister of the Sanctuary; but the goat is something to be sent away by the priest: therefore he cannot be the

priest himself; in other words, he cannot in this dispensation be Christ; but he must be a being whom Christ, after he has loaded him with the sins borne from the Sanctuary, can send away into a land not inhabited.

3. The goat was sent away from Israel into a land not inhabited, to be heard of no more forever. But Christ will dwell in the midst of his people, the true Israel of faith.

4. It is impossible that two goats, one of which was chosen by the Lord, and is called the Lord's, and was for a sin-offering, while the other is not so called, but was left to perform an entirely different office;—it is impossible that these both should typify the same person.

From these considerations we think it must be evident to every one that Christ cannot be the antitype of the Levitical scape-goat. Who then can be? We answer, The Devil; and our reasons for this position are at hand:

1. We know of only two beings which any one has ever thought could possibly be typified by the scape-goat; and these are Christ and Satan: We have shown above that the goat cannot be a type of Christ; we must therefore look to the Devil for its fulfillment.

2. The Hebrew word for scape-goat, as given in the margin of Lev. xvi, 8, is *Azazel*. On this verse, Jenks in his Comprehensive Commentary remarks, "Scape-goat. See diff. opin. in Bochart. Spencer after the oldest opinion of the Hebrews and Christians thinks *Azazel* is the name of the Devil; and so Rosenmire, whom see. The Syriac has, *Azazel*, the angel (strong one) who revolted." The Devil is here evidently pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

3. In the common acceptation of the word, the term, scape-goat, is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the Devil, who is styled in Scripture, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, &c., &c.

4. Our fourth reason for this position is the very striking manner in which it harmonizes with the events to transpire in connection with the cleansing of the heavenly Sanctuary, as far as revealed to us in the Scriptures of truth.

We behold in the type, 1. The sin of the transgressor imparted to the victim. 2. We see that sin borne in by the priest in the blood of the offering, into the Sanctuary. 3. On the tenth day of the seventh month we see the priest with the blood of the sin-offering for the people, remove all those sins from the Sanctuary, and lay them upon the head of the scape-goat. 4. The goat bears them away into a land not inhabited.

Answering to these events in the type, we behold in the antitype, 1. The great offering for the world made on Calvary. 2. The sins of all those who avail themselves of the merits of Christ's shed blood, by faith in him, in that blood are borne into the Sanctuary. 3. After Christ, the minister of the true tabernacle, [Heb. viii, 2.] has finished his administration, he will remove the sins of his people from the Sanctuary, and lay them upon the head of their author, the antitypical scape-goat, the Devil. 4. The Devil will be sent away with them into a land not inhabited.

If we want a description of this event in plain terms we find it in Rev. xxi, 1-3: "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

Now we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years.

This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed," (Satan,) will have been bound by a stronger than he, (Christ,) and the house of the strong man (the grave) spoiled of its goods, the saints. Matt. xii, 29; Heb. ii, 14. Then will the work of the enemy, in sowing tares among the wheat, [Matt. xiii, 24-43.] be forever remedied: the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the Sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the feet of triumph upon the world, the flesh and the Devil, raise their glad voices in the song of Moses and the Lamb. O glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John, "Even so, come Lord Jesus!"

These are scenes to which the children of hope in this lower world love to look forward. On these hang their brightest anticipations. These are the very portals to the glorious city, and to their eternal inheritance.

We are aware that some will be ready to say that sins cannot be suffered for but once, and that it is absurd that Satan should suffer for those sins for which Christ has already suffered. But how long will such hold to this position? Let us see. For whom did Christ die? for a chosen few only, or for all? Evidently for all, otherwise all could not have an opportunity of repentance. "Well then," says one who is wedded to the pleasures of sin, "if sin can be suffered for but once, and Christ has suffered for my sins, what have I to fear? There is no suffering for sin for me to endure. I will therefore quit all the enjoyment I can from the pleasures of this world, and on the threshold of eternity I will take my stand beside the holiest saint that ever lived, and claim an equal right with him to the glories of heaven; for Christ suffered for me as well as for him; and therefore I am as free." This is exactly the issue of the view taken; but the staunchest Universalism would require nothing better. Unless therefore we wish to yield the specific teachings of the Bible and become Universalists at once, we must abandon this theory. But its advocates may still contend that the wicked are exceptions, but that certainly sins that have been pardoned can never after be occasion of suffering to any being. But if when sins are pardoned that is the last of them, we would inquire how it happens that those very sins are transferred to the Sanctuary, and impurity imputed to it on their account. That this is so is one of the plainest teachings of the Bible. It is also certain that these sins are to be removed from the Sanctuary; and we would ask those who endorse the theory under consideration, what then is to be done with them, unless they are to be laid upon the head of their old author, the Devil.

From the fact that our sins when forgiven are only transferred through the blood of Christ to the Sanctuary, we learn that the pardon of our sins is only removing from us their guilt, by imputing to us the righteousness of another. But we are not the originators of sin. Behind all our transgressions there stands a guilty instigator; and why should it be thought more incredible or unscriptural that the guilt of those sins of which we repent, should be imputed to him who prompted us to commit them, than that the righteousness of Christ, upon our repenting, should be imputed to us? Rom. ii, 22; 2 Cor. v, 21.

Why it was anciently that the sins of Israel were borne into the Sanctuary and finally carried away on the head of the scape-goat into the wilderness, and why our sins are now transferred to the Sanctuary through the blood of Christ, to be laid finally upon the head of the great antitypical scape-goat, the Devil—why this arrangement was made instead of some other, is not for us to inquire into nor question. It is among the "mysteries of godliness;" [2 Tim. iii, 16;] and, says the Prophet, [Deut. xxix, 26.] "The secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children forever."

SYNOPSIS OF THE PRESENT TRUTH, No. 19.

REFLECTIONS ON THE SANCTUARY.

The Sanctuary! Momentous subject! Grand nucleus around which cluster the glorious constellations of present truth! How it opens to our understanding the plan of salvation! How it lifts the veil from the position of our Lord in heaven! What a halo of glory it throws upon his ministry! What a divine harmony it establishes in the word of God! What a flood of light it pours upon past fulfillment of prophecy! How it fortifies the mighty truths of these last days! What a glory it sheds upon the future! With what hope and joy and consolation it fills the heart of the believer! Glorious subject! Its importance can neither be overdrawn nor overestimated. It is as though a new apartment of the heavenly temple were suddenly opened before us, filled with all the divine splendor, the majesty and the beauty of eternal truth.

We venture the assertion that it is impossible for a person to entertain correct and scriptural views on the subject of the Sanctuary, and yet be at variance with any of the fundamental points of what we consider Present Truth; and perhaps no one fact can serve to place its importance in a stronger light than this. It is the great safeguard against all those bewildering errors, which since the passing of the time in 1844, have torn and scattered the once harmonious body of Advent believers. An application of this fact in a few particulars may be well.

The wild and disastrous work that has been made by some during the past thirteen years, in setting so many erroneous times for the second advent of the Saviour, growing out of the idea that the prophetic periods must reach to the coming of the Lord, in the light of the Sanctuary might have been avoided. That shows us at once that those periods were not designed to extend to that event. The most important one, perhaps, any where given in the Scriptures, is expressly declared to reach only to the cleansing of the Sanctuary. Dan. viii, 14. The 2300 days ended in 1844. We believe that then our great High Priest entered into the most holy of the heavenly Sanctuary, and commenced the work of its cleansing, as the prophecy declared, and that no lot nor tittle of what we were warranted to expect at that time, has in any wise failed.

That any of the prophetic periods extend beyond the termination of the 2300 days we have no evidence. The 1335 days will doubtless here recur to the mind of the reader, and the inquiry will arise if Daniel's standing in his lot at the end of the days does not mean his rising in the resurrection, and if therefore those days do not extend to the coming of the Lord. The difficulty lies in the expression, "stand in thy lot." The lot is taken to mean the "lot of his inheritance," and the sentence is supposed to refer to the resurrection. The Englishman's Hebrew Concordance however shows that this is not its meaning.

The Hebrew word from which lot is Dan. xii, 13 is translated, in "goh-rah." This word occurs, and is translated lot, seventy-six times in the Old Testament. That the reader may be able to determine its signification we give the instances of its use.

- "Lev. xvi, 8. Aaron shall cast lots.
one lot for the Lord, and the other
lot for the scape-goat.
9. upon which the Lord's lot fell.
10. on which the lot fell.
Num. xvi, 55. the land shall be divided by lot.
50. according to the lot shall the.

See also Num. xxxiii, 54; xxxiv, 13; xxxvi, 2, 3; Josh. xiv, 2; xv, 1; xvi, 1; xvii, 1, 14, 17; xviii, 6, 8, 10, 11; xix, 1, 10, 17, 24, 32, 40, 51; xxi, 4, 5, 6, 8, 10, 20, 40; Jud. i, 3; xx, 9; 1 Chron. vi, 54, 61, 63, 66; xxiv, 6, 7, 31; xxv, 8, 9; xxvi, 13, 14; Neh. x, 34; xi, 1; Est. iii, 7; ix, 24; Ps. xvi, 5; xlii, 18; cxv, 3; Prov. i, 14; xvi, 33; xviii, 18; Isa. xvii, 14; xxxiv, 17; lvii, 6; Jer. xii, 25; Eze. xxiv, 6; Dan. xii, 13; Joel iii, 3; Obad. 11; Jonah i, 7; Micah ii, 5; Nah. iii, 10.

The definition of the word lot, as given by Webster, 1. "That which in human speech, is called chance, hazard, fortune, but, in strictness of language, is the determination of Providence; as, the land shall be divided by lot. 2. That by which the fate or portion of one is determined; that by which an event is committed to chance, that is, to the determination of Providence; as, to cast lots; to draw lots."

There is another word [goh-rah] which is translated, region, country, lot of inheritance, &c., as in Deut. iii, 4, 13, 14; xxxii, 9; Josh. xvii, 5, 14; xix, 0, 29. But it not being the word used in Dan. xii, 13, all ground for the objection usually raised on that point, is removed. It will hence be seen that Daniel does not stand in the "lot of his inheritance," as it has been expressed, at the end of the 1335 days, but he stands in his lot in the decisions of the judgment of the righteous dead. He stands in his lot, with all the righteous dead, in the person of his Advocate. And such we believe has been his position since the ending of the days. The vexed question of Daniel's standing in his lot is therefore thus reduced to a finality. The word that is used, determines it with a precision, from which there is no appeal.

Being satisfied with regard to the termination of the prophetic periods, we are guarded also, by this subject, against giving up the past Advent movement, as a delusion, or ignoring the divine agency that produced it. We are prevented from misapplying the first and second messages of Rev. xiv, as they were but proclamations preparatory to the Sanctuary work; and we are as firmly fixed upon the third, since that work is its very root and foundation.

But we call attention more particularly to the connection which this subject has with a practice which constitutes one of our distinguishing features as a people—we mean the observance of the Lord's Sabbath.

We read in Revelation, "that the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Chap. vi, 19. This ark of the testament, whether contemplated on the earth, as man was connected with it under the former dispensation, or in heaven as it is here introduced to us, is equally an object of interest.

Considering that the Sanctuary of the first covenant was but a type or shadow of the Sanctuary of

this, which now exists in heaven, who may tell us that the ark of the true tabernacle which the Lord pitched and not man, differs from the former, either in the purposes for which it was used, or the things which it contains? The ark of the earthly Sanctuary was called the ark of the testimony, or testament. Ex. xxv, 22. It contained the tables of stone, on which were engraved by the finger of God the ten commandments, and just as he engraved them. Ex. xxv, 16; xxxi, 18. The ark of the heavenly Sanctuary, called also the ark of his testament, as in the text above quoted. [Rev. xi, 19,] must also contain similar tables, also it was not prefigured by the former.

The ark, then, under whatever dispensation we view it, suggests to our mind the same idea: the commandments of God, as he uttered them from Sinai, and engraved them with his own finger.

But who can suppose that thoughts of the ark, or the writing it contained, suggested to the mind of a Jew, the observance of the first day of the week as a day of rest? Neither does it suggest such an idea to our minds; but quite another, according to the reading of the fourth commandment contained in it, which says, *The seventh day is the Sabbath of the Lord thy God, &c.*

Such are some of the considerations which naturally connect themselves with the ark of God. But, says the Revelation, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament;" therefore considerations like these have been, and are still, agitating the minds of the people; and as we have seen by faith, through the declarations of his word, those tables of the law carefully preserved in the holy temple of the Highest, overwhelming impressions of its immutability and perpetuity have rolled over us, till we could do no otherwise than turn our feet to the keeping of all those holy commandments.

Here is a nail in a sure place. The tables of the testimony are enthroned in heaven. There they exist without liability of change or decay. Men may legislate and hold councils, and pass decrees, and vent their rage against those who will acknowledge the claims of the royal law, but they cannot touch the law: as high as heaven from earth it still remains above their reach. What must men do to change it? He must ascend to heaven, dethrone Jehovah, burst through the angel guards into the sacred temple, wrest from the ark the mercy-seat, and with his own would-be omnipotent finger, change the writing of the imperishable tables.

And yet people will talk about the change of the law as a very little thing! or even proceed further and speak of its abolition! They might as well talk of abolishing earth and heaven!

The temple has been opened in heaven, and there is seen the ark of his testament. I have not before thee an open door, says Jesus, and no man can shut it. Rev. iii, 8. Men may endeavor with all their

energies to obscure the claims of the law, but they cannot obscure them. They may raise all the stir they please amid the dust and dirt of earth, and joy over the portion they succeed in throwing into their own eyes; but we have only, as it were, to look away to the heavenly Sanctuary, and behold therein the ark of his testament, and in that ark the tables of the commandments, safely deposited beneath the eye of Him who slumbers not nor sleeps.

We now perceive a beauty, before unnoticed, in the work of redemption. Sin is the transgression of the law. The law is deposited in the ark. The cover of the ark is the mercy-seat. Ex. xxv, 21. Before the mercy-seat Christ pleads his blood for sinful man. Before the eyes of our Mediator therefore lies the law which we have transgressed, and which is the test of our characters. And now, reader, what think you? Can you with confidence approach the throne of grace, and plead with the Minister of the Sanctuary for mercy until you are conscious that you are at least striving to keep every one of those commandments, just as they are engraved upon those tables which repose beneath the mercy-seat before which he ministers? Think well upon this point; and may the Lord help you to seek in a consistent manner remission of your sins, and justification by faith in Christ.

Thus the Sanctuary becomes a great bulwark of the truth on every hand. We do not say that a person cannot keep the Sabbath unless he believes in it; but we do say that a person cannot believe in it, and yet consistently, we may say *honestly*, refuse to observe the Sabbath.

Never lose sight of the Sanctuary. When the carnal heart is venting its spite against the law of God, look to the Sanctuary. Amid all the opposition of "unreasonable men" against the commandments of God, look to the Sanctuary. In hours of darkness, trial, temptation and persecution, look to the Sanctuary. There is light and glory there. There help has been laid upon one that is mighty. There our High Priest ministers for us; and thither our hope has entered, within the veil. Heb. vi, 19, 20.

RH April 1, 1858

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SYNOPSIS OF THE PRESENT TRUTH, No. 20.

THE JUDGMENT!

We beseech the reader to approach this subject with that seriousness which its importance demands. From early and general teaching we have been taught to look forward to a day of judgment, a brief period when a general and indiscriminate multitude of all who have ever lived, would be gathered before the bar of their Judge, to hear from his lips the decision of their characters, and receive from his hands the reward of their deeds. It is not the design of these remarks to detract in any degree from the solemnity which we have been wont in our minds to attach to this event. And we trust that it will have no such effect upon any, but rather move them to new and earnest efforts in the work of preparation, as we proceed to show that its unalterable decisions are already passing upon the human race! A moment's consideration of the events connected with the close of this dispensation will reveal to us the fact that the line of distinction between the righteous and the wicked must be drawn before our Saviour makes his appearance; and that consequently the work of investigating the characters of mankind, and determining to which class they respectively belong, whether to the righteous or the wicked, must take place ere probation closes.

There are plainly brought to view in the Scriptures two resurrections, first, of the righteous, second, of the wicked. "The dead in Christ," says Paul, "shall rise first." 1 Thess. iv, 16. Again, it was shown John that a certain class would be raised to reign with Christ, and that a thousand years thereafter the "rest of the dead" should come upon the breadth of the earth, compass the camp of the saints, and be destroyed by fire. Rev. xx. He tells us moreover that the living righteous at the coming of Christ will be changed to immortality in the twinkling of an eye, and caught up to meet the Lord. 1 Cor. xv. 51-54. In each of these cases, if previous to the time of their resurrection or change, there has been no investigation of the characters of the sleeping or living multitude, how is it determined who are "the dead in Christ," who among the living provide that through the earth are worthy of immortality, and who should be abandoned to the dreary, hopeless slumber of a thousand years?

One fact will here be apparent to every mind. It is that after the righteous dead are raised, the living saints changed and caught up to meet the Lord in the air, there exists no necessity for any further judgment in their case, unless it be admitted that there may possibly have been some mistake in the matter, and the holy garb of immortality been bestowed upon some unworthy object from whom it must be torn again; or that some unanointed character has been called from his dusty bed, whose only portion should have been the second resurrection and the second death. To suppose, we say, a judgment on the righteous after it has been decided who are righteous, and they have been raised, is to admit the possibility of a mistake in the matter. But from casting such an imputation on the divine government, we at least, must be excused.

There are some texts supposed to prove a general and promiscuous judgment, which perhaps are entitled to a passing notice. Space will not permit an extended discussion of them; but there are certain general principles in accordance with which they may all be harmonized.

1. Whenever we read of men's receiving their desert according to the deeds done in the body, the testimony presupposes a judgment upon their characters previous to that time, and an allotment to them of rewards and punishments. Such texts as 2 Cor. v, 10, therefore furnish no aid to the popular theory.

2. Whenever a text speaks of all nations' being

gathered before their Judge, it must be shown that the expression includes all who have ever lived, before it can be urged in support of a general and indiscriminate judgment; for the expression, all nations, or its equivalent, is sometimes applied to those simply who will be alive on the earth when Christ comes. See Matt. xxiv, 30: "Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Yet the wicked dead have no participation in this scene; for we are assured in Rev. xx, that they do not live till a thousand years subsequent to that event. Since therefore the expression, "all nations," may be limited to those living on the earth at any one time, such texts as Matt. xxv, 31, 32, are easily explainable.

3. If the Judgment is anywhere spoken of simply as occurring after any specified point, for instance, death, that expression alone is altogether too indefinite to determine its chronology. If we would understand the definite time of its occurrence, we must find other texts that tell us how long after the specified event, it takes place. Paul tells us in Heb. ix, 27, that it is appointed unto men once to die, and after death the Judgment. This is usually supposed to prove that an individual is judged immediately at death. But when we look at the declarations of the Scriptures of a Judgment located near the second coming of the Saviour, we cannot admit that a Judgment has previously been passed upon mankind at death, unless we admit that the first Judgment was liable to mistakes, making a second necessary to correct the errors of the first—an absurdity from which we washed our hands in the first part of this article.

Seeing that no Judgment takes place at death, and Paul simply tells us in Heb. ix, 27, that after death is the Judgment, consistency compels us to let other texts come in, and tell us how long after death the event occurs. Its chronology and character we will now consider.

SYNOPSIS OF THE PRESENT TRUTH, No. 21.

THE JUDGMENT! (CONTINUED.)

Peter in his first epistle [chap. iv, 4-6] speaks of a certain class "who shall give account to Him that is ready to judge the quick (living) and dead. For for this cause," he continues, "was the gospel preached also to them that are dead, that they might be judged according to (Gr., *kata*, in the same manner as) men in the flesh, but live according to God in the Spirit." This testimony is important. It furnishes positive proof that some are judged while they are dead, and others while they are living; and that consequently a Judgment passes upon the human race, before the resurrection. And the next verse shows us the chronology of this work: it is when "the end of all things is at hand."

It may be asked how those in their graves can be judged. We answer, It is from the books of record which are kept of all men's actions. We read in Dan. vii, 10, that the Judgment was set, and the books were opened. And again, [Rev. xx, 21,] the books were opened and the dead were judged out of those things written in the books. A variety of texts also inform us that every man shall be rewarded according to his works. See Matt. xvi, 27; Rom. ii, 6; 2 Cor. v, 10; 11 Pet. ii, 23; xxii, 12. From this testimony we learn that a record is kept of the acts of all men, and from that record their reward is given them according to their desert. There is no judgment in this sense of the term, independent of those books of record. But "the time is come," says Peter, "that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

We now inquire, What event must be pointed out by this testimony? The answer is, *The closing ministration of the Sanctuary!* The work of cleansing the earthly Sanctuary was a work of judgment. The high priest went into the most holy place, bearing the breast-plate of judgment, on which were the names of the twelve tribes of the children of Israel, to make an atonement for the holy Sanctuary and for all the people of the congregation. Ex. xxviii, 15-30; Lev. xvi, 33. And whosoever did not afflict his soul upon that day of atonement, was to be cut off from among his people. Obap. xxiii, 29.

This could only prefigure one solemn fact, namely, the great time of judgment and decision that should pass upon the human race in the closing work of the heavenly Sanctuary. In the type, the cleansing of the Sanctuary was atoning for, and removing, sins. In the antitype it is blotting them out. "Repent ye therefore," says Peter, "and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts iii, 19. When is this? Ans. When he is about to send Jesus Christ. Verse 20.

In the type a round of service was repeated and completed every year. In the antitype it is accomplished once for all. When the last act of cleans-

ing is accomplished, the plan of salvation is ended—the result is told! From that decision there is no appeal; for there is thenceforth no more offering for sin. Heb. x, 18. Then the decree goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. All cases are then decided; judgment has passed upon the human race! And the chronology of this decision is also revealed to us in the verse following, where the Saviour continues after pronouncing the above sentence, "And behold I come quickly, and my reward is with me."

In the type atonement was made for the people of Israel as a body. Now it has to do with individuals; for as individuals we must stand condemned or acquitted at the judgment-seat of Christ. It is but a just conclusion therefore that the lives of the children of God, not only those who are living, but all who have ever lived, whose names are written in the Lamb's book of life, will during the closing of the Sanctuary service, pass in final review before that great tribunal. It is thus that judgment begins at the house of God. It is thus that the patriarchs, prophets, apostles, and all the people of God, stand in their lot. The merits of that blood which was shed on Calvary looked back as well as forward, and reached transgressions under the first covenant, as well as those committed since that time. Heb. ix, 15.

We now understand the import of that angel's message who proclaimed on land and sea, The hour of his Judgment is come. With his message it did come. The proclamation ceased, and our High Priest entered upon his last office for the salvation of men.

That there is a Judgment after Christ comes is evident. The time allotted to it is one thousand years. But this can have no connection with the saints who enter upon their reward previous to that time, as we have already shown. Who then are the subjects of this Judgment? We answer, The wicked. Our Lord told Peter, and through him the twelve apostles, that in the regeneration, when he should sit upon the throne of his glory, they also should sit upon twelve thrones judging the twelve tribes of Israel. Matt. xix, 28. This must refer to the wicked of the tribes of Israel; for the righteous are then entered upon the fruition of their hope. But the tribes of Israel are not alone concerned in this matter. Paul writes to his Corinthian brethren, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. vi, 2, 3. The

reference here must of course be to the wicked of the world and to the fallen angels who are reserved to judgment. Jude 6. And this judgment of the wicked passes upon them while they are yet in their graves; for we read in Rev. xx, that those who have part in the first resurrection live and reign with

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Christ a thousand years; and it is during this thousand years, while they are reigning with Christ that they are judging the wicked, as we learn from Matt. xix, 28. Rev. xx, 4, also says that judgment was given (committed) unto them. After the thousand years are ended, the wicked are raised, come up around the camp of the saints, and the judgment which during that time had been allotted to them is executed upon them.

In the Judgment that is now passing in the heavenly Sanctuary, since it has to do with transgressions under the first testament, the natural order would be that the cases of the dead should first come up, and the living last. Thirteen years and over have now elapsed since the work commenced. In the very nature of the case it must soon be finished. The interests of a perishing world now center there. All have an interest there; for the cases of each personally and singly must come up and be forever decided.

Brothren, we are satisfied that this is the great subject for this time. The Judgment! The Judgment! Would that a voice might continually remind us that its solemn council is now in session, and its unalterable decisions passing upon our race. Reader, how does your case stand? Have you an interest in the Advocate who is pleading the cases of his children before his Father? Are you aware of a charge that yet stands against you unrepented of and unforgiven? Pass not over this subject lightly. Eternity is bound up in it. An endless and glorious life, or an eternal death, hang upon the issue. May the Lord help us to feel over it, and feeling to act—so act that our sins may be blotted from the book of his remembrance; and our names, though unworthy, still stand in the golden characters of the book of life.

SYNOPSIS OF THE PRESENT TRUTH, No. 24.

THE MARRIAGE OF THE LAMB.

Like a person placed in a great arena with avenues leading in all directions, so we are introduced, by the great question of the Sanctuary, to a variety of subjects, closely and intimately connected. The Judgment; the marriage of the Lamb; the parable of the virgins; the message from the Sanctuary, or the last warning to the world; the Commandments of God and the Faith of Jesus; and, lastly, the solemn warning of the faithful and true Witness to his lukewarm people; are themes, which, as the subject opens before us, present almost equal claims to immediate consideration. But we cannot consider them all at once. The order therefore which we are compelled to observe in their investigation, should not give rise to the idea in the mind of the reader, that there is a like succession of time with the events themselves. The cleansing of the Sanctuary, the Judgment on the house of God, and the marriage of the Lamb, we consider to be synonymous events, during the accomplishment of which, the long suffering of God sends forth a final warning to the church and world. On the cleansing of the Sanctuary, and the Judgment, we have already briefly spoken. In the present paper we propose to offer a few thoughts on the Marriage of the Lamb.

Says John, [Rev. xix, 6, 7.] "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come and his wife hath made herself ready." A definite event is here brought to view. It is the marriage of the Lamb. When does this particular event, located at a particular time in the fulfillment of a chain of prophecy, take place? We understand that the same event is elsewhere frequently referred to in the Scriptures. See Matt. xxii, where the kingdom of heaven is likened unto a certain king who made a marriage for his son, and sent forth his servants to call them that were bidden, &c. By the king's son is evidently meant the Son of God, and by his marriage the marriage of the Lamb. The same essential events seem to be brought to view in Luke xix, 11, 12. "And as they heard these things he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." The parable then which the Saviour is about to relate is concerning the kingdom of God, and designed to correct some erroneous impressions which his disciples had received concerning its immediate establishment. What is the parable? It is this: "A certain nobleman went into a far country to receive for himself a kingdom and to return." Verse 12. Who is designated in this parable by the nobleman? Christ. What is meant by his going into a far country to receive for himself a kingdom? His ascension to heaven after the close of his

earthly mission, there to sit upon the right hand of the throne of the Majesty on high. And it is while he is thus absent that he receives the kingdom; and having received it, he returns. It is also just previous to his return of the nobleman from a far country, that his marriage takes place. For in our Saviour's admonition to his little flock, recorded in Luke xii, 32, he says: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord when he will return from the wedding." We are thus exhorted to be ready and waiting for the second coming of our Lord from heaven; and when he thus appears the second time, it is at his return from the wedding. The marriage of the Lamb has then taken place; the nobleman has also received his kingdom; for it is *after* he has received his kingdom, that he returns; and that this reception of the kingdom that is to be given to the Son of God, and the marriage of the Lamb, are identical, we think can be made plainly to appear.

Says Daniel, [chap. vii, 13, 14.] "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

What event is here brought to view? Is it the Lord's second coming to earth in the clouds of heaven? We think not. It is to the Ancient of Days that one like the Son of man comes. Unless therefore the Ancient of Days (God the Father) is located on the earth, it cannot be the coming of Christ to the earth, that is here referred to. Scott, in his comments on this passage notices particularly this fact; and this, together with the other fact, that he appears before the Ancient of Days to *receive* a kingdom has led him to a wrong conclusion on this point. His words are as follows: "The prophet further saw one like the Son of man coming with, or in, the clouds of heaven; that is, with divine majesty and glory; this must point out Christ to us, as the eternal Son of God, appearing in human nature, ascending to heaven, the throne of God, to receive the kingdom covenanted to him. Ps. ii, 6, 9. He came to the Ancient of Days, who sat on the throne, and was brought in before him by the angelic attendants; and he received a glorious, universal and everlasting kingdom, which would never vanish, or be subverted, or succeeded by any other." He then quotes from MacLaurin as follows: "This passage not only shows that the setting up of the everlasting kingdom, was to happen in the times of the fourth or Roman monarchy, but also that it would happen when the Son of man would ascend from earth to heaven."

That the coming of the Lord to the earth is not referred to in Dan. vii, 13, is evident; but the view of Scott and MacLaurin, as above, is by no means a necessary conclusion from that fact. We have already shown that the kingdom of God, as brought to view in Dan. ii, vii, &c., could not have been set up at the first advent, and that it is not a spiritual kingdom in the hearts of believers. To what then can Dan. vii, 13, 14, refer? Ans. To the entrance of our Lord from the holy into the most holy place, as he changes his ministration in the heavenly Sanctuary. From his ascension in A. D. 31, to the close of the 2300 days in 1844, our Lord ministered in the first apartment of the heavenly Sanctuary. The time then came for the cleansing of the Sanctuary; he therefore entered into the most holy place and took his position before the ark of God, to finish his ministry. And where is God represented as dwelling? Above the cherubim of the mercy-seat, which is the cover of the ark. Ex. xxv, 22; Ps. lxxx, 1. This move of our High Priest, consequently might justly be described by the language, that one like the Son of man came to the Ancient of Days and was brought near before him.

It is here that he receives the kingdom. "Ask of me," says God to his Son, (Ps. ii, 8, 9,) "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." What will the Son then do with them? Convert them all? No; but dash them in pieces like a potter's vessel. This he accomplishes by his second advent and its accompanying judgments. And this is the time, as represented in the parable of Luke xix, when the nobleman having received his kingdom, and returned, causes those his enemies who would not have him to reign over them to be brought forth and slain in his presence.

Thus the question, when the nobleman receives his kingdom, or when the marriage of the Lamb takes place, is easily determined. It is the closing event of his priestly office. The inquiry, Who is the Bride, may seem to some more difficult of solution.

RK April 22, 1858

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SYNOPSIS OF THE PRESENT TRUTH. No. 23.

THE MARRIAGE OF THE LAMB. (CONTINUED.)

There are but two positions, at least we know of but two, taken on the question, Who is the bride? One is that it is the church; the other, that it is Jerusalem above. As we seek for information concerning it, the mind naturally turns to the testimony of John in Rev. xxi. "And there came to me," says he, "one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

The angel made a positive declaration to John that he would show him the bride, the Lamb's wife. The only thing he did show him was the great city, the holy Jerusalem. Now did the angel fulfill his promise? None will have the hardihood to contend that he did not. Then the city, whatever that may be, is called by the angel, the bride, the Lamb's wife. There is therefore only one way in which those who hold the church to be the bride, can make their position appear; and that is, to show us that the great city, the Jerusalem above, of which John speaks, is the church. But this cannot be shown conformably to that plain and literal mode of interpretation to which the Bible is entitled. And how can the language which John applies to the city, possibly be made applicable to the church? If the church and the city of Rev. xxi, are the same thing, the former may be substituted for the latter. Verses 12-16, will then read as follows: And the church "had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the church had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me, had a golden reed to measure the church, and the gates thereof, and the wall thereof. And the church is foursquare, and the length is as large as the breadth: and he measured the church with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." It will be sufficient to add that any view which would transform the language of scripture into such nonsense, is inadmissible.

But it will be asked if Isaiah does not call the church the bride; if it is not in reference to the church that the Lord speaks by the Prophet, "For thy Maker is thy husband, the Lord of hosts is his name." Isa. liv, 4. A reference to Paul's commentary on this passage, is our reply. It is found in Gal. iv, under his contrast of the two covenants. He says, "But Jerusalem which is above is free, which is the mother of us all." Verse 26. He then proceeds to support his declaration by a direct ap-

peal to the scriptures: "For it is written," says he, "Rejoice thou barren that bearest not," &c. For it is written. Where is it written? In Isa. liv, and there only: the very chapter now in hand. Then Paul applies Isa. liv, not to the church, but to the Jerusalem above. We think we are as safe in taking his application, as we should be in adopting that of any modern and uninspired commentator. But does not Paul mean the church when he says Jerusalem? No; for he speaks of the church in contradistinction, as the children. "But Jerusalem which is above is free, which is the mother of us all, (the church.)"

Jer. iii, 14; xxxi, 32; Eze. xvi, 8; Hos. ii, 18, 20; John iii, 20; 2 Cor. xi, 2; Eph. v, 23-33, may be supposed by some to teach an opposite doctrine. One fact kept steadily in view, will give us the true bearing of all these texts. We must remember that the marriage of the Lamb is a definite event to take place at the end, and nowhere else. That the union between Christ and his people is illustrated by the marriage covenant and the union between man and wife, we readily admit. But Christ has had a church in all ages; and we inquire in reference to the first four texts quoted, Has the marriage of the Lamb been going on for about six thousand years? And on John iii, 29, we inquire again, Did the marriage of the Lamb take place, or had it taken place, when our Lord was upon earth? And further, in regard to 2 Cor. xi, 2, Was the marriage of the Lamb consummated by Paul in Corinth? Such questioning as this, instituted in regard to these texts, or any of their kind, place them at once in their true light; for although in each of these instances the figure of marriage may be used to illustrate the union between Christ and his people, it shows us that they have no reference whatever to the marriage of the Lamb, and consequently have no bearing on the question as to who or what constitutes the bride, the Lamb's wife, in that particular event.

But there are further considerations on this point. If the church is the bride, who are the guests? For "Blessed are they who are called to the marriage supper of the Lamb," is the testimony of the angel. Rev. xix, 9. It would be singular indeed to represent the bride as an invited guest at her own marriage supper! Again, if the church is the bride, and is represented by the city in Rev. xxi, who are the nations of the saved who are to walk in the light of it? For, says the angel, speaking of the city, which he calls the bride, the Lamb's wife, "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." Verse 24. Certainly, those who walk in the light of the city, must be distinct from the city itself. Again, Christ is represented as the Father of his people; [Isa. ix, 6;] but if

the church is the bride, who are the children? The bride, or the mother, and the children, cannot be identical.

From the testimony adduced, though it is by no means exhausted, we see that the church cannot be the bride. We must then look to the holy city, the New Jerusalem which the angel plainly calls the bride, and which Paul says is the mother of us all. But here many are ready to meet us with ridicule. What! say they, the city the bride? and Christ married to a mass of inert matter, to the walls and buildings and foundations of a great city? Well, we know not how gross their ideas of the marriage of the Lamb may be, or what particulars they may insist upon having carried out. But if we are to particularize, how much better, or how much freer from absurdity, is the view that the bride is an innumerable number of subjects? Those who hold it thus, will be obliged to confess, that the marriage is only indicative of a special union that takes place between Christ and some other object. No one will attempt to carry it any further. We only ask an equal privilege. And the objects between which this union takes place, are, Christ and his kingdom. When Christ ascended, he took his station on the right hand of the throne of the Majesty in the heavens; [Heb. viii, 1;] or, in other words, upon the throne of his Father, where he has been ruling conjointly with him. Rev. iii, 21. But he is promised the throne of his Father David, or his own throne; and when he takes this throne and commences his reign thereon, of his kingdom there will be no end. Luke i, 32; Isa. ix, 7. This reception of the kingdom is what is brought to view in Dan. vii, 13, 14; and its chronology is shown by the place it occupies in the vision of that chapter. With his throne he will of course receive the metropolis of his kingdom, the holy city, the New Jerusalem. Here is the glorious beginning of his reign. How appropriate that it should be represented as the bride. The earth, the territory of the kingdom, has after this to be renewed from the curse, and purged from sinners. And that this is accomplished after he receives the kingdom, is evident from the fact that when he comes for the accomplishment of this work, he has on his vesture and on his thigh a name written, King of kings, and Lord of lords. Rev. xix, 15.

Then you believe, says one, that the marriage of the Lamb has taken place? No; but we believe that he went in to the marriage, on the change of his ministration from the holy to the most holy of the heavenly Sanctuary, when he was brought by his angelic attendants near before the Ancient of days, to receive a kingdom, glory and dominion. The marriage takes place, or he ascends his own throne, of course at the end of his ministration, when he lays off his priestly habit for a kingly robe.

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Truth is always harmonious. So in the subject before us: We have Christ the everlasting Father of his people. [Isa. ix, 6;] we have the New Jerusalem above, the bride, the Lamb's wife, the mother of us all, [Rev. xxi; Gal. iv, 26;] and we have the church, the guests, those who are called to the marriage supper, the nations of the saved who will walk in the city's light. Luke xii, 37; xix, 9; xxi, 24.

Thus another momentous event is shown to be in process of consummation. Our Lord has gone in to the marriage. Matt. xxv, 10. The work is going forward. Brethren, what is our condition? Are our loins girded about, and our lights burning? Are we like men in waiting for their Lord when he shall return from the wedding? Blessed are those servants whom their Lord when he cometh, shall find so doing.

SYNOPSIS OF THE PRESENT TRUTH. No. 24.

THE TEN VIRGINS.

We are now prepared for the application of the parable of the ten virgins of Matt. xxv.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not." Verses 1-12.

In the light of the facts already established, and the points already proved by our investigation thus far, the application of this portion of Scripture will not be difficult. The phrase, kingdom of heaven, is used in different places to signify different things. We believe all are agreed in the present instance in its application to the church. There are then certain events to take place in the church's history, which may be likened to some of the events of an eastern marriage. The adverb, *then*, by which the parable is introduced, shows that it is at a particular and definite time that this comparison is to be instituted. When is it? We answer, it must be after the events themselves have taken place. No comparison of course can be drawn between the ceremonies of an eastern marriage, and certain events in the history of the church, before those events come to pass. The church therefore must have come down this side of all transactions specified in the parable before the language can have its application. "Then shall the kingdom of heaven be likened," &c.

Many have consoled their ignorance of the ceremonies and proceedings of an eastern marriage. If we only knew the history of an eastern marriage, they have said, we should then know how to make the application; and so they have hesitated to make any, on account of some imaginary knowledge which they did not possess. But there is no necessity for this. Our Lord has given all necessary particulars. He does not say, "Then shall the kingdom of heaven be likened to an eastern marriage," and leave us to search up the history of that ancient ceremony, and make the application for ourselves; but he specifies all the particulars to which the history of the church would bear resemblance. They are, the going forth of the virgins; the taking of oil by the wise, and the lack of it with the foolish; the tarrying of the bridegroom, and the slumbering and sleeping of the virgins; the cry at midnight; the arising of the virgins; the departure of the foolish to buy oil; the coming of the bridegroom, and the entrance of those who are

ready with him to the marriage; and finally the return of the foolish virgins too late for admittance. Now it would be of no advantage to us, if we had a minute and accurate history of a thousand eastern weddings. The above are all the main particulars to which the experience of the church is to bear a resemblance; and these are all given.

We believe these particulars are now all worked out in our history, and that the time has come for the application. If we mistake not, it is as follows:

The virgins took their lamps. The word, says the Psalmist, is a lamp unto my feet. But a lamp is useless without oil. So the word of God would be but darkness to our path, unless we had faith in the same. The wise virgins took both their lamps and oil in their vessels with their lamps.

They went out to meet the bridegroom. Roused by the increasing light on the prophecies which showed the end of all things at hand, the people of God in 1843 and previous, went forth to proclaim and prepare for the coming of the Lord from heaven.

While the bridegroom tarried, they all slumbered and slept. After 1843 passed, there was a seeming tarry. That year, according to Bible reckoning, extended to the spring of 1844. Before that time passed it was confidently believed that the Lord would come. The cause of that mistake we have already explained, and need not repeat. As the time went by, darkness settled upon the prophecies, and drowsiness upon the people.

And at midnight there was a cry made, Behold, the bridegroom cometh. Midway between this and the tenth day of the seventh month, light came which showed the ending of the 2300 days in the autumn of 1844, instead of the year 1843. Then indeed there was a cry made, as had never been heard before. Behold, the bridegroom cometh.

Then all those virgins arose and trimmed their lamps. No better description could be given of the movement that then took place in the Advent body. All who were so fortunate as to have a personal experience in that work can testify to this. They can also bear witness to the course of the foolish virgins while the cry was going forth. Perhaps the terms, provident and careless, would better express the force of the original words in this instance, than wise and foolish. The provident took oil in their vessels with their lamps; the careless neglected this. Their faith in the word of God was weak, and their understanding darkened as to its fulfillment; and they sought of their brethren such assistance as it was not their province to confer.

And while they went to buy the bridegroom came, and they that were ready went in with him to the marriage. The proclamation was, that on the tenth day of the seventh month, the Lord would come. The day came. The 2300 days ended; and what then? The Lord did not appear in the clouds of heaven as was expected; but he did change his position in the Sanctuary from the holy to the most holy place. Did this move answer to the coming of the bridegroom in the parable? We answer, Yes; for mark, it is not the coming of the Lord to the earth that is referred to, but only his going in to the marriage; and it has already been shown that the marriage takes place before the Lord comes. It is at the change of his ministration in the Sanctuary that

one like the Son of man is brought by his angelic attendants near before the Ancient of Days, as seen by Daniel. He appears there to receive a kingdom, power and glory; and this reception of the kingdom, constitutes, as already shown, the marriage of the Lamb. At the appointed time therefore the Bridegroom went in to the marriage; and the cry, Behold the Bridegroom cometh, referring as it did only to this event, was no false alarm. No other event can be pointed to, as the going in of the Bridegroom to the marriage, except the change of ministration in the heavenly Sanctuary. Let this be remembered. Then he who takes the position that Christ has not yet gone in to the marriage, must admit that he has not yet changed his position in the heavenly Sanctuary; and that consequently its cleansing is not now going on. But to admit this, is to demolish the main and central pillar of present truth, and precipitate the whole structure to irrecoverable ruin. Being satisfied that there is no other place for Christ to go in to the marriage, except when he changed his ministration at the end of the 2300 days, we are to remember in connection with this, another fact, namely, that it is when the Bridegroom goes in to the marriage, and not a score or so of years afterwards, that

The door is shut. What event can be pointed out by this language? This we must determine in the light of the facts already established. What the marriage of the Lamb is, we know; what the going in of the Bridegroom to the marriage is, we know; and when this took place, we also know. But when he goes in, the door is shut. What is this? Says Christ to the Philadelphia church, [Rev. iii, 7.] speaking of himself, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth." He then tells them in the next verse, that he has set before them an open door. But he shutteth as well as openeth. And from the significant connection of this transaction with the phrase, "He that hath the key of David," that is, the power to take the throne and government of David, we conclude that it has some connection with that event. The assumption of David's throne is the marriage of the Lamb. He that hath the key of David openeth and no man shutteth, and shutteth and no man openeth. When the bridegroom went in to the marriage, the door was shut. At the same time says he to the church of Philadelphia, I have set before thee an open door. From this it is evident that when the door, or when one door, is shut, another is opened. Now if the door that is shut, is, as some have called it, the door of mercy; that is, if there is no more mercy for the human race after it is closed, what is that door which is opened? We understand that by the open and shut doors is simply brought to view the change of ministration in the Sanctuary. The ministration in the first apartment was finished and closed: Christ entered within the veil and the ministration of the most holy opened. But how does this affect the condition of the human race? Much every way; for a consistent faith in Christ involves the necessity of an understanding of his position and of his work; here therefore a restriction must be made. Light enough has been given us in the Word to trace our Saviour through all his characters as Prophet, Priest and King, and we must keep our eye fixed upon him. He says, "I am the way, the truth and the life;"

and unless we heed the light which reveals to us his position and work, he witnesses against us when he says, "Ye will not come to me, that ye might have life." To come to him therefore at the present time, and to exercise an effective faith in him, we must have an understanding of his present position. We come to him therefore as our great High Priest, performing his last and special work, pleading his blood before the mercy-seat, beneath which repose God's righteous law, a violation of which has made his sacrifice and mediation necessary; and as the scene is thus presented before us, we see the necessity of keeping that law in all its requirements. Those who therefore, with the present light on this subject, shall attempt to find in Christ a Saviour, while living in violation of that holy law, or shall seek him as minister in the first apartment of the Sanctuary, will find that he has withdrawn himself from them, and knows them not. *That door is shut.*

But while Christ exercises the office of Priest, he is a mediator between God and man, and those who will come unto him may avail themselves of his mediation. He is Priest in the second apartment as well as the first. If we confess our sins, he is as "faithful and just to forgive us our sins." But as surely as Babylon is fallen, and evil men and seducers are waxing worse and worse, and all are being drawn into the absorbing whirlpool of spiritualism, so surely his Spirit and sympathy is withdrawn from them as a body. Some may here call us bigoted and exclusive; but they may as well say the same of the whole plan of salvation, because it contains prescribed conditions with which man must comply, or they can never be saved.

It has been claimed by some that the doors of both apartments of the heavenly Sanctuary are now open. This is simply to adopt the absurdity that a ministration is carried on in both apartments at the same time; for the expressions, open, and shut door, as applied to either apartment of the heavenly Sanctuary, must mean simply that the ministration of that apartment is either going on or is finished. The going in of the Bridegroom to the marriage, can be located nowhere else but at the change of the ministration in the Sanctuary; and the door that was shut when he went in to the marriage, can only be the door of the first apartment, the ministration of which then and there closed.

Again, some have inquired, Can any of those who have been wise virgins be lost? Can any of the foolish be saved? and what of those who were once included in neither class? The only difficulty that can arise here is from allowing the virgins to represent individuals instead of a class. Representing, as we think they do, the latter, we see that an individual may, without difficulty, though belonging at one time to one class, at another, help compose the other.

Let us, brethren, who have by faith followed the Bridegroom in to the marriage, see to it that our loins are girt about, and our lights burning, and that we are like unto men who wait for their lord when he will return from the wedding.

SYNOPSIS OF THE PRESENT TRUTH, No. 25.

THE MESSAGE FROM THE SANCTUARY.

We have now briefly noticed some of the more important chains of events that have brought us down step by step to the great work of our High Priest in the tabernacle above. We have seen the door of that inner temple thrown open before us, and have obtained a deeper insight into the mysteries of salvation, and the plan and work of redemption, while beholding the entrance of our great High Priest therein, and his last act of ministration for rebellious man. While this is accomplishing, a last and final warning goes forth to a guilty world. Solemn thought! How few will avail themselves of the privileges now within their reach, till they are forever past!

The first two angels of Rev. xiv. brought us down to the commencement of the second division of the Sanctuary work. But a third angel follows them. Verse 9. The inclusion of this angel therefore is accomplished while this last work of the Sanctuary is closing: an examination of his message will show us that it has for its foundation this very work:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the Commandments of God and the Faith of Jesus." Rev. xiv. 9-12

A denunciation of wrath more terrible cannot be found in the sacred Word. It becomes us every one therefore to examine it carefully, if we may ascertain against whom these threatenings stand. And hence the inquiries will arise, What is the beast? what is his image? what is his mark? and what is his worship? since it is the worshippers who will be the objects of God's unmingled displeasure; and further, why is there, in contradistinction to these, a little company spoken of, who keep the Commandments of God and the Faith of Jesus? These are inquiries which will each command our consideration.

Upon the chronology of this message we need not here speak; for whatever determines the time of the first and second messages of Rev. xiv. is equally applicable to any other which immediately follows; and upon their chronology we have already spoken. In order to an investigation of the other queries, the reader is requested to turn with us to the XIIIth chapter of the Revelation.

We have brought to view in this chapter, a power under the symbol of a great Red Dragon.



PAGAN ROME.

From the part which this power acts in reference to the man-child (verses 4, 5,) we understand it to be a symbol of Pagan Rome. Without any controversy Christ is brought to view by the man-child. It was Pagan Rome who stood before the woman to devour him as soon as he was born. It was Herod who sent forth and slew all the children in Bethlehem and in all the coasts thereof, from two years old and under. It was Pagan Rome that did finally nail Jesus Christ to the cross. But says one, the dragon is said to be the Devil. Verse 9. Very true; and we understand that Pagan Rome was represented by such a symbol for the very reason that it was so far controlled by and under the influence of that old serpent, the Devil.

In the following chapter we have another symbol brought to view; namely, a beast with the body of a leopard, feet of a bear, and mouth of a lion, having seven heads and ten horns,



PAPAL ROME.

and upon his horns ten crowns. To this beast the Dragon gives his seat, his power and great authority. To whom did Pagan Rome give its seat (the city of Rome) and power, and great authority? Ans. To the Papacy. This fact alone is sufficient to prove to us that the Papacy is here introduced; but there are at least ten other specifications which furnish evidence to the same end:

1. The beast rises from the sea—the sea denoting "peoples, multitude, nations and tongues." 2. It has seven heads, denoting the seven forms of government which have existed in the Roman empire. 3. It has ten horns, showing it to be identical with the fourth beast of Dan. vii, which all know symbolizes Rome. 4. The horns had each a crown, showing that the governments which sprung from the Roman empire would be monarchical. 5. This beast has the characteristics of the three first beasts of Dan. vii; namely, a leopard's body, a bear's feet, and a lion's mouth, showing its existence to be after those beasts had passed away, and making it again identical with

the fourth of the series there presented. 6. It has power to make war with, and overcome the saints, the same as the little horn of Dan. vii, 25. 7. It opens its mouth in blasphemy, which is also said of the little horn. 8. It was to continue forty and two months, 1200 days, (years.) Just this length of time the Papacy did continue from its establishment in 538, till 1798, when it was for a time suppressed by the French. 9. This beast has one of its heads wounded to death. Thus was the Papacy wounded in the event just alluded to, when Berthier, a general of Bonaparte, took prisoner the Pope then occupying St. Peter's chair, and carried him into exile, where he died. 10. The deadly wound was to be healed. This was accomplished in Bonaparte's restoring the Papacy, but not to its former power.

These items are sufficient to fix the application of this symbol. But by reading on in the chapter [Rev. xiii] from verse 11, we find another beast in-



introduced, having two **PROTESTANT AMERICA.** horns like a lamb. This beast is cotemporary with the one just spoken of; for it says [verse 12] that he exerciseth all the power of the first beast before him: the word, before, signifying, in the presence of, in the sight of; which is the literal meaning of *enopion*, from which it is rendered.

Not to dwell at length on a subject which is explicitly treated of in our publications, we will only say that we have here a symbol of the United States of America. This will be apparent by considering, 1. Its location. 2. The manner of its rise. 3. The time of its rise. 4. Its character. 5. The form of its government, and, 6. Its acts. Its two horns may fitly denote the two great branches of power that exist in this country, commonly designated, Ecclesiastical and Civil, Religious and Political, Protestantism and Republicanism, or Church and State. These both

are mild and lamb-like in appearance, but dragonic in their acts.

In regard to the two beasts brought to view in Rev. xiii, let one fact be borne in mind; and that is, that the Papal beast is always called the beast, or the first beast, while the two-horned beast is never designated by the term, beast, except in verse 11 where it is introduced as "another beast." It is thenceforward represented by the pronoun, he. It is this two-horned beast which causes an image to be made to the first or Papal beast. The Papal beast was a church clothed with civil power, or authority to punish and correct heretics. An image to the beast must bear some resemblance to it. It would be carried out in every respect by a Protestant Church endowed with similar privileges. Thus we gain a knowledge of some of the characters which act a part of the First Angel's Message.

SYNOPSIS OF THE PRESENT TRUTH. No. 28.

[Concluded.]

THE LAST WARNING TO THE CHURCH.

The cleansing of the Sanctuary reveals to us a solemn and important work, the closing events of the plan of salvation. How important have been its events as it has progressed to the present time; but how transcendently important its final scenes! How anxiously have angels watched it from its commencement till now; but with what intense anxiety must they behold it as it draws to its final issue! With what interest must they regard the children of men to ascertain their state of preparation for the momentous and final crisis! It is about to be told how many the Saviour's blood has rescued from the jaws of death! It is about to be known how many have laid hold on the inextinguishable sacrifice made for rebellious and fallen man! The last transaction connected with the "offering for sin" will soon be finished. No wonder then that a special messenger is sent forth, as the final act commences, to warn mankind of their fearful condition. No wonder that as a new flash of light, in the onward development of truth, is thrown upon the world, the Third Angel's Message is heard enforcing upon the mind the commandments of God and the faith of Jesus, through obedience to which alone we are to gain an entrance through the gate into the everlasting city.

But not to the world alone is a special warning given. It must be apparent to every one from a contemplation of the Sanctuary work, that a period of deepest moment to the living church on earth would eventually come: a time when their cases would come up before the great tribunal of heaven, and when they must be all prepared, though here in this mortal state, to stand acceptance there, and stand without a mediator. It has already been remarked that as Christ shed his blood for the redemption of the transgressions that were under the first testament, as well for those under this, the cases of the dead would naturally first come up for decision, and the living last. As this momentous period approaches, shall the living be warned thereof? We think they are. What is this warning? A counsel to buy of the True Witness gold tried in the fire, white raiment and eye salve. Rev. iii, 14-22. And what if we do not heed this? I will spue thee out of my mouth, is his solemn avowal.

The nature of this judgment we think is intimated in verse 5 of the above named chapter: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Peter speaks of a time of blotting out also. Acts iii, 16. It is evident then that with all mankind the case will finally stand thus: either their sins will be blotted from the book of God's remembrance, or their names will be blotted from the book of life. The closing work of the Sanctuary is a work of cleansing from or blotting out sins; hence it is here also that the blotting from the book of life of all those names which are not found worthy, also takes place. How appropriate then, how timely, yea how merciful, the warning, as we approach the time when the cases of the

living are to come up for decision, to be zealous and repent, to seek the gold white raiment and eye salve, lest we be spued out of the mouth of the Lord, or in other words have our names blotted from the book of life.

Again, we read in the marriage of the king's son, (Matt. xxii,) that when the king came in to see the guests, he found there a man not having on a wedding garment. He was taken by the king's servants, bound hand and foot and cast into outer darkness. This parable has been already alluded to as signifying the marriage of the Lamb, which takes place at the close of his ministry as priest, and to which he went in, when he entered the Most Holy Place in the fall of 1844. How do the guests go in to the marriage? By faith. And what is signified by the king's coming in to see the guests? We answer, the inspection of our individual cases, as they come up for examination before the great tribunal of the heavenly Sanctuary. It appears that some are found therein not having on a wedding garment. Some embrace the truth; but they receive it in theory only. It convinces the judgment, but they do not let it subdue the will. It affects the head, but they do not let it sanctify the affections. They lack holiness of heart; they do not reflect the image of Jesus; they lack a preparation to stand the decision of the judgment; they are without the wedding garment. How timely then, as the period approaches when the king shall come in to see the guests, that the True Witness sends forth his counsel, to buy of him the white raiment that they may be clothed. What is this white raiment? The righteousness of saints; [Rev. xix, 8;] and what is this but the wedding garment of the guests in the parable of Matt. xxii? Thus is the church notified of the approach of the time when the king shall come in to see the guests; thus is she counseled to procure the wedding garment, in preparation for that event.

As the Third Angel's Message is the last warning to the world, so we believe the counsel to the Laodiceans to be the last to the church. If fully heeded, they will prepare a people to stand upon Mt. Zion with the Lamb; and if these will not rouse men to action in behalf of their eternal welfare, what threats of judgment, or promises of reward would be able to do this?

To those who have followed us through this series of twenty-eight articles, if any have had patience thus to do, we would briefly say, If the important events which we have shown to be already transpiring and about to transpire in heaven and on earth; and if the great chains of truth which we have hastily traced, showing that they all centre upon this very generation;—if these things will not arrest the attention of the careless, awaken the sinner, and stimulate the church, what more could God do? It is not his purpose to use compulsion. He compels no man to be saint or sinner. But he employs motives. He denounces judgments on the one hand and promises blessings on the other; and every man is left to his own free choice. Death as a motive has aroused its thousands. Death to be sure is around us and in our

midst; and it is well to be prepared for its nearest approach; but a more powerful motive, to lead men to prepare for eternal scenes, is now presented to the world; the end of all things, attested by the Scriptures of truth, and by the signs in the natural moral and political worlds, throws its all-absorbing shadow immediately across our pathway. Were we left to the natural course of our lives, we might look forward to twenty, forty or fifty years; and it is natural to the human heart to put off the unwelcome period of death as far as possible. But the coming end will not allow us so long a prospect. It presses on with a certainty from which there is no appeal. Louder than the claims of death, it calls upon us to prepare to meet our God.

But not only do we see the end approaching, but the position of our High Priest in the heavenly Sanctuary is opened before us. We see him performing the last act of his ministration for the sins of men. We see the plan of salvation drawing to its close. We see all things tending rapidly to the time when that fearful sentence shall go forth, "He that is righteous, let him be righteous still; and he that is filthy, let him be filthy still!" What do we say? We see the judgment already passing upon the human race, decisions which shall be for eternity.

And what more need be said? There is no man who can look at these things in the light of God's word, and yet in his right mind expect, or plan for, long time to come in this present life. How much time have we, brethren, in view of these things, to devote to worldly plans and worldly prospects? How much inducement to lay up treasure here? How much room for covetousness and worldly-mindedness? How much time to add land to land, or house to house? How much time to give ourselves up to the cares of this life, and yet be safe? Shall we not find a worthier object upon which to place our affections, in that inheritance of which Peter speaks, "incorruptible, undefiled, and that fadeth not away, reserved in heaven for us?"

We have not written these articles thinking to say anything that has not been said before, or to do it in a better manner, but only to endeavor to heed in a measure the injunction of Peter, "not to be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." We commend the thoughts offered to the careful and serious attention of the reader, with our fervent desire that the Author of all truth may impress upon the heart its inextinguishable importance and value, and the necessity of speedily giving heed thereto.

DANIEL, CHAPTER VIII.

It is characteristic of the different chains of prophecy, that each succeeding one introduces particulars not furnished in any, previously given. The seventh of Daniel, after covering the general field symbolized by the image of chap. ii, instructs us more particularly concerning the development of the little horn, or man of sin. In the eighth chapter we are again conducted over a portion of the world's great highway, with additional particulars concerning the mighty kingdoms that stand as waymarks along our journey. On the symbols of this chapter, the ram, he-goat, and horn which waxed exceeding great, the prophet received the following instruction:

"The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20. The Persian division of the empire was the highest and came up last. The ram with the two horns was the well-known emblem of the Medes and Persians. "It was usual for the Persian kings to wear a diadem made like a ram's head of gold." Scott.



RAM.



GOAT.

was born B. C. 356, decided the fate of Persia at the battle of Arbela, B. C. 331, and died eight years thereafter in a drunken fit, at the age of 33, B. C. 323.

"And whereas the great horn being broken, four came up in its stead," "four kingdoms," said the angel, "shall stand up out of the nation." Verse 22.

These were Macedonia, Thrace, Syria and Egypt, into which the empire was divided shortly after Alexander's death, governed respectively by Cassander, Ly-
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THE FOUR HORNS.

"And out of one of them came forth a little horn." Verses 9, 23-27.

Rome was not connected with the people of God, and hence is not introduced into prophecy, till after the conquest of Macedonia, one of the horns of the goat; hence it is represented as coming forth from one of those horns. That this little horn which waxed exceeding great was Rome, the following considerations prove:

1. It was to rise in the latter part of their kingdom, that is, of the four kingdoms. So did Rome, so far as its place in the prophecy is concerned. Its con-



nection with the Jews commenced B. C. 161. 1 Mac. viii. Josephus' Antiq., B. xii, c. x, sec. 6. Pictanz, Vol. ii, p. 108. 2. It was little at first. So was Rome. 3. It waxed "exceeding great, towards the east and towards the south." So did Rome. It conquered Macedonia B. C. 168; Syria, &c., to the river Tigris, B. C. 66; Egypt, B. C. 30. "From this horn's increasing towards the south and east particularly, Sir Isaac Newton infers that it arose in the north-west corner of the goat's dominion, i. e., in Italy; which points directly to the Romans. 4. "It cast down some of the

host and of the stars to the ground." So did Rome; persecuting the disciples and ministers of Jesus as no other power ever did. 5. "He magnified himself even to the Prince of the host." Thus did Rome, when both Herod and Pontius Pilate conspired against Jesus. 6. "He shall destroy wonderfully . . . the mighty and the holy people." Let from 60 to 100 millions of martyrs make good this charge against persecuting Rome. See Religious Encyclopedia. 7. It was the only power that succeeded the four kingdoms which waxed exceeding great. 8. In this vision Greece succeeds Medo-Persia, just as it had been seen twice before; and it is absurd to suppose that the power which follows them in this vision is a different power from the one which twice before had been seen succeeding them, in chapters ii and vii; and that power was Rome. 9. "He shall be broken without hand." How clear a reference to the stone cut out without hand which smites the image upon its feet. Chap. ii, 34.

THE 2300 DAYS.

Through the symbols of governments contained in Dan. viii, there is a definite period of time brought to view, which claims attention. As recorded in verse 13, Daniel heard one saint ask another the question, how long the vision should be concerning the daily [sacrifice] and the transgression of desolation to give both the sanctuary and the host to be trodden under foot. The angel then addressed himself to Daniel and said, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Waiving for the present the question as to what may constitute the sanctuary, we wish to ascertain if possible the nature, the commencement, and termination, of this period of time. There are two kinds of time to be met with in the Bible: literal and symbolic. In symbolic time a day signifies a year. Num. xiv, 34; Eze. iv, 6. To which class do the 2300 days belong? Being brought in in connection with acknowledged symbols, it would be both easy and natural to infer that they partook of the nature of the rest of the vision and were symbolic, presenting us with a period of 2300 years. And that such is the case is further evident from the fact, as is shown in the investigation of Dan. viii, that the field of the prophet's vision, was the empire of Persia, Greece and Rome. The 2300 days there given cannot therefore be literal days; for literal days (nearly six years and a half) would by no means cover the duration of any one of these empires singly, much less embrace so nearly the whole of their existence put together, as they evidently do. They must consequent-

ly denotes 2800 years. Can we now ascertain the commencement of this period? We answer, Yes; the key to the matter being found in the ninth chapter of Daniel, between which and the eighth there is an unmistakable connection, as we shall now endeavor to show.

After their mention in verse 14, the 2800 days are not again spoken of in chap. viii. All the other parts of the vision are there fully explained; it must have been therefore, this point concerning the time, that troubled the mind of the prophet, and in reference to this, solely, that he exclaims at the end of the chapter, "I was astonished at the vision, but none understood it."

It was in the third year of Belshazzar, B. C. 568, that Daniel had this vision of chap. viii. Fifty-three years previous to this time, Jerusalem had been taken by Nebuchadnezzar, and the seventy years' captivity commenced; and thirty-five years before this, the Chaldeans had utterly demolished the city, broken down its walls and burnt the house of God with fire. 2 Chron. xxxvi, 19. Daniel had learned from the prophecy of Jeremiah, [chap. xxv], that the seventy years of captivity were drawing near their close, in the first year of Darius, B. C. 538, as we read in the first verses of Dan. ix; and it is evident that he so far misunderstood the period of the 2800 days as to suppose that they ended with the seventy years of Israel's servitude; therefore turning his face toward the prostrate city and the ruined temple of his fathers, he prays God to cause his face to shine upon his sanctuary which is desolate. Verse 17.

"And while I was speaking and praying," says he, [chap. ix, 20-23], even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O, Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication, the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. *Seventy weeks are determined upon thy people and upon thy holy city.*" &c.

That this is a continuation of the explanation of the vision of chap. viii, would seem sufficiently evident without the aid of any special argument to prove it so. But as there is a vital point that hinges upon this fact, we will offer a few reasons which place it beyond the limits of contradiction.

1. Gabriel had received a charge [chap. viii, 16], to make Daniel understand the vision; but at the end of that chapter, Daniel says he was astonished at the vision, but none understood it. Gabriel therefore did not complete his mission in chap. viii: the charge still rested upon him, "Make this man to understand the vision."

2. The being who came to Daniel at the time of his supplication, was the very same who had appeared to him in the vision at the beginning; namely, Gabriel. And that he had now come to undeceive him concerning his application of the time, is evident in that he says, I am now come forth to give thee skill and understanding. Why did he not give him a full understanding of the vision at first? Because, we answer, he revealed to him all that he was then able to bear; for he fainted and was sick certain days.

3. Direct reference is made to the vision at the beginning; and if that is not the vision of chap. viii, it is impossible to find it. And again, if Gabriel does not explain in chap. ix, what he omitted in chap. viii, it is impossible for any man to show wherein Gabriel fulfilled his commission to make this man understand the vision. But a position which will lead to such a result, is utterly allowable.

4. When Gabriel commenced his further explanation he did not explain the symbol of the ram; for that he had already explained; he did not explain the goat; for he had likewise explained that; neither did he commence about the little horn; for he had made that plain also in chap. viii. What then did he explain? The very point there omitted; namely, time: "Seventy weeks are determined upon thy people," &c. These facts are sufficient to show the connection of Dan. ix, with the vision of chap. viii.

But how do the words of Gabriel, "Seventy weeks are determined upon thy people," &c., explain the period of the 2800 days? The answer is, The word rendered, determined, signifies literally, *cut off*. Gesenius in his Hebrew Lexicon thus defines it: "Properly, to cut off; tropically, to divide, and so to determine, to decree." The Englishman's Hebrew Concordance says, "Determined, literally, divided."

From what period are the seventy weeks divided, or cut off? From the 2800 days; for there is no other period given from which they can be taken; and this is placed beyond a doubt by the connection of the two chapters, which has already been proved.

Having now ascertained that the 70 weeks of Dan. ix, are the first 490 years of the 2800 days, and that consequently the two periods commence together, we further learn that this period of weeks dates from the going forth of a commandment to restore and build Jerusalem.

Dan. ix, 25. If then we can definitely locate this commandment, we have the starting point for the great period of the 2800 years. The Bible furnishes us with four tests by which to determine when the true date is found: 1. From the time of the commandment, 49 years were to witness the completion of the street and wall of Jerusalem, Dan. ix, 26. 2. Three scores and two weeks from this time, or, in all, 69 weeks, 483 years, were to extend to Messiah the Prince. Id. 3. Sixty-nine and a half weeks were to extend to the crucifixion—the cessation of sacrifice and oblation in the midst of the week. Verse 27. 4. The full period of 70 weeks was to witness the complete confirmation of the covenant with Daniel's people. Id. In the 7th of Ezra, we find the decree for which we seek. It went forth in B. C. 457. Much concerning this decree and the date of its promulgation, for brevity's sake we are compelled to pass. Concerning it, we can only remark,

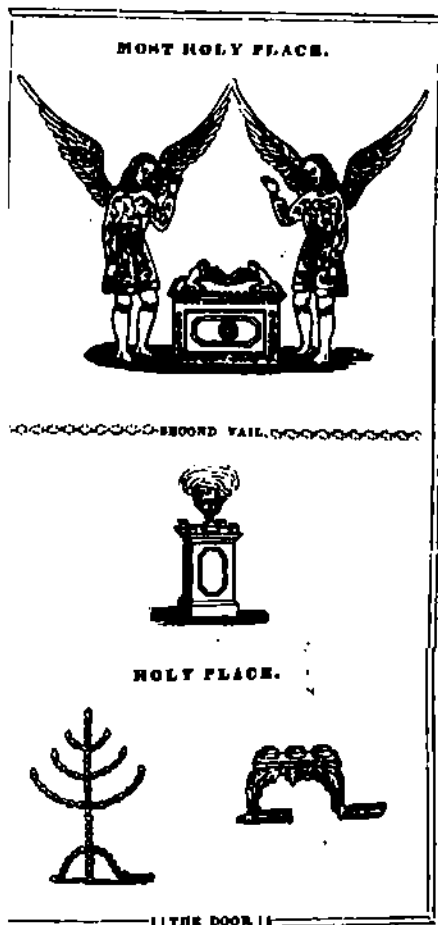
1. It contained all the elements necessary to constitute such a decree, and when carried out, resulted in the thorough restoration of the Jewish state. It answered to the prophecy fully in this respect.

2. From the commencement of the work by Ezra, to the last act of reformation by Nehemiah were just forty-nine years, which is the exact period allowed in the prophecy to this work.

8. As this decree went forth a. c. 457, the 68 weeks or 488 years which were to extend to the Messiah the Prince, reckoned from the commencement of the work in the autumn of that year, bring us to the autumn of A. D. 27, when our Lord was baptized by John in Jordan and went forth preaching "the time is fulfilled," Mark i. Luke III, 22, margin. Three and a half years from this, to the midst of the seventieth week, bring us to the spring of A. D. 31, where, according to Dr. Hales, the Council of Nicaea A. D. 106, the Alexandrian Chronicle, &c., the crucifixion took place. Three and a half years more, the last half of the week, terminate the 70 weeks or 490 years in the autumn of A. D. 84, where Hales, Usher and Pearson place the martyrdom of Stephen, the first persecution, and the formal rejection of the gospel by the Jewish Sanhedrim.

Here then we stand at the end of this great period which Gabriel in his explanation of the 2300 days, told Daniel was cut off upon Jerusalem and the Jews. There is this one grand fact yet to be noticed: If the first 490 years terminated in the autumn of A. D. 84, the whole period ends in the autumn of A. D. 1844. For 400 taken from 2800, leave 1810; and 1810 added to A. D. 84, where the 400 terminate, make 1844. For the application of this argument, and the event to mark the termination of the days, see article on the sanctuary.

THE SANCTUARY.



1. **SANCTUARY** is defined to be a holy or sacred place. *Cruden, Walker, Webster.* It is a dwelling-place for the Most High. Ex. xxv, 8.

2. It cannot therefore be the earth; for the earth will not bear one of the above defilements; and of the 146 times of the occurrence of the word sanctuary in the Bible, it is not once applied to the earth.

3. It is not the land of Canaan. Substantiate "the land of Canaan" for "the earth," and read the above. See also Josh. xxiv, 26. For an explanation of Ex. xv, 17, see Ps. lxxviii, 58, 54, 60.

4. It is not the church; if it is, who are the "host," or worshippers that are invariably connected with it. Dan. viii, 18. Compare Dan. ix, 20, with Matt. xvi, 18.

5. It was built by the children of Israel. Ex. xxv, 8, 9; xxv-xi; 2 Chron. xx, 6.

6. It had two apartments—the holy place and the most holy place. Ex. xxvi, 33, 34; Lev. xvi, 2. In the first apartment were the candlestick, the table of shew-bread, and the altar of incense. In the second, were the ark which contained the tables of the covenant, and the cherubim. Heb. ix, 1-5. That the covenant here referred to is the ten commandments, see Ex. xxxi, 18; xxxii, 16, 10; xxxiv, 28; Dent. iv, 18; ix, 9-11; x, 4.

7. In this Sanctuary the priests ministered. Ex. xxviii, 41, 48; xxxix, 80; xxv, 19; Lev. iv, 6, 7, 16, 17; xvi, 2-9; Heb. ix, 6, 7; xiii, 11, &c.

8. The transgressor confessed his sin over the head of his victim, thus transferring his guilt to it. The victim was slain and the blood bearing that guilt was sprinkled by the priest within the sanctuary. From there also, thus transferred to it, the sanctuary had to be freed once a year; and this service was called its cleansing. Lev. i, 4, 6; iv, 6; xvi, 16, 33; Heb. ix, 7; Eze. xlv, 18.

9. This cleansing was performed with blood. Lev. xvi, 16, 18, 19, 32, 33; Ex. xxxix, 30, 37; Eze. xlv, 18-20; Heb. ix, 22, 28.

10. This sanctuary was not an original building, but was made after the pattern of a greater and more perfect tabernacle, which must therefore be the great antitype of this earthly building, and must take its place when the latter has served its purpose. Ex. xxv, 9, 40; xxi, 30; Acts vii, 44; Heb. viii, 6. When the tabernacle of Moses gave place to the temple of Solomon, it was still according to the pattern. 1 Chron. xiviii, 10-18, 19.

11. This was the sanctuary of the first covenant [Heb. ix, 1], and was destroyed by Titus in A. D. 70. Dan. ix, 20. For a historical record of this event, see *Josephus' Wars*, Book vi, chap. iv, sec. 5.

12. This was a type or figure of the sanctuary of the New Covenant, WHICH IS IN HEAVEN. Heb. viii, 1-5; ix, 23, 24; Ps. cii, 19.

The heavenly sanctuary resembling the earthly in that,

1. It has two holy places. Heb. ix, 24. See also verses 8 and 12, and chap. x, 19, in each of which texts the words rendered "holiest," and "holy place," are plural in the original, and should be so rendered, holy places, as they are in many translations. Compare also Ex. xxvi, 31-36, and xxx, 1, 6, with Rev. iv, 1, 2, 6; viii, 8-5; xi, 19.

2. It contains the law (covenant or testament). Rev. xi, 19. Here is brought to view the ark, in the temple or sanctuary in heaven; and the ark was used as the depository of the tables of the covenant or ten commandments. Ex. xxv, 21, 22; xxi, 33, 34; xl, 20, 21; 1 Kings viii, 6-9; Heb. ix, 1-4.

3. It has a service of priesthood. Heb. vi, 19, 20; viii, 1-5; ix, 21; x, 19-21.

4. Christ bore our sins in his own body on the tree [1 Pet. ii, 24]; and through his ministration our sins when we confess them to him, are transferred to the sanctuary above, rendering it in this sense only impure. Nothing less can be argued from the type.

5. It is therefore to be cleansed. Dan. viii, 14. This text must refer to the heavenly sanctuary; for the earthly was destroyed only 620 years after the 2300 commenced. This cleansing of the heavenly sanctuary is accomplished with blood. Heb. ix, 11, 12, 23, 24.

6. When the glory of the Lord filled the tabernacle, or temple, in the type, there was no ministration. Ex. xl, 34, 35; 1 Kings viii, 10, 11. So it will be in the antitype. Rev. xv, 6.

7. The most holy place in the type was entered only on the day of atonement. Lev. xvi, 2, 12-15, 29, 30; Heb. ix, 7. So it is in the antitype. Rev. xii, 18. Cleansing the sanctuary, and making the atonement, are identical works.

From the foregoing testimony we see that we were only warranted to expect from the declaration, "Then shall the Sanctuary be cleansed," [Dan. viii, 14], that at the end of the days our great High Priest, in the heavenly sanctuary would enter within the veil into the most holy place, to perform before the ark of ten commands, the last act in his ministration. Having since his ascension, ministered in the first apartment of the heavenly sanctuary as foreshadowed by the ministration of the priests in the earthly tabernacle, we believe that at the end of the days in 1844, he entered the most holy place, and commenced, according to the prophecy, that work which is called the cleansing of the sanctuary.

What more befitting than that a work of such momentous importance, the last ministration of mercy by our great High Priest, the closing up of the work of salvation for the world, should be introduced by the termination of a great prophetic period? What point of more thrilling interest and importance could be made known than the commencement of the great though brief period of examination and decision of the characters of men? When this is finished the great decree of Rev. xii, 11, will go forth: "He which is filthy let him be filthy still, and he that is holy let him be holy still."

The Sanctuary--An Objection Considered.

TO THE BROTHERS CONCERNED WITH THE REVIEW: I write you for the purpose of gaining, if possible, instruction concerning a certain matter wherein a difference exists between your views and those of others on the same point. It is relative to the "Sanctuary." While I am conversant with your views thereon, I am held in check by what has been published by Dr. John Thomas, with whose writings I judge you are acquainted. In his work, "Anatolia," or "Russia Triumphant," &c., he renders the query, "How long the vision," appealing to, and relying on, the original, "Until when the vision (*kashon*) the evening-morning sacrifice, *tsamid*, and the rebellion causing desolation, to give both the holy (*kodush*) and the army a treading down?" He replies, "The original is not *yahmin*, 'days'; it is *ere boker*, an evening-morning." He says further, "'Then shall the sanctuary be cleansed,' was no part of the answer given in Daniel's hearing. The words he heard were *ve-nitsdak kodush*. The word *kodush* is not 'sanctuary,' but *holy*; designating what is holy connected with Judah, such as the Holy City, called emphatically 'The Holy,' and the Holy Land. Again, as to *nitsdak*, rendered *cleansed* in the common version, this is not its meaning. It signifies to be vindicated from injury and violence, or to be avenged. The word for to cleanse is *tahhar*, and is used several times in the sense of to cleanse Judah from the putrefying bodies of the slain in the prophecy of the Autocrat of Russia's overthrow in the breaking of the Luluo-Greek Babylonian power. Ezek. xxxix, 12, 14, 16. 'I am the Holy shall be avenged,' is the only proper rendering of which the original is susceptible in this place." Pp. 24, 25.

Now, with due deference to all my superiors, when an author like Dr. John Thomas comes out with the original and declares before the world that the original is not susceptible of any other rendering, and subjects the character of his scholarship to the severest test, I have to stand back and wait to see if there is to be found a David who can meet this Goliath, and make a better disposition of this matter. If the above be true, then a great and irreparable rent is made in the theory of our "Advent Review" friends. But we are confident if there can be produced any counter understanding that may successfully contravene this position, they will with pleasure make it known for the benefit of their readers. We wait to see what may come to hand for our relief.

A remnant here in this city, in the temporary absence of our esteemed Bro., M. O. Kellogg, are striving for the unity of the faith of the gospel, and the keeping of the commandments of God.

Yours in the one hope of the gospel.

A. H. OTIS.

San Francisco, California.

REPLY. We are glad Bro. Otis has called attention to this subject, as others may be troubled on the same point. The criticism of Dr. Thomas has reference principally to the import of the original words used in Dan. viii, 18, 14. If we understand him, the only points which he endeavors to make are these: 1. That the vision has reference to the daily, evening and morning, sacrifice of the Jews. 2. That the word *days*, should be translated evening-mornings. 3.

That the word rendered *sanctuary* does not mean sanctuary, but "the holy," referring especially to the holy city or the holy land. And 4. That the word *cleansed* means only "to be vindicated from injury and violence," referring also to the land. Let us look at these points in their order:

1. "How long shall be the vision concerning the daily [sacrifice] and the transgression of desolation," &c. Dan. viii, 18. By referring to this scripture the reader will see that the word *sacrifice*, is not in the original, but is a supplied word. Now unless there

can be shown some necessity for supplying this word, we may set it down as settled, that the vision does not relate to the daily sacrifice of the Jews.

First, then, it is not implied in the word "daily," (*tsamid*) which Dr. T. renders the "evening-morning sacrifice." By the aid of the Englishman's Hebrew Concordance we trace this word through the Old Testament, and find every instance of its use. It is rendered "always, continual, continually, perpetual, ever," and in a few instances "daily." Its usual and almost universal rendering is "continual." This word is used where such expressions as continual burnt offerings, perpetual incense, &c., occur; but where it refers to sacrifice or offering, the word *sacrifice* or offering is in every instance expressed. The word used above, as in Dan. viii, 18, never signifies an offering or sacrifice, according to the concordance; and it is more frequently applied to other things than to sacrifices and offerings.

Second. There is nothing in the context to demand that the word *sacrifice* should be supplied. The word first occurs in verse 11, where, speaking of the little horn that waxed exceeding great, Daniel says, "Yea, he magnified himself even to the prince of the host, and by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down." Here the "daily" is introduced to us as a power, or something, that was in possession of a sanctuary. It would be altogether improper to apply the pronoun "his" to the daily sacrifice of the Jews, and represent it as in possession of a sanctuary where it worshiped. Again, verse 12, "And an host was given him against the daily [sacrifice]." This represents that the daily was something, against which a host must be given in order to supplant it. But this, again, could not properly be applied to the daily sacrifice of the Jews; for any power that was to overthrow that people, would be represented as coming against the people, and against one of their many ceremonies and sacrifices. This would be singular if not absurd. It is evident, then, that there are two great and opposing powers brought to view from verse 11. These appear face to

face in verse 18, the one styled "the daily," the other the "transgression of desolation." The daily what? Sacrifice? No. There is nothing about sacrifice, nor any allusion to it, either in this verse or in the context. Then what? Answer, Desolation. We claim that the natural construction of the language demands that this word be supplied. Then we have, as the two powers brought to view, the daily [desolation] and the transgression of desolation.

What powers are referred to by these expressions? All must agree, or if not, it can be easily proved, that the little horn introduced in verse 9, is the Roman power. And as there is no new symbol of earthly

governments brought to view in the chapter, but this reaches to the end, we conclude that the two antagonistic forces subsequently mentioned, represent the two great phases of the Roman power, namely its pagan and papal forms. When it first assumed the reins of empire, it stood forth as the embodiment and representative of paganism. Subsequently, in the same empire, paganism was obliged to yield to the papacy. And under these two divisions may be summed up the oppression of the people of God. Paganism and papacy are the two great desolating powers that have trodden under foot the church. The first, the "daily" or continual desolation, paganism, having from time immemorial oppressed and desolated the church; the latter, the transgression of desolation, papacy, finally supplanting the former, and imbruing its lauds still deeper in the blood of the saints. Concerning these two powers, then, paganism and papacy, and not the daily sacrifice of the Jews, the vision is given, and the question is asked, How long shall the sanctuary and the host be trodden under foot by them?

2. The original in Dan. viii, 14, unto 2300 days, is not *ya'min*, "days," but *erev-boker*, evening-morning. Granted; the margin says the same; but what of that? There is no allusion in this to the evening and morning sacrifice. Taken alone, these words never mean that. Whenever the idea of offering and sacrifice is connected with them, it is *always* expressed, as in the case of the word *daily*, above examined. These are the words used to express the duration of a day in Gen.

1. The evening and the morning (*erev-boker*) were the first day (*yom*). As denoting duration, then, we may set down *erev boker* as the equivalent of *yom*. What matters it, therefore, which words are used in Dan. viii, 14? It matters not a particle. Under the word evening, Gesenius, in his Hebrew Lexicon, says: "*Erev boker*, evening and morning, a day and night, i. e., the civil day of 24 hours. Dan. viii, 14." From this it must be evident to all that "days" is the correct rendering; and being given in connection with a symbolic prophecy, covering so long a period of both paganism and papacy, they must be symbolic, each day standing for a year. But,

3. "The word *kodesh*," says Dr. T., "is not sanctuary, but *holy*; designating what is holy connected with Judah, such as the holy city, called emphatically, 'The Holy,' and the Holy Land." Let us look at this. It is true that the word *kodesh* means holy; it also means sanctuary. Dr. Thomas to the contrary notwithstanding. The first three definitions of the word given by Gesenius are as follows: "1st. Holiness, sanctity. 2d. Consecrated, a holy thing, something sacred, consecrated, opposed to profane. 3d. A holy place, sanctuary, as the tabernacle, Ex. xxviii, 48; xxix, 30; xxxv, 19; xxxix, 1; the temple, Ps. xx, 2; Dan. viii, 14. 4th. Spec. of the temple itself as distinguished from its courts," &c. The word occurs in the Old Testament four hundred and twelve times, and is sixty-seven times rendered sanctuary, referring to the typical sanctuary of the Jews, and thirty-eight times holy or most holy (place), referring also to the temple. It is the word that is used when God speaks of his holy name, his Holy Spirit, holy city, holy land, holy mountain, &c.; but in every instance of this kind, the words name, Spirit, city, land, mountain, &c., are expressed. This word used alone as it is in Dan. viii, 14, is never used in the Bible to signify holy city, holy mountain, or holy land.

An instance cannot be found. But it is used alone as in Dan. viii, 14, one hundred and five times to signify the sanctuary, or holy place of the sanctuary, the place where the Jews offered their sacrifices, and the priests performed their typical service. So far, therefore, as the definition of the word is concerned, Dr. T. certainly mistakes, in thinking that there is any reference in Dan. viii, 14, to the city of Jerusalem, or the land of Palestine.

Again, admitting that the word should be rendered simply "the holy," and that it was once used to signify Jerusalem and Judah, could it signify that now? It could not; for God has cast off that people, rejected that land, and disordered that city; and they are no longer "holy" unto him. What Dr. Thomas' views of the ending of the 2300 days, are, we do not know; but most of that class of Adventists place their termination still in the future. Very well. The text speaks of something called the sanctuary, or the holy, which is to be cleansed at the termination of those days; and if God does not now regard the city or land of the Jews as holy unto him, they cannot be the objects that are then to be cleansed.

But some are continually dwelling upon old Jerusalem, Judah and the Jews, as the especial favorites of Heaven, when God declares expressly that he regards them not. Such might much more appropriately be styled "Judahizers" than Seventh-day Adventists. How must God regard such a course? Let us test it by an illustration. Suppose a certain king for a good and just cause legally divorces his queen, and declares her separated from him forever. Suppose that before she had forfeited all her rights under the marriage relation, he had regarded her highly, and bestowed upon her magnificent favors, and still more magnificent promises. And suppose that after he had put her away, and thoroughly made known the fact, a class of persons should rise up and harangue the people from one end of his kingdom to the other, setting forth how highly he regarded the woman he had put away, what a favorite she was with him, and the magnificent promises he was going to fulfill for her benefit. How would he regard this? It would be a continual insult to him. No less so to the majesty of Heaven, to have people continually setting forth Jerusalem, Judah, and the Jews as objects of special affection with God, when he has declared that he has cast them off, and they are no longer his people. There is now

neither Jew nor Greek. Jesus Christ has leveled to the ground all these distinctions. A new covenant is made. A new bond of union is formed. Those only who are in Christ are now the heirs of the promises; and his name alone prevails, to procure for any person, be he Jew or Gentile, the favor or regard of the Almighty. Jerusalem or Judah now holy to God? No more so than Detroit or Michigan.

Once more: There is a "host" connected with this sanctuary to be trodden under foot. This host, all must admit, are the people who are connected with that object called the sanctuary whatever it is. But if the sanctuary is the land, on what ground shall we account for the host's being mentioned in connection with it? For let us inquire what it is to tread under foot a land. A land is literally trodden under foot by those who dwell upon it, be they friends or foes. This then, is not the sense in which it is used in the text

under notice. It must be taken to denote the injury or oppression that is inflicted upon it. But how is a land oppressed? It is not by oppressing the stones and dirt that compose the country, but the people who inhabit it. But here are the "host" spoken of besides. Then from the Dr.'s view of Dan. viii, 13, we draw the following: The word sanctuary means the holy land. To tread it under foot means to oppress the people of the land. The host means the people, and treading them under foot means to oppress them. So the question that Daniel heard, divested of all figure, would be simply this: "How long shall be the vision concerning the daily and the transgression of desolation, to give both the people and the people to be trodden under foot?" This would be a nonsensical tautology of which the Scriptures are never guilty. Therefore, again, the word sanctuary in that scripture does not mean the land of Palestine.

But further: It being admitted that the host are the people that are connected with the sanctuary, let us inquire what people constitute this host. Verse 11 speaks of the "prince of the host." We know who this is; it is Jesus of Nazareth, against whom (margin) the little horn, the Roman power, magnified itself when it nailed him to the cross. If, then, Christ is the prince of the host, who are the host? Answer. His people: not the Jews, that is, the literal seed, but those who are Jews inwardly, true *Christians*. Christ is not the prince of the Jews, since his first advent; for they have rejected him, and been rejected themselves, in consequence. But what connection have Christians with the land of Palestine? None. Therefore, we conclude, again, that Christians being included in the "host" of Dan. viii, 13, the land of Palestine is not the sanctuary of that verse.

4. But, continues Dr. T., the word rendered cleansed does not mean cleansed, but "vindicated from injury and violence;" and this too he applies to the land of Canaan. But there is no more difficulty, except for himself, on this than on the other portions of his criticism. This word occurs forty-one times. Eleven times it is rendered righteous, twenty-eight times justice and justify, once cleansed, Dan. viii, 14, and once clear ourselves. From its use we see that there is an idea of freedom from guilt involved in the word which could not well be applied to the land of Judea.

The word *kaphar*, which he says is the word for "to cleanse," and which he declares "is used several times in the sense of to cleanse Judea from the putrefying bodies of the slain," &c., occurs ninety-nine times. Sixty-eight times it is rendered atonement. Only once, and that in Num. xxxv, 83, is it used in reference to cleansing the land; and there there is no allusion whatever to putrefying dead bodies. But this is not the word which is rendered cleansed in Dan. viii, 14. And the word *there* rendered cleansed, *never* has any reference to cleansing the land in any sense.

In the light of these facts, which any one having a copy of the Hebrew concordance can easily verify, the reader can judge for himself of the correctness of the Dr.'s position and statements.

Of our own views of the sanctuary, the transfer from the type to the antitype in Heaven, how is it trodden under foot, and how and when cleansed, it has not been our object here to speak. On these points we refer the reader to our published works on this subject. We have aimed simply to follow Dr. T.'s criticism, and in-

stead of concluding with him that the rendering, "Then the Holy shall be avenged," is the only proper one "of which the original is susceptible," we conclude rather that it is by no means an allowable one in the sense in which he gives it.

Hard Pressed for Dates.

Two great periods of 2800 days is beyond controversy the most important, if not the most prominent, prophetic period brought to view in the Scriptures. This period has been a source of infinite perplexity to those who have shut their eyes to the daylight of the 1844 movement, and are endeavoring to make their way through these speculative days of error in the light of the sparks of their own kindling. This period must by some means be adjusted. No Advent theory could so much as claim to be looked at, if so important an item as this was ignored, or even did not occupy a prominent place therein. Hence the scores of conjectures, and the incessant tinkering over this period since 1844. The subject is of course up again in connection with the new-time movement of 1868. And what do you imagine, reader, is their starting-point this time, and the reasons they give for it? We will state it as recently advocated through the Voice of the West, by Wm. Sheldon, and argued at length by the editor of the World's Crisis, in a late issue of the latter sheet.

In the language of the Crisis it is stated thus: "As the 2800 days cover the entire length of the vision, till we arrive to the point where it may be said, 'the sanctuary' is 'cleansed,' it follows, of course, that the period dates from the first event in the vision. The vision begins with the work of 'the ram;' and his first and principal act is expressed in the following language: 'I saw the ram pushing westward, and northward, and southward,' &c."

Here, then, a point is found in the vision of Dan. viii, for the commencement of the 2800 days. Eld. Grant well argues that it was the subject of time which Daniel did not understand in his eighth chapter; that it was to explain this point that Gabriel was sent to him as recorded in chapter nine; that the seventy weeks are apart of the 2800 days, and that the two periods commence together. But here the matter ends; for Eld. G. holds that the sixty-two weeks, the seven weeks, &c., are no part of the seventy weeks, but different periods entirely. Hence Dan. ix contains no intimation of the commencement of the seventy weeks, and none, consequently, of the commencement of the 2800 days, for that is determined by the seventy weeks; and so it follows that Gabriel, after all, did not give to Daniel the information which he came to give, namely, concerning the 2800 days; and we are compelled, according to this theory, to fall back into the eighth chapter to find the starting-point for that period. This is a little odd, as it assumes that we are able to ascertain the point in question from promises on which Daniel could not, thus making us wiser than Daniel; and it is also rather hard on the angel Gabriel, by virtually representing that he utterly failed in the ninth chapter to give Daniel the information which he was sent to give him. And further, if all needed information is given in the eighth chapter, Gabriel, on his second visit, instead of introducing seventy weeks, and dropping them before giving either commencement or end, and then introducing three other periods that had nothing to do with the subject, should have told Daniel

that he need not have been astonished at the vision, nor so void of understanding on the time; for he should know and understand that the days were to commence from the pushing of the ram west, north, and south. But the angel said no such thing, which is to us good presumptive evidence that the pushing of the ram has no connection with the commencement of the days.

But what does this new theory make out the pushing of the ram to be? Is it an act that took place at some specific point of time, so as to furnish a definite commencement for a great prophetic period? Yes, we are told, this pushing was against the children of the Lord, the Jews, scattered through the Persian empire, and took place when the decree went out at the instigation of Haman that all the Jews should perish in one day.

Ezth. iii, 18. And the reason given for applying the pushing to this decree against the Jews, is because "It is not found that the Medo-Persian empire was ever pushing westward, northward, and southward" at any one time, so that no government could stand before it." But does the prophecy say that the pushing of the ram was all done at one time? We find no such idea there. Comic writers, to be sure, have indulged in the hyperbolic expression of a man's running seven ways at once; but we very much doubt whether the prophet saw the ram pushing *three ways at once!*

But let us read the prophecy, Dan. viii, 4: "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he was according to his will, and became great." If this language does not describe the march of a nation up to the height of universal empire, there is none in the sacred record which does.

But suppose we try to apply this to the decrees against the Jews, above referred to. At that time king Ahasuerus ruled over a hundred and twenty-seven provinces. Ezth. i, 1. We conclude there had already been some "pushing" on the part of the Medo-Persian empire, else these hundred and twenty-seven provinces extending as far westward as Ethiopia, would not have been brought under its jurisdiction. At this time the Jews were a company of trembling captives scattered through all the provinces of the empire. A decree goes forth for their destruction. Was this the pushing of the ram? Daniel represents as the result of that pushing that none could stand before him, none could deliver out of his hand, he did according to his will, and became great. How was it in case of the Jews? Ans. Through the exertions of Mordecai and Esther, the Jews were given permission to defend themselves. And when the day for the execution of the decree arrived, they did defend themselves, and instead of the Persians' accomplishing their desire upon the Jews, the Jews overcame them with a great triumph!

To get over this point, we are told that the king did do according to his "will;" that his will was reversed; and hence the triumph of the Jews over their Persian enemies was the ram doing according to his will!

What a subterfuge is this! The laws of the Medes and Persians could not be "reversed." We are assured that they changed not. All that could be done was to let that decree stand, and issue a counter one, permitting the Jews to defend themselves. But the "will" of the empire still stood in the decree for their extermination. And when the day arrived, their enemies "hoped" to have power over them. Esth. ix, 1. But God wrought for the Jews. The fear of them fell upon the people. The fear of Mordecai so fell upon the rulers of the provinces, the lieutenants and deputies, that they helped the Jews, and they obtained a complete victory over their Persian enemies, slaying three hundred men at Shushan, the palace, and seventy and five thousand throughout the empire. Chap. ix, 2, 8, 15, 16. And this, according to the new theory, was in fulfillment of the prophecy that no one could stand before the ram! that no one could deliver out of his hand! This was his doing according to his will! and beginning *year!!!* And this is the commencement of the 2300 days! and—*perhaps* Heaven knows what next! If anything can exceed the folly of such interpretation, we have yet to see it.

The Review and Herald.

"Revels them through the truth, the word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JUNE 18, 1894.

URIAH SMITH, EDITOR.

The 3500 Days.

BRO. W. BAUM writes: "I have troubled myself for some time about Daniel viii, 14. I could not feel at home with your calculations, and the theory based upon them. I find in the Hebrew not *days*, as in chapter xii, 11, 12, *years*, but *evening and morning*, (*erev boker*) as in verse 26, where it is literally translated in the English version the evening and the morning. The same we meet in Gen. 1, 5; literally, and it had been (*erev*) evening, and it had been (*boker*) morning, the first day! So we get, according to the original, 1150 literal days! Not prophetic days! How is that?"

REMARKS.

On the question here introduced, there are a number of sources from which light may be obtained. If the expression "evening and morning" is synonymous with the word "day," then we can attach to it a prophetic signification, the same as to the latter, and it becomes a matter of complete indifference which is used.

1. On the definition of these words we find the following in Gesenius. Under the word evening, he gives the expression "evening and morning" (*geh-ree boh-ker*, according to the spelling given in the Hebrew Concordance) and defines it, "a day and night, that is, the civil day of 24 hours. Dan. viii, 14." The word "day" (*yohm*) is defined by the same author as follows: "Day, so called from the diurnal heat. Spoken of the natural day from the rising to the setting of the sun, opp. the night; also of the civil day, or 24 hours which includes the night."

2. Gesenius makes the expression "evening and morning" as above, equivalent to the Greek *νύκτερας*, a word which Liddell and Scott define as meaning, "A day and night, the space of 24 hours."

3. The Greek word for day, *ἡμέρα* corresponding to the Hebrew *yohm*, is defined by Robinson thus: "A day, i. e., the time from one sunrise or sunset to another, the same as *νύκτερας*."

4. In Gen. 1, 5, we read that the evening and the morning (*geh-ree boh-ker*) were the first day (*yohm*).

5. Dr. Hales in his Analysis of Chronology, Vol. i, p. 10, says: "The earliest measure of Time on record is the Day. In that most ancient and venerable account of the Creation by Moses, the process is marked by the operations of each day. The evening and the morning were the first day," &c. Gen. i, 6. &c. Here the word 'day' denotes the Civil or Calendar day of 24 hours, including 'the evening' or natural night, and 'the morning' or natural day; while the sun is either below or above the horizon of any place, in the course of the earth's diurnal rotation, between two successive appulses of the same meridian to the sun: corresponding, therefore, to a solar day in astronomy."

"It is remarkable, that the 'evening,' or natural night, precedes the 'morning,' or natural day, in the Mosaic account. Hence the Hebrew compound 'Evening-morning,' is used by the prophet Daniel, to denote a civil day, in his famous chronological prophecy of the 2300 days, Dan. viii, 14. And also the Greek

compound *νύκτερας*, to denote the same. And hence Hesiod, the eldest of the Greek poets that have reached us, represents the occultation of the *Pleiades* as lasting *νύκτα τε καὶ ἡμέρα τεσσαράκοντα*, 'forty nights and days,' i. e., calendar days. And following the primordial order, the ancient Gauls and Germans, counted times and seasons by the number of *nights*, not of days; as we learn from Caesar and Tacitus; a usage still retained by their descendants; for in old French, *seuit* signifies 'to-day;' and in English, *sevensnight*, *fortnight*, 'seven days,' 'fourteen days.' Thus is sacred history verified by primitive tradition, handed down to the present times; 'the night seeming to usher in the day.'"

6. The Septuagint in Dan. viii, 14, expresses the word days in the text, the same as in verses 11 and 12 of chap. xii, showing how the seventy learned Jews

understood the original Hebrew, two hundred and eighty-five years before Christ.

From all these authorities, it is impossible to conclude otherwise than that, although the literal Hebrew of Dan. viii, 14, is "evening morning," according to the margin, it means precisely the same as though the other expression for day (*yohm*) had there been used. That the expression is symbolic, each day standing for a year, is proved by two considerations: 1. Being in the midst of a symbolic prophecy, the days must be considered symbolic, unless we have the most positive reasons to show that they are literal; which we have not. 2. The days are evidently given to cover very nearly the whole duration of all the kingdoms mentioned in the prophecy; but taken as literal days, amounting to about six years and a half, they would not cover a portion that would be worth mentioning of the existence of even the first empire. They must therefore denote 2300 years, as all expositors agree.

A WORK OF JUDGMENT.

In Daniel vii, 9, 10, the prophet says: "I beheld all the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

The work of judgment here referred to, and the time when it takes place, is usually supposed to be what is termed the last judgment, and the casting down of the thrones is generally thought to refer to the destruction of all earthly governments by the Son of man. It was doubtless the idea that such must be its meaning, that led the translators to render by the words, "were cast down," a term which literally and primarily signifies just the opposite, namely, to set up, or place. The Hebrew word, *r'mah*, Gesenius defines as follows: "To place, to set, e. g., thrones, Dan. viii, 9;" and he further says that it is akin to the word *remah*, a name given to several towns because they were situated on elevated or high places. The Septuagint has *τίθημι*, a word which according to all the lexicons, signifies, not to overthrow or cast down, but to set up, place, establish. The Orling Bible says that Wile and Boothroyd give it the sense of "were placed." Dr. Clarke, although he thinks the common version a proper one, nevertheless says that the sentence, "The thrones were cast down," might be translated, The thrones were "erected; so the Vulgate, *positi sunt*, and so all the versions." Dr. Hales translates it, "were erected."

From the authorities here cited, it is sufficiently evident that the meaning is that thrones were erected or placed and that the language refers to a time when some special work of judgment was opened, some special tribunal commenced its sitting.

At what time was this to take place? By looking at events to transpire in connection, one of which is given in verses 18 and 19 of Dan. vii, we have light on this point: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The "coming of the Son of man" here spoken of, is not his second advent to earth in the clouds of heaven; for he comes to the Ancient of days, God, the Father; but God the Father is not located here upon earth. And this coming takes place before his second advent to earth; for in this passage he comes, that is, is brought near before God, to receive from him a kingdom, and dominion. This is a gift from the Father to the Son: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." 1st. ii, 8. And the Lord receives this dominion and kingdom before his second advent to earth; for in the parable, Luke xix, 12, in which Christ is represented by the nobleman, he goes into a far country to receive a kingdom, and, after having received it, to return.

The propositions thus far stated are beyond dispute. We therefore inquire, When does Christ receive his kingdom? Certainly not while he occupies the office of a priest; and certainly, just as soon as his work in that capacity is completed. But he comes before the Ancient of days before he receives the kingdom, for it is after this coming that a kingdom and dominion are given him. This, therefore, must take place in the closing up of his priestly work. We therefore inquire again, Do we find any event in the close of Christ's priestly work, answering to the movement and change of position here ascribed to the Son of man? We do; and herein we have a most striking harmony in the prophetic word. According to the type, Christ commenced his ministry, when he ascended, in the first apartment of the "true tabernacle," the sanctuary in Heaven. The closing part of the sanctuary work, called its cleansing, involved a change in the ministrations from the holy to the most holy place. About six hundred years before the complete and final destruction of the earthly sanctuary, it had been announced to Daniel that unto two thousand three hundred days, then the sanctuary should be cleansed. This must of course refer to the heavenly sanctuary, as the earthly was destroyed nearly eighteen hundred years ago. The twenty-three hundred days are shown by arguments which have thus far stood the test of the severest criticism, to have ended in 1844. Then the time came for the cleansing of the heavenly sanctuary to commence; and at that point of time we are just as sure that our great High Priest, in accordance with the type, changed his position from the holy to the most holy place of the sanctuary above to finish his priestly work, and close up the plan of salvation, as we are sure that there is any confidence to be placed in type and antitype, or that there is any correspondence between the old dispensation and the new.

Just before this period was reached, the announcement had gone forth, symbolized by an angel flying through mid heaven, crying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come. And at that point one like the Son of man, came, not the second time to earth, but to the Ancient of days, and was brought near before him; and this was the change in our Lord's position from the first to the second apartment of the heavenly sanctuary to perform the last acts of his office as priest-king on the throne of his Father. Zech. vi, 13; Rev. iii, 21. It was then that the thrones were erected, and the heavenly tribunal commenced its session. Then the judgment was set and the books were opened.

That such a scene must transpire and such a work of investigative judgment be accomplished before the Lord appears, is evident; for at that time the cases of all have been examined so far as to cause it to be decided who among the living are then to be changed, and who among the dead are to have a part in the first resurrection.

The time of the cleansing of the sanctuary, then, is a period of judgment; and in that period we are now living. We are past the opening of the awfully sublime scene described by the prophet in Dan. vii, 9 and 10. It is as yet to us a matter of faith and not of sight; but the result will soon be declared. Solemn moment! Do we realize the issue? Are we living so that in a little from this, the decision in our case will be, "Let them be holy still?"

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER VII, CONTINUED.

VERSE 9. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. 10. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened.

A sublimer description of a sublimer scene is not to be found in the English language. But not only on account of the grand and lofty imagery introduced should it arrest our attention; the nature of the scene itself is such as to demand most serious consideration. The Judgment is brought to view; and whenever the Judgment is mentioned, it ought to take an irresistible hold upon every mind; for all have an interest in its eternal issues.

By an unfortunate translation in verse 9, a wrong idea is almost sure to be conveyed. The words "cast down" are from a word which in the original signifies just the opposite, namely, to set up. Dr. Clarke says "that it might be translated *erected*; so the Vulgate *positi sunt* [were placed]; and so all the versions." The Septuagint has *σκηνοσεν* [*iridhosen*] which is defined to mean "to set, put, place, to set up, to erect." The thrones are not the thrones of earthly kingdoms which are to be thrown down at the last day, but thrones of Judgment which are to be set up, just before the end.

The "Ancient of Days," God the Father, takes the throne of Judgment. Mark the description of his person. Those who believe in the impersonality of God are obliged to admit that he is here described as a personal being; but they console themselves by saying that it is the only description of the kind in the Bible. We do not admit this latter assertion; but granting that it were true, is not one description of this kind as fatal to their theory as though it were repeated a score of times? The thousand thousands who minister unto him, and the ten thousand times ten thousand who stand before him, are not sinners arraigned before the Judgment seat, but heavenly beings who wait before him attendant on his will. An understanding of these verses involves an understanding of the subject of the sanctuary, to works on which subject we refer the reader. The closing up of the ministration of Christ our great High Priest in the heavenly sanctuary is the work of the Judgment here introduced. It is an investigative Judgment. The books are opened, and the cases of all come up for examination before that great tribunal, that it may be determined beforehand who are to receive eternal life, when the Lord shall come to confer it upon his people. John, as recorded in Rev. v, had a view of this same place, and saw the same number of heavenly attendants engaged with Christ in the work of investigative Judgment. Looking into the sanctuary, as we learn that he was from Rev. iv, in chapter v, 11, he says, "And I beheld and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands."

It will appear from the testimony of chapter viii, 14, that this solemn work is even now transpiring in the sanctuary above.

VERSE 11. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. 12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

There are persons who believe in a thousand years' triumph of the gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sinners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

1. The fourth terrible beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion but its destruction. See 2 Thess. ii, 8.

2. The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the preceding beasts. Their dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? No government or state in which mortals have any part. Its career ends in the lake of fire, and it has no existence beyond. The lion was merged into the bear; the bear into the leopard, the leopard into the fourth beast; and the fourth beast into what? Not into another beast, but into the lake of fire, which is its final destruction till the second death. Then let no one talk of probation or a mixed millennium after the Lord comes.

VERSE 13. I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The scene here described is not the second advent of Christ to this earth; unless the Ancient of Days is on this earth; for it is a coming to the Ancient of Days. There in the presence of the Ancient of Days, a kingdom, dominion and glory are given him. The Son of Man receives his kingdom before his return to this earth. See Luke xix, 10-12, and onward. This is a scene, therefore, which transpires in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary. The people, nations, and languages, that shall serve him are the nations of the saved, Rev. xxi, 24, not the wicked nations of the earth; for those are dashed in pieces at the second advent. Some out of all the nations, tribes and kindreds of the earth will stand themselves at last in the kingdom of God, to serve him there with joy and gladness forever and ever.

Verse 15. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 17. These great beasts, which are four, are four kings, which shall arise out of the earth. 18. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

No less anxious should we be than was Daniel, to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now, than in the days of the prophet, to lead to a correct knowledge of these important truths. The beasts, and the kingdoms which they represent, have already been explained. We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, the final subversion of all earthly governments. What next? Verse 18 tells us: "The saints shall take the kingdom." The saints! those of all others held in low esteem in this world, despised, reproached, persecuted, cast out; those who were considered the least likely of all men ever to realize their hopes; these shall take the kingdom, and possess it forever. The usurpation and misrule of the wicked shall come to an end. The forfeited inheritance shall be redeemed. Peace shall be restored to its distracted borders, and righteousness shall reign o'er all the fair expanse of the renovated earth.

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THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER VII, CONCLUDED.

Verses 19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Of the first three beasts of this series, Daniel had so clear an understanding, that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful; for the farther we come down the stream of time, the farther is it necessary to depart from nature in forming symbols to accurately represent the degenerating governments of earth. The lion is a production of nature; but it must have the unnatural addition of two wings to represent the kingdom of Babylon. The bear we also find in nature; but as a symbol of Media-Peria, an unnatural ferocity must be denoted by the insertion of three ribs into its mouth. So the leopard is a beast of nature; but to fitly represent Grecia, there is a departure from nature only in respect to wings, and the number of heads. But nature furnishes no symbol which can fitly illustrate the fourth kingdom. A beast, the likeness of which never was seen, is taken; a beast dreadful and terrible, with nails of brass, and teeth of iron, so cruel, rapacious and fierce, that from mere love of oppression, it devoured, and brake in pieces, and trampled its victims beneath its feet.

Wonderful was all this to the prophet, but something more wonderful still appears. A little horn comes up, and, true to the nature of the beast from which it springs, thrusts aside three of its fellows; and let the horn has eyes, not the uncultivated eyes of the brute, but the keen, shrewd, intelligent eyes of a man; and stranger yet, it has a mouth, and with that mouth, it utters proud sayings, and puts forth preposterous and arrogant claims. No wonder the prophet made special inquiry respecting this monster, so unearthly in its instincts, and so splendid in its works and ways. In the following verses some specifications are given respecting the little horn, which enable the student of prophecy to make an application of this symbol, without danger of mistake.

Verses 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

The wonderful wrath of this little horn against the saints particularly attracted the attention of Daniel. The rise of the ten horns, or the division of Rome into ten kingdoms, between the years A. D. 846 and 880, has already been noticed. See on chap. ii, 41. As these horns denote kingdoms, the little horn must denote a kingdom also, but not of the same nature, because it was diverse from the others. They were political kingdoms. And now we inquire, What kingdom has arisen among the ten kingdoms of the Roman empire, since A. D. 880, and yet diverse from them all? The answer is, The spiritual kingdom of the Papacy. This answers the symbol in every particular; nothing else will do it. Can there then be any mistake here?

Daniel beheld this horn making war upon the saints. Has this been true of the Papacy? Fifty millions of martyrs, with a voice like the sound of many waters,

answer, Yes. Witness the cruel persecutions of the popes of Rome against the Waldenses, the Albigenses, and Protestants in general. It is stated, on good authority, that the persecutions, massacres, and religious wars, excited by the church and bishop of Rome, have occasioned the shedding of far more blood of the saints of the Most High, than all the enmity, hostility, and persecutions, of professed heathens from the foundation of the world.

In verse 22 three consecutive events seem to be brought to view. Daniel, looking onward from the time when the little horn was in the height of its power, to the full end of the long conflict between the saints, and Satan with all his agents, notes three prominent events that stand as mile posts along the way: 1. The coming of the Ancient of Days; that is, his providential judgments upon the little horn, the same as the sitting of the judgment and the taking away of his dominion, of verse 26. This is the first blow upon the Papacy. 2. The judgment that is given to the saints. This is the time when the saints sit with Christ in judgment a thousand years, apportioning the punishment due to the wicked. Then the martyrs will sit in judgment upon the great antichristian, persecuting power, which, in the days of their trial, hunted them like the beasts of the desert, and poured out their blood like water. 3. The time that the saints possess the kingdom; that is, the time of their entrance upon the possession of the new earth. Then the last vestige of the curse, of sin, and of atonement, root and branch, will have been removed away, and the territory so long misruled by the wicked powers of earth, the enemies of God's people, will be finally taken by the righteous, to be held by them forever and ever.

Verses 23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms; and shall devour the whole earth, and shall tread it down, and break it in pieces. 24. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.

We have here further particulars respecting the little horn.

1. He shall speak great words against the Most High. Has the Papacy done this? Look at a few of his self-assumed titles: "His Holiness," "Viceroy of the Son of God," "Our Lord God, the Pope," "Another God upon earth," "King of the world," "King of kings, and Lord of lords." Said Pope Nicholas to the emperor Michael, "The Pope, who is called God by Constantine, can never be bound or released by man; for God cannot be judged by man." Is there need of bolder blasphemy than this? Listen also to the adulation the popes have received from their followers without rebuke: A Venetian prelate in the fourth session of the Lateran, addressed the Pope as follows: "Thou art our Shepherd, our Phylax, in short, a second God upon earth." Another bishop called him "the lion of the tribe of Judah, the promised Saviour." Lord Anthony Flood, in the fifth Lateran, said to the Pope, "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power both in Heaven and in earth is given unto you; that the prophetic saying is fulfilled in you, 'All the kings of the earth

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shall worship him, and nations shall serve him." Again, Dr. Clarke, on verse 25 says: "He shall speak as if he were God." So St. Jerome quotes from Symmachus. To none can this apply as well or so fully as to the pope of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut Heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, whose such kings do not please them. And they go against God, when they give indulgences for sin. This is the worst of all blasphemies."

5. And shall wear out the saints of the Most High. Has the Papacy done this? For the more information of any student of church history, no answer need here be given. All know that for long years the Papal church has pursued its relentless work against the true followers of God. Chapter after chapter might be given, would our limited space permit. Wars, cruelties, massacres, inquisitions, and persecutions of all kinds—these were their weapons of extinction. And fifty millions of martyrs—these will rise up to the resurrection, as witnesses against her bloody work. Pagan Rome persecuted relentlessly the Christian church; and it is estimated that three millions of Christians perished in the first three centuries; yet it is said that the primitive Christians prayed for the continuance of Imperial Rome; for they knew that when this form of government should cease, another far worse persecuting power would arise, which would literally, as this prophecy declares, "wear out the saints of the Most High." Pagan Rome could slay the infants, but spare the mothers; but Papal Rome slew both mothers and infants together. No age, no sex, no condition in life, was exempt from her relentless rage. "When Herod died," says a forcible writer, "he went down to the grave with infamy, and earth had one murderer, one persecutor, less, and hell one victim more. O Rome! what will not be thy hell, and that of thy votaries, when thy judgment shall have come!"

8. And shall "think to change times and laws." What laws? and whose? Not the laws of other earthly governments; for it was nothing marvellous nor strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able. They are the laws of the same Being to whom the saints belong, whom it wars out with persecution; namely, the laws of the Most High. And has the Papacy attempted this? Yes, even this. It has expunged the second commandment, to make way for its adoration of images. It has divided the tenth, to make up the number. And, more audacious than all! it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose. See Catholic catechisms, *What Changed the Sabbath*, and works on the Sabbath and Law, published at the Review Office.

4. "And they shall be given into his hands until a time and times and the dividing of time." The pronoun "they" embraces the saints, the times, and the laws just mentioned. How long a time were they to be given into the hands of this power. A time, as we have seen from chap. iv, 23, is one year, two times,

the least that could be denoted by the plural, two years and the dividing of time, or half a time (*Apoc. 12:14*) half a year. We thus have three years and a half for the continuance of this power. We must now consider that we are in the midst of symbolic prophecy; hence this measurement is not literal, but prophetic. The inquiry then arises, how long a period is denoted by three years and a half of prophetic time? The only rule given us in the Bible is, that when a day is used as a symbol, it stands for a year. *Eze. iv, 6*; *Num. xiv, 34*. The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days. Three years and a half contained twelve hundred and sixty days. Each day standing for a year we have twelve hundred and sixty years for the continuance of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes. The edict of the emperor Justinian, dated A. D. 528, made the bishop of Rome the head of all the churches. But this edict could not go into effect till the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the Papacy, were driven from Rome, and this was not accomplished till A. D. 588. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power. From this

point did the Papacy hold supremacy for twelve hundred and sixty years? Exactly. For in the year 1708, Berthier, a general of Napoleon's, entered Rome, proclaimed a Republic, took the pope prisoner, and for a time abolished the Papacy. It has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfills to the very letter, the specifications of the prophecy, which proves beyond question that the application is correct.

Here the judgment, a judgment like other national judgments of which the Bible speaks, see *Acts vii, 7*, &c., met upon the Papacy. Its dominion was taken away, that is, its supremacy was broken, and a consuming process there commenced which is to continue till the end of time. Yet the papacy will exist, though with but a shadow of its former prestige, till the appearing of Christ, to be consumed with the spirit of his mouth, and destroyed by the brightness of his coming.

How accurately verse 26 has been fulfilled, since 1798, and is being fulfilled to-day, is evident even to the casual observer of passing events. This is doubtless to be understood more particularly in a national sense. Individuals are still its zealous devotees; but everywhere it has lost and is losing, national recognition and support.

Verse 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

After beholding the dark and desolate picture of Papal oppression upon the church, the prophet once more turns his eyes with delight upon the glorious period of the saints' rest, when they shall have the kingdom free from all oppressive powers, in everlasting possession. What could the children of God do in this present evil world, sighing over the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God, and the return of their Lord, with full assurance that the promises concerning them both, shall certainly be fulfilled, and that speedily?

Thoughts on the Book of Daniel.
(Continued from REVIEW Vol. xxviii, No. 25.)

CHAPTER VIII.

Verse 1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

One prominent characteristic of the sacred writings, and one which should forever shield them from the charge of being works of fiction, is the frankness and freedom with which the writers state all the circumstances connected with that which they record. This verse states the time when the vision recorded in this chapter was given to Daniel. The first year of Belshazzar is set down as B. C. 555. His third year, in which this vision was given, would consequently be 553. If Daniel, as is supposed, was about twenty years of age when he was carried to Babylon, in the first year of Nebuchadnezzar, B. C. 600, he was at this time about seventy-three years of age. The vision he speaks of as the one "which appeared unto him at the first," is doubtless the vision of the seventh chapter, which he had in the first year of Belshazzar.

Verse 2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

As verse 1 states the time when, this verse gives the place where, the vision was given. Shushan, as we learn from Prideaux, was the metropolis of the province of Elam. This was then in the hands of the Babylonians, and there the king of Babylon had a royal palace. Daniel, as minister of State, and employed about the king's business, was accordingly in that place. About three years after this time, Abradates, viceroy or prince of Shushan, revolted to Cyrus, and the province was joined to the Medes and Persians; so that, according to the prophecy of Isaiah, 21: 2, Elam went up with the Medes to besiege Babylon. Under the Medes and Persians it regained its liberties which it had been deprived of by the Babylonians, according to the prophecy of Jeremiah 49: 39.

Verse 3. Then I lifted up my eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

In verse 20, an interpretation of this symbol is given us in plain language: "The ram which thou sawest, having two horns, are the kings of Media and Persia." We have only therefore to consider how well the symbol answers to the power in question. The two horns represented the two nationalities of which the empire consisted. The higher came up last. This represented the Persian element, which from being at first simply an ally of the Medes, came to be the leading division of the empire. The different directions in which the ram was seen pushing, denote the directions in which the Medes and Persians carried their conquests. No earthly powers could

stand before them while they were marching up to the exalted position to which the providence of God had pointed them. And so successfully were their conquests prosecuted that in the days of Abasuerus (Esth. 1: 1), the Medo-Persian kingdom extended from India to Ethiopia, the extremities of the then known world, over a hundred and twenty-seven provinces. The prophecy almost seems to fall short of the facts as stated in history, when it simply says that this power did according to its will, and became great.

Verse 6. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. 6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.

"As I was considering," says the prophet; and in this he sets an example for every lover of the truth, and all who have any regard for things higher than the objects of time and sense. When Moses saw the burning bush, he said, "I will now turn aside and see this great sight." But how few are willing at the present time to turn aside from their pursuits of business or pleasure, to consider those important themes to which both the mercy and the providence of God are striving to call their attention.

The symbol here introduced is also explained by the angel to Daniel. Verse 21: "And the rough goat is the king [or kingdom] of Grecia." Concerning the fitness of this symbol to the Grecian or Macedonian people, Bishop Newton observes that, "two hundred years before the time of Daniel, they were called *Agadæ*, the goat's people; the origin of which name is said to be as follows: Caranus, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the goats for his guide; and afterward, seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, and made the goats his ensigns or standards, and called the place *Æge* or *Ægæ*, the goats' town, and the people *Ægædæ*, the goats' people; names which are derived from *αἶς*, *ai's*, a goat. The city of *Æge* or *Ægæ*, was the usual burying-place of the Macedonian kings; and in reference to this origin, Alexander called his son by Roxana, *Alexander Ægæus*, Alexander the goat. All this shows the very great propriety of the symbol here used."

The goat came from the west. Grecia lay west of Persia.

"On the face of the whole earth." He covered all the ground as he passed; that is, he swept everything before him; he left nothing behind.

He "touched not the ground." Such was the speed and celerity of his movements that he did not seem to touch the ground, but to fly from point to point with the

speed of the wind; the same feature is brought to view by the four wings of the leopard in the vision of chapter 7.

The notable horn between his eyes. This is explained in verse 21 to be the first king of the Macedonian empire. This king was Alexander the Great.

Verses 6 and 7 give a concise account of the overthrow of the Persian empire by Alexander. The contests between the Greeks and Persians are said to have been exceedingly furious; and some of the scenes as recorded in history are vividly brought to mind by the words of the prophecy, a ram standing before the river and the goat running unto him in the fury of his power. Alexander first vanquished the generals of Darius at the river Granicus, in Purygia; he next attacked and totally routed Darius, at the straits of Issus in Cilicia, and afterward at the plains of Arbela in Syria. This battle occurred in c 331, and marks the conclusion of the Persian empire; for by this event Alexander became complete master of the whole country. "One can hardly read these words," says Bp. Newton, "'the ram which I had seen standing by the river,'" and of the goat that he "'ran unto him in the fury of his power,'" without having the image of Darius' army standing and guarding the river *Granicus*, and of Alexander on the other side, with his forces plunging in, swimming across the stream and rushing on the enemy, with all the fire and fury that can be conceived."

The language of verse 7 sets forth the completeness of the subjection of Medo-Persia to Alexander. The two horns were broken, and the ram cast to the ground and stamped upon. Persia was subdued, the country ravaged, its armies cut to pieces and scattered, its cities plundered, and the royal city of Persopolis, the capital of the Persian empire, and even in its ruins one of the wonders of the world to the present day, was sacked and burnt. Thus the ram had no power to stand before the goat, and there was none that could deliver him out of his band.

Thoughts on the Book of Daniel.

CHAPTER VIII. (CONTINUED.)

Verse 8. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

The conqueror is greater than the conquered. The ram, Medo-Peria, became great: the goat, Grecia, became very great. And when he was strong, the great horn was broken. Human foresight and speculation would have said, When he becomes weak, racked by intestine commotions, or paralyzed by luxury, then the horn will be broken and the kingdom shattered. But Daniel saw it broken in the very prime of its strength, and the height of its power, when every beholder would have exclaimed, Surely the kingdom is established, and nothing can overthrow it. Thus it is often with the wicked: The horn of their strength is broken when they think they stand firm; but the righteous, even when they think themselves ready to perish, often find that, through the sustaining power of God, the bruised reed is not broken, and the smoking flax is not quenched.

The kingdom was strong. It was not broken by external foes. No opposing power could touch it. It was broken by the suicidal debauch of the king. Alexander fell in the prime of life. See on verse 39 of chapter 2. After his death there arose much confusion among his followers respecting the succession. It was finally agreed, after seven days' contest, that his natural brother, Philip Arridæus, should be declared king. By him and Alexander's sons, Alexander Agæus and Heracles, the name and show of the Macedonian empire was for a time kept up; but these were all soon murdered; and the royal family being then extinct, the chief commanders of the army, who had gone into different parts of the empire as governors of the provinces, assumed the title of kings. They thereupon fell to leaguings and warring with each other, to such a degree that within the short space of fifteen years from Alexander's death, the number was reduced to—how many? Five? No. Three? No. Two? No. But four; just the number specified in the prophecy; for four notable horns were to come up toward the four winds of heaven, in place of the great horn that was broken. These were, 1. Seleucus, who had Syria and Babylon, and from whom came the line of kings known as the Seleucids, so famous in history. 2. Lysimachus, who had Asia Minor. 3. Ptolemy, son of Lagus, from whom sprang the Lagids; and 4. Cassander who had Greece and the neighboring countries. These held dominion toward the four winds of heaven. Cassander had the western parts, Lysimachus had the northern regions, Ptolemy possessed the southern countries, and Seleucus had the eastern portions of the empire. These four horns may therefore be named Macedonia, Thrace (which then included Asia Minor, and those parts lying on the Hellespont and Bosphorus), Syria and Egypt.

Verse 9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11. Yea he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

A third power is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not described in language so definite as that of Medo-Peria and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel positively, and in language which cannot be misunderstood, stated that Medo-Peria and Grecia were denoted by the ram and the he-goat, it is impossible to tell what application men would have given us of these symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human folly.

There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the little horn here introduced denotes Antiochus Epiphanes; the second is, that it denotes the Roman power. It seems to us an easy matter to test the claims of these two positions.

Does it mean Antiochus? If so, this king must fulfill the specifications of the prophecy. If he does not fulfill them, the application cannot be made to him. The little horn came out of one of the four horns of the goat. It was then a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power?

1. Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epiphanes. Antiochus, then, was simply one of the twenty-six kings which constituted the Syrian horn of the goat. He was for the time being that horn. Hence he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was.

2. If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name Epiphanes, that is, The Illustrious, he was illustrious only to name; for nothing, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character. For on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, The Illustrious into Epimanes, The Madman.

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure a peace only by the payment of a prodigious sum of money, and a surrender of a portion of his territory; and as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, among whom was this very Epiphanes, his son, who was carried to Rome. The Romans ever after maintained this ascendancy.

4. The little horn waxed exceeding great; but this Antiochus did not enlarge his dominion except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and commanded him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews.

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over a hundred and twenty-seven provinces. Esth. 1:1. Grecia being more extensive still, is called very great. Now the little horn which waxed exceeding great, must surpass them both. How absurd then to apply this to Antiochus who was obliged to abandon Egypt at the dictation of the Romans, and to whom he paid enormous sums of money as tribute. The Religious Encyclopedia gives us this item of his history: "Finding his resources exhausted he resolved to go into Persia to levy tribute, and collect large sums which he had agreed to pay to the Romans." It cannot take long for any one to decide the question which was the greater power, the one which evacuated Egypt, or the one which commanded that evacuation; the one that exacted tribute, or the one which was compelled to pay it.

6. The little horn was to stand up against the Prince of princes. The Prince of princes, here means, beyond controversy, Jesus Christ. Dan. 9:26; Acts 3:16; Rev. 1:5. But Antiochus died one hundred and sixty-four before our Lord was born. The prophecy cannot therefore apply to him; for he does not fulfill the specifications in one single particular. The question may then be asked how any one has ever come to apply it to him. We answer, Romanists take that view, to avoid the application of the prophecy to themselves; and many Protestants follow them, in order to oppose the doctrine of the second advent.

It has been an easy matter to show that the little horn does not denote Antiochus. It will be just as easy to show that it does denote Rome.

1. The field of vision here is substantially the same as that covered by Nebuchadnezzar's image, of chapter 2, and Daniel's vision of chapter 7. And in both those prophetic delineations we found that the power which succeeded Grecia, as the fourth great power, was Rome. The only natural inference would be that the little horn, the power which in this vision succeeds to Grecia, as an exceeding great power, is also Rome.

2. It comes forth from one of the horns of the goat. How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League a. c. 161. 1 Maccabees 8; Josephus' Antiq. B. 12, chap. 10, sec. 6; Pridmore, vol. 2, p. 166. But seven years before this, in a. c. 168, Rome had conquered Macedonia, and made it a part of itself. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in prophecy, as coming forth from out of the horns of the goat.

3. It waxed great toward the south. Egypt was made a province of the Roman empire, and continued such for some centuries.

4. Toward the east. Rome conquered Syria, and made it a province.

5. Toward the pleasant land. Judea is so called in many scriptures. The Romans finally made this a province, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.

6. It waxed great even to the host of heaven. The host of heaven when used in a symbolic sense in reference to events transpiring here upon earth, must denote persons of illustrious character, or exalted position. The great red dragon, Rev. 12:4, is said to have cast down a third part of the stars of heaven to the ground. The dragon was there interpreted to symbolize Pagan Rome, and the stars it cast to the ground were Jewish rulers. We think it is the same power and the same work that is here brought to view.

7. He magnified himself even to the prince of the host. In the interpretation, verse 26, this is called standing up against the Prince of princes. How clear an allusion to the crucifixion of our Lord, under the jurisdiction of the Romans.

8. By him the daily sacrifice was taken away. We understand that the little horn symbolizes Rome in its entire history including the two phases of pagan and papal. These two phases are elsewhere spoken of as the "daily" (sacrifice is a supplied word) and the "transgression of desolation;" the daily [desolation] signifying the pagan form, and the transgression of desolation, the papal. In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him," the papal form, the daily, the pagan form, was taken away. Pagan Rome gave place to papal Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down. The seat of government was removed to Constantinople. The same transaction is brought to view in Revelation 18:2, where it says that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome, and power and great authority, the whole influence of the empire.

9. A host was given him against the daily. The barbarians that subverted the Roman empire, in the changes, attritions and transformations of those times, became converts to the Catholic faith, and the instruments of the dethronement of their former religion. From being the conquerors of Rome, they became the persecutors of the same empire in another phase. And this was brought about by reason of transgression, by the working of the mystery of iniquity. The papacy is the most God-dishonoring system of iniquity ever devised, because in his name it commits its abominations, and practices its orgies of hell in the garb, and under the pretense, of pure and undefiled religion.

10. It cast the truth to the ground and practiced and prospered. This describes, in few words, the work and career of the papacy. The truth is by it hideously caricatured; it is loaded with traditions; it is turned into mummary and superstition; it is cast down and obscured. And this antichristian power has practiced—practiced its deceptions upon the people, practiced its schemes of cunning to carry its own ends, and aggrandize its own power. And it has prospered. It has made war with the saints and prevailed against them. It has run its allotted career, and now is about to be broken without hand, to be given to the burning flame, and perish in the consuming glories of the second appearing of our Lord.

Rome meets all the specifications of the prophecy. No other power does. Hence Rome, and no other, is the power in question. And the word of God, describing the character and history of this monstrous system, has been most strikingly and accurately fulfilled.

Thoughts on the Book of Daniel.

CHAPTER VIII. (CONTINUED.)

Verses 18. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 19. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The Time. These two verses close the vision proper of chapter 8; and they introduce the one remaining point which of all others would naturally be of the most absorbing interest to the prophet, and to all the church; namely, the time the desolating powers previously brought to view were to continue. How long shall they continue their course of oppression against God's people, and of blasphemy against High Heaven? Daniel, if time had been given, might perhaps have asked this question himself; but Heaven is ever ready to anticipate our wants, and sometimes to answer, even before we ask. Hence two celestial beings appear upon the scene, holding a conversation, in the hearing of the prophet, upon this question which it is so important that the church should understand. Daniel heard one saint speaking. What this saint spoke at this time we are not informed; but there must have been something either in the matter or the manner of this speaking, which made a deep impression upon the mind of Daniel, inasmuch as he uses it in the very next sentence as a designating title, calling the angel "that certain saint which spake." He may have spoken something of the same nature as that which the seven thunders of the Apocalypse uttered, Rev. 10: 4, and which, when John was about to write, he was restrained, for some good reason, from so doing. But another saint asked this one that spake an important question: How long the vision? and both the question and the answer are placed upon record; which is *prima facie* evidence that this is a matter which it was designed that the church should understand. And this view is further confirmed by the fact that the angel did not ask this question for his own information, inasmuch as the answer was addressed to Daniel, as the man whom it chiefly concerned, and for whose information it was given. "And he said unto me," said Daniel, recording the answer to the angel's question: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The Daily Sacrifice. We have proof in verses 18 that sacrifice is the wrong word to be supplied in connection with the word daily. If the daily sacrifice of the Jewish service is here meant, or in other words, the taking away of that sacrifice, as some suppose, which sacrifice was at a certain point of time taken away, there would be no propriety in the question, *How long the vision concerning it?* This question evidently implies that these agents or events to which the vision relates, occupy a long series of years. Continuance of time is the central idea. And the whole time of the vision is filled by what is here called the daily, and transgression of desolation. Hence the daily cannot be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years.

The word here rendered, daily, occurs in the Old Testament, according to the Hebrew Concordance, one hundred and two times, and is, in the great majority of instances, rendered continual, and continually. The idea of sacrifice does not attach to the word in

all. Nor is there any word in the text which signifies sacrifice. It is wholly a supplied word, the translator putting in that word which their understanding of the text seemed to demand. But we think they took a erroneous view, and that the sacrifices of the Jew are not referred to at all. We therefore suggest, a

being more in accordance with both the construction and the context, that the word daily refers to a desolating power, like the transgression of desolation with which it is connected. Then we have the daily, or continual, desolation, and the transgression of desolation; the daily or continual desolation, signifying paganism, and the transgression of desolation, the papacy.

From a religious point of view, the world has presented only these two phases. Hence although three earthly governments are introduced in the prophecy, as oppressors of the church, they are here ranged under two heads: the daily, and the transgression of desolation. Medo-Persia was pagan; Greece was Pagan; Rome in its first phase was pagan; these all composed the daily; then comes the papal form, which was to be the leading persecuting power to the end of time, a marvel of satanic craft and cunning, an incarnation of selfish bloodthirstiness and cruelty. No wonder the cry has gone up from suffering martyrs, from age to age, How long, O Lord, how long? And no wonder the Lord, in order that hope might not wholly die out of the hearts of his down-trodden, waiting people, has lifted before them the veil of futurity, showing them the consecutive events of the world's history, till all these persecuting powers should meet an utter and everlasting destruction, and giving them glimpses beyond, of the unfading glories of their eternal inheritance.

The Lord's eye is upon his people. The furnace will be heated no hotter than necessary to consume the dross. It is through much tribulation we are to enter the kingdom; and the word tribulation is from tribulum, a threshing sledge. Blow after blow must be laid upon us, till all the wheat is beaten from the chaff, and we are made fit for the heavenly garner. But not a kernel of wheat shall be lost. Says the Lord to his people, Ye are the light of the world, the salt of the earth. In his eyes there is nothing else

of consequence or importance on the earth. Hence the peculiar question here asked, How long the vision respecting the daily and transgression of desolation, concerning what? The glory of earthly kingdoms? the skill of renowned warriors? the fame of mighty conquerors? the greatness of human empire? No; but concerning the sanctuary and the host, the people and worship of the Most High. How long shall they be trodden under foot? Here is where all Heaven's interest and sympathy are enlisted. He who touches the people of God, touches not mere mortals, weak and helpless, but Omnipotence; he opens an account which must be settled at the bar of Heaven. And soon all these accounts will be adjusted, the iron heel of oppression will be lifted, and a people will be brought out of the furnace prepared to shine as the stars forever and ever. To be one who is an object of interest to heavenly beings, one whom the providence of God is engaged to preserve while here, and crown with immortality hereafter—what a privilege! Reader, are you one of the number?

Thoughts on the Book of Daniel.

CHAPTER VIII. (Verses 18, 14, CONTINUED.)

Ensnaring the 2600 days, introduced for the first time in verse 14, there are no data in this chapter from which we can determine their commencement and close, or tell what portion of the world's history they cover. We are obliged, therefore, for the present, to pass them by. Let the reader be assured, however, that they are not left in this indefinite condition. The declaration respecting them is a part of a revelation which is given for the instruction of the people of God, and is consequently to be understood. They are spoken of in the midst of a prophecy which the angel Gabriel was commanded to make Daniel understand; and which instruction we may be certain that the angel at some time carried out, and hence that somewhere the necessary information is given respecting this important period. We shall look for something further on this point in subsequent portions of the prophecy of Daniel; and we shall find that the mystery which hangs over these days in this chapter, is dispelled in the next.

The Sanctuary. Connected with the 2600 days is another object of equal importance, which may at this point be legitimately made a subject of inquiry; namely, the sanctuary and its cleansing. As we examine this subject we shall see the importance of having an understanding of the commencement and termination of the 2600 days, that we may know when the important event called the cleansing of the sanctuary is to transpire; for all the inhabitants of earth, as will in due time appear, have a personal interest in that solemn work.

Several objects have been claimed by different ones as the sanctuary here mentioned: 1. The earth. 2. The land of Canaan. 3. The church. 4. The sanctuary, the "true tabernacle, which the Lord pitched and not man," which is "in the heavens," and of which the Jewish tabernacle was a type, pattern, or figure. Heb. 8:1, 2; 9:23, 24. These conflicting claims must be decided by what the Scriptures say on the subject; and fortunately its testimony is neither meager nor ambiguous.

1. The word sanctuary occurs in the Old and New Testaments one hundred and forty-six times; and from the definitions of lexicographers, and its use in the Bible, we learn that it is used to signify a holy or sacred place, a dwelling-place for the Most High. If, now, the earth is the sanctuary, it will answer to the definition, and the Bible will somewhere speak of it as such. But we do not find a single characteristic pertaining to this earth which will satisfy the definition. It is neither a holy nor a sacred place, nor is it a dwelling-place for the Most High. It has no mark of distinction except as being a revolted planet, marred by sin, and scarred and withered by the curse. Moreover it is nowhere in all the Scriptures called the sanctuary. Only one text can be produced in favor of this view, and that only by a false application. Isa. 60:18, says: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make

the place of my feet glorious." This language undoubtedly refers to the new earth; but even that is not called the sanctuary, but only the place of the sanctuary, just as it is called the place of the Lord's feet; an expression which probably denotes the continual presence of God with his people, as it was revealed to John when it was said, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3. All that can be said of the earth, therefore, is, that when renewed it will be the place where the sanctuary of God will be located. It can present not a shadow of a claim to being the sanctuary at the present time, or the sanctuary of the prophecy.

2. Is the land of Canaan the sanctuary? So far as we may be governed by the definition of the word, it can present no better claim than the earth to that distinction. If we inquire where in the Bible it is called the sanctuary, a few texts are brought forward which seem to be supposed by some to furnish the requisite testimony. The first of these is Ex. 15:17. Moses in his song of triumph and praise to God after the passage of the Red Sea, exclaimed: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." A writer who urges this text, says, "I ask the reader to pause, and examine and settle the question most distinctly, before he goes further—What is the sanctuary here spoken of?" We think it would be safer for the reader not to attempt to settle the question definitely from this one isolated text, before comparing it with other scriptures. Moses here speaks in anticipation. His language is a prediction of what God would do for his people. Let us see how it was accomplished. If we find, in the fulfillment, that the land in which they were planted is called the sanctuary, it will greatly strengthen the claim that is based upon this text. If, on the other hand, we find a plain distinction drawn between the land and the sanctuary, then Ex. 15:17, must be interpreted accordingly. We turn to David, who records as a matter of history what Moses uttered as a matter of prophecy. Ps. 78:58, 59. The subject of the psalmist here, is the deliverance of Israel from Egyptian servitude, and their establishment in the promised land; and he says: "And he [God] led them on safely so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." The "mountain" here mentioned by David, is the

same as the "mountain of thine inheritance" spoken of by Moses, in which the people were to be planted; and this mountain David calls, not the sanctuary, but only the *border* of the sanctuary. What then was the sanctuary? Verse 60 of the same psalm informs us: "And he built his sanctuary like high palaces, like the earth which he hath established forever." The same distinction between the sanctuary and the land is pointed out in the prayer of good king Jehoshaphat. 2 Chron. 20:7, 8: "Art not thou our God who didst

drive out the inhabitants of this land before thy people Israel, and gave it to the seed of Abraham, thy friend, forever? And they dwell therein, and have built thee a sanctuary therein for thy name." Taken alone, the inference might be drawn from Ex. 16: 17, that the mountain was the sanctuary; but when we take in connection with it the language of David; which is a record of the fulfillment of Moses' prediction, and an inspired commentary upon his language, such an idea cannot be entertained; for David plainly says that the mountain was simply the border of the sanctuary; and that in that border or land, the sanctuary was built like high palaces, reference being made to the beautiful temple of the Jews, the center and symbol of all their worship. In view of this testimony, we must attribute the peculiar phraseology of Ex. 16: 17 to the supposition either that in the first flush of his great triumph, or the freedom of poetic license, Moses applies the word sanctuary to the mountain where it was to be located, just as the tribe of Judah is called Mount Zion, because Mount Zion was the all-important place in that tribe, Pa. 76: 68; or he uses the word sanctuary in an indefinite sense, to denote simply a consecrated place, or a hallowed spot, which is one of the definitions of the word *hagiasma* which the Septuagint here use.

The three texts, Ex. 16: 17; Pa. 76: 64, 69, are the ones chiefly relied on to prove that the land of Canaan is the sanctuary; but, singularly enough, the two latter in plain language clear away the ambiguity of the first, and utterly disprove the claim that it is based thereon.

Having disposed of the main proof on this point, it would hardly seem worth while to spend time with those texts from which only inferences can be drawn. As there is, however, only one even of this class, we will refer to it, that no point may be left unnoticed. Isa. 66: 18: "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." This language is as applicable to the temple as to the land; for when the land was overrun with the enemies of Israel, their temple was laid in ruins. This is plainly stated in verse 11 of the next chapter: "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire." The text therefore proves nothing.

Respecting the earth, or the land of Canaan, as the sanctuary, we offer one thought more. If they constitute the sanctuary, they should not only be somewhere described as such, but the same idea should be carried through to the end, and the purification of the earth, or of Palestine, should be called the cleansing of the sanctuary. The earth is indeed defiled, and it is to be purified by fire; but fire, as we shall see, is not the agent which is used in the cleansing of the sanctuary; and this purification of the earth, or any part of it, is nowhere in the Bible called the cleansing of the sanctuary.

8. Is the church the sanctuary? The evident mistrust with which this idea is suggested is a virtual surrender of the argument, before it is presented. One solitary text is adduced in its support: Pa. 114: 1, 2: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion." Should we take this text in its most literal sense, what would it prove respecting the sanctuary? It would prove that the sanctuary was confined to one of the twelve tribes; and hence that a portion of the church only, not the whole of it, constitutes the sanctuary. But this, proving too little for the theory under consideration, proves nothing. Why Judah is called the sanctuary in the text quoted, need not be a matter of perplexity when we remember that God chose Jerusalem, which was in Judah, as the place of his sanctuary. "But choose," says David, "the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established forever." This clearly shows the connection which existed between Judah, and the sanctuary. That tribe itself was not the sanctuary; but it is once spoken of as such when Israel came forth from Egypt, because God purposed that in the midst of the territory of that tribe, his sanctuary should be located. But even if it could be shown that the church is anywhere called the sanctuary, it would be of no consequence to our present purpose, which is to determine what constitutes the sanctuary of Dan. 8: 18, 14; for the church is there spoken of as another object: "To give both the sanctuary and the host to be trodden under foot." That by the term *hagat*, the church is here meant, none will dispute; the sanctuary is therefore another and a different object.

Thoughts on the Book of Daniel.

CHAPTER VIII. (VERSE 14, CONTINUED.)

4. There remains but one more position to be examined; namely, That the sanctuary mentioned in the text, is what Paul calls in Hebrews the "true tabernacle which the Lord pitched and not man," to which he expressly gives the name of "the sanctuary," and which he locates in "the Heavens;" of which sanctuary, we had under the former dispensation, first in the tabernacle built by Moses, and afterward in the temple at Jerusalem, a pattern, type, or figure. And let it be particularly noticed, that on the view here suggested, rests our only hope of ever understanding this question; for we have seen that all other positions are untenable. No other object which has ever been supposed by any one to be the sanctuary, neither the earth, the land of Canaan, nor the church, can for a moment support its claim. If, therefore, we do not find it in the object before us, we may abandon the search in utter despair; we may discard so much of revelation as still unrevealed, and may cut out the numerous passages which speak of this subject, as so much useless lumber on the sacred page. All those, therefore, who, rather than that so important a subject should go by default, are willing to lay aside all preconceived opinions and cherished views, will approach the position before us with intense anxiety and unbounded interest. They will lay hold of any evidence that may here be given us, as a man bewildered in a labyrinth of darkness, would lay hold on the thread which was his only guide to lead him forth again to light, or as the perishing man would leap for the last life-boat that could rescue him from destruction.

It will be safe for us to put ourselves in imagination in the place of Daniel, and view the subject from his standpoint. What would he understand by the term sanctuary as addressed to him? If we can ascertain this, it will not be difficult to arrive at correct conclusions on this subject. His mind would inevitably turn, on the mention of that word, to the sanctuary of that dispensation; and certainly he well knew what that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their "beautiful house," which, as Isaiah laments, was burned with fire. And so, as was his wont, with his face turned toward the place of their once venerated temple, he prayed God to cause his face to shine upon his sanctuary which was desolate. By the the word sanctuary, Daniel evidently understood their temple at Jerusalem.

But Paul bears testimony, which is most explicit on this point. Heb. 9:1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This is the very point which at present we are concerned to determine: What was the sanctuary of the first covenant? Paul proceeds to tell us. Hear him: Verse 2-6. "For there was a tabernacle made; the first [or first apartment] wherein was the candlestick, and the table, and the showbread; which is called the sanctuary [margin,

the holy]. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censor, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly."

There is no mistaking the object to which Paul here has reference. It is the tabernacle erected by Moses according to the direction of the Lord, with a holy and a most holy place, and various vessels of service, as here set forth. A full description of this building, with its various vessels and their uses, will be found in Exodus, chapter 26, and onward. If the reader is not familiar with this subject, he is requested to turn and carefully examine the description of this building. This, Paul plainly says, was the sanctuary of the first covenant. And we wish the reader to carefully mark the logical value of this declaration. By telling us what did positively for a time constitute the sanctuary, Paul sets us on the right track of inquiry. He gives us a basis on which to work. For a time the field is cleared of all doubt and all obstacles. During the time covered by the first covenant, which reached from Sinai to Christ, we have before us a distinct and plainly-defined object, minutely described by Moses and declared by Paul to be the sanctuary during that time.

But Paul's language has greater significance even than this. It forever annihilates the claims which are put forth in behalf of the earth, the land of Canaan, or the church, as the sanctuary. For the arguments which would prove them to be the sanctuary at any time, would prove them to be such under the old dispensation. If Canaan was ever the sanctuary, it was such when Israel were planted in it. If the church was ever the sanctuary, it was such when Israel were led forth from Egypt. If the earth was ever the sanctuary, it was such during the period of which we speak. To this period the arguments urged in their favor, apply; and if they were not the sanctuary during this time, then all the arguments are destroyed which would show that they ever were, or ever could be, the sanctuary. But were they the sanctuary during that time? This is a final question for these theories; and Paul decides it in the negative, by describing to us the tabernacle of Moses, and telling us that that, not the earth, nor Canaan, nor the church, was the sanctuary of that dispensation.

And this building meets all the requirements of the true sanctuary. 1. It was the earthly dwelling-place of God. "Let them make me a sanctuary," said he to Moses, "that I may dwell among them." Ex. 25: 8. In this tabernacle, which they erected according to his instructions, he manifested his presence. 2. It was a holy or sacred place: "The holy sanctuary," Lev. 16: 33. 3. It is ever and over again called the sanctuary, in the word of God. Of the one hundred and forty-two instances in which the word is used in the Old Testament, it refers in almost every case to his building.

The tabernacle was at first constructed in such a manner as to be adapted to the condition of the children of Israel at that time. They were just entering upon their forty years' wandering in the wilderness, when this building was set up in their midst, as the habitation of God, and the center of their religious worship. Journeying was a necessity, and removals were frequent. It would be necessary that the tabernacle should often be moved from place to place. It was, therefore, so fashioned of movable parts, the sides being composed of upright boards, and the covering consisting of curtains of linen and dyed skins, that it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After entering the promised land, this temporary structure in time gave place to the magnificent temple of Solomon. In this more permanent form it existed, saving only the time it lay in ruins in Daniel's day, till its final destruction by the Romans, in A. D. 70.

This is the only sanctuary connected with the earth, about which the Bible gives us any instruction, or history any record. But is there nowhere any other? This was the sanctuary of the first covenant; with that covenant it came to an end; is there no sanctuary which pertains to the second or new covenant? There must be; otherwise there is no analogy between these covenants; and while one has a system of worship, which, though minutely described, is unintelligible, the other is indefinite and obscure. And Paul the same as asserts that the new covenant, in force since the death of Christ the testator, has a sanctuary; for when, in contrasting the two covenants, as he does in the book of Hebrews, he says, in chapter 9:1, that the first covenant "had also ordinances of divine service, and a worldly sanctuary," it is the same as saying that the new covenant has likewise its services and its sanctuary. Furthermore, in verse 8 of this chapter, he speaks of the worldly sanctuary as the first tabernacle. If that was the first, there must be a second; and as that existed so long as the first covenant was in force, the second must have succeeded to it when that came to its end, and must be the sanctuary of the new covenant. There can be no evading this conclusion.

Thoughts on the Book of Daniel.

CHAPTER VIII. (VERSE 14, CONTINUED.)

When then shall we look for the sanctuary of the new covenant? Paul by the use of the word, also, in verse 1 of Hebrews 9, intimates that he had before spoken of this sanctuary. We turn back to the beginning of the previous chapter and find him summing up his foregoing arguments as follows: "Now of the things which we have spoken, this is the sum: We have such an High Priest who is set on the right hand of the throne of the Majesty in the Heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Can there be any doubt that we here have the sanctuary of the new covenant? There is here a plain allusion to the sanctuary of the first covenant. That was pitched by man, erected by Moses; this was pitched by the Lord, not by man. That was the place where the earthly priests performed their ministry; this is the place where Christ, the high priest of the new covenant, performs his ministry. That was on earth; this is in Heaven. That was very properly therefore called by Paul a worldly sanctuary; this is a heavenly.

This view is further sustained by the fact that the sanctuary built by Moses, was not an original structure, but was built after a pattern. The great original existed somewhere else; what Moses constructed was but a type or model. Listen to the directions the Lord gave him on this point: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. To the same end see Ex. 26:30; 27:8; Acts 7:44.

Now of what was the earthly sanctuary a type or figure? Answer. Of the sanctuary of the new covenant, the "true tabernacle which the Lord pitched and not man." The relation which the first covenant sustains to the second throughout, is that of type to antitype. Its sacrifices were types of the greater sacrifice of this dispensation; its priests were types of our Lord, in his more perfect priesthood; their ministry was performed unto the shadow and example of the ministry of our High Priest above; and the sanctuary, where they ministered, was a type or figure of the true sanctuary in Heaven where our Lord performs his ministry. All these facts are plainly stated by Paul in a few verses to the Hebrews. Chapter 8:4, 6: "For if he [Christ] were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." This testimony shows that the ministry of the earthly priests, was a shadow of Christ's priest-

hood; and the evidence Paul brings forward to prove it, is the direction which God gave to Moses to make the tabernacle according to the pattern showed him in the mount. This clearly identifies the pattern showed to Moses in the mount, with the sanctuary or true tabernacle in Heaven, where our Lord ministers, mentioned three verses before. In chapter 9:8, 9, Paul further says: The Holy Ghost this signifying, that the way into the holiest of all [Greek, holy places, plural] was not made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present." &c. While the first tabernacle stood, and the first covenant was in force, the ministration of the second tabernacle, and the work of the new covenant, was not of course carried forward. But when Christ came an high priest of good things to come, when the first tabernacle had served its purpose, and the first covenant had ceased, then Christ,

ascended to the throne of the majesty in the Heavens as a minister of the true sanctuary, entered by his own blood, says verse 12, "into the holy places [where also the Greek has the plural, the holy places] having obtained eternal redemption for us." Of these heavenly holy places, therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, he speaks, in verse 22, of the earthly tabernacle, with its apartments and instruments, as *patterns* of things in the Heavens; and in verse 28 he calls the holy places made with hands, that is, the earthly tabernacle erected by Moses, *figures* of the true.

This view is still further corroborated by the testimony of John. Among the things which he was permitted to behold in Heaven, he saw seven lamps of fire burning before the throne, Rev. 4:5; he saw an altar of incense, and a golden censer, chapter 8:3; he saw the ark of God's testament, chapter 11:19; and all this in connection with a temple in Heaven; chapter 11:19; 16:8. These objects every Bible reader must at once recognize as implements of the sanctuary. They owed their existence to the sanctuary, and were confined to it, to be employed in the ministration connected therewith. As without the sanctuary, they had not existed, so wherever we find these, we may know that there is the sanctuary; and hence the fact that John saw these things in Heaven in this dispensation, is proof that there is a sanctuary there, and that he was permitted to behold it.

However reluctant a person may have been to acknowledge that there is a sanctuary in Heaven, the testimony that has been presented is certainly sufficient to prove this fact. Paul says that the tabernacle of Moses was the sanctuary of the first covenant. Moses says that God showed him in the mount a great pattern according to which he was to make this tabernacle. Paul testifies again that Moses did make it according to the pattern, and that the pattern was the true tabernacle in Heaven which the Lord pitched and not man; and that of this heavenly sanctuary, the

tabernacle erected with hands was a true figure or representation. And finally John, to corroborate the statement of Paul that this sanctuary is in Heaven, bears testimony, as of an eyewitness, that he beheld it there. What further testimony could be required? Nay, more, what further is conceivable?

So far as the question as to what constitutes the sanctuary, is concerned, we now have the subject before us in one harmonious whole. The sanctuary of the Bible—mark it all, dispute it who can,—consists, first, of the typical tabernacle established with the Hebrews at the exode from Egypt, which was the sanctuary of the first covenant; and, secondly, of the true tabernacle in Heaven of which the former was a type or figure, which is the sanctuary of the new covenant. These are inseparably connected together as type and antitype. From the antitype we go back to the type, and from the type we are carried forward naturally and inevitably into the antitype.

We have said that Daniel would at once understand by the word sanctuary, the sanctuary of his people at Jerusalem; so would any one under that dispensation. But does the declaration of Daniel 8: 14, have reference to that sanctuary? That depends upon the time to which it applies. Whatever declarations respecting the sanctuary apply under the old dispensation, they have respect to the sanctuary of that time; and whatever declarations apply in this dispensation, they have reference to the sanctuary of this dispensation. If the 2300 days, at the termination of which the sanctuary is to be cleansed, ended in the former dispensation, the sanctuary to be cleansed was the sanctuary of that time. If they reach over into this dispensation, the sanctuary to which reference is made, is the sanctuary of this time. This is a point which can only be determined by a further argument on the 2300 days. What we have thus far said respecting the sanctuary has been only incidental to the main question in the prophecy. That question has respect to its cleansing. Unto 2300 days then shall the sanctuary be cleansed. But it was necessary first to determine what constituted the sanctuary before we could understandingly examine the question of its cleansing. For this we are now prepared.

Thoughts on the Book of Daniel.

CHAPTER VIII. (VERSE 14, CONTINUED.)

HAVING now learned what constitutes the sanctuary the question of its cleansing and how it is accomplished, is soon decided. It has been noticed that what ever constitutes the sanctuary of the Bible, must have some service connected with it which is called its cleansing. There is no account in the Bible of any such work as pertaining to this earth, the land of Canaan, or the church; which is good evidence that maker of these object constitutes the sanctuary; there is such a service connected with the object which we have shown to be the sanctuary, and which, in reference to both the earthly building, and the heavenly temple, is called its cleansing.

Does the reader object to the idea of there being anything in Heaven which is to be cleansed? Is this a barrier in the way of his receiving the view here presented? Then his controversy is with Paul who positively affirms this fact. But before he decides against the apostle, we ask the objector to examine carefully in reference to the nature of this cleansing, as he is here undoubtedly laboring under an entire misapprehension. The following are the plain terms in which Paul affirms the cleansing of both the earthly and the heavenly sanctuary: "And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the Heavens should be purified with these, but the heavenly things themselves with better sacrifices than these." In the

light of foregoing arguments, this may be paraphrased thus: It was therefore necessary that the tabernacle, as erected by Moses, with its sacred vessels, which were patterns of the true sanctuary in Heaven, should be purified, or cleansed, with the blood of calves and goats; but the heavenly things themselves, the true tabernacle which the Lord pitched and not man, must be cleansed with better sacrifices than calves and goats, even with the blood of Christ.

We now inquire, What is the nature of this cleansing, and how is it to be accomplished? According to the language of Paul, just quoted, it is performed by means of blood. The cleansing is not, therefore, a cleansing from physical uncleanness or impurity; for blood is not the agent used in such a work. And this consideration should satisfy the objector's mind in regard to the cleansing of the heavenly things. The fact that Paul speaks of heavenly things to be cleansed, does not prove that there is any physical impurity in Heaven; for that is not the kind of cleansing of which he speaks. The reason Paul assigns why this cleansing is performed with blood, is because without the shedding of blood there is no remission. Remission, then, that is, the putting away of sin, is the work to be done. The cleansing, therefore, is a spiritual cleansing, a cleansing from sin. But how come these sins attached to the sanctuary, either the earthly or the heavenly? This can easily be ascertained from the ministrations connected with the type, to which we now turn.

The closing chapters of Exodus give an account of the construction of the earthly sanctuary, and the arrangement of the service connected therewith. Leviticus opens with an account of the ministration, which was there to be performed. All that it is to our purpose to notice here, was one particular branch of the service, which was performed as follows: The person who had committed sin, brought his victim to the door of the tabernacle. Upon the head of this victim, for a moment in solemn silence, he placed his hand. By this expressive act, he signified that he had sinned and was worthy of death, but that in his stead he consecrated his victim, and transferred his guilt to it. With his own hand (and what must have been his emo-

tion?) he then took the life of his victim on account of that guilt. The law demanded the life of the transgressor for his disobedience; the life is in the blood; Lev. 17: 11, 14; hence, without the shedding of blood there is no remission; with the shedding of blood remission is possible; for the law demanded life, and its demand is satisfied. The blood of the victim, representative of a forfeited life, and the vehicle of its guilt, was then taken by the priest and sprinkled before the veil in the sanctuary.

The sin of the individual was thus transferred from himself to the sanctuary. Victim after victim was offered by the people; day by day the work went forward; and thus the sanctuary continually became the receptacle of the sins of the congregation. But was this the final disposition of these sins? It was not. This accumulation of guilt was removed by a special service which was called the cleansing of the sanctuary. This service in the type occupied one day in the year; and the tenth day of the seventh month on which it was performed, was called the day of atonement. On this day, while all Israel refrained from work, and afflicted their souls, the priest brought two goats and presented them before the Lord at the door of the tabernacle of the congregation. On these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. The one upon which the Lord's lot fell, was then slain, and his blood was carried by the priest into the most holy place of the sanctuary, this being the only day on which he was permitted to enter into that apartment, and sprinkled upon the mercy-seat. Coming forth, he was then to lay both his hands upon the head of the scape-goat, confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and thus putting them upon his head, was to send him away by the hand of a fit man into a land not inhabited, a land of separation or forgetfulness; the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more. This service was for the purpose of cleansing the people from their sins, and the sanctuary and its sacred vessels. Lev. 16: 30, 33. By this process sin was removed, but only in figure; for all that work was typical.

The reader to whom these views are new, will be ready here to inquire, perhaps with some astonishment, what this strange work could possibly be designed to typify; what there is in this dispensation, which it was designed to prefigure. We answer, A

work in the ministration of Christ, as Paul clearly teaches. After stating in Hebrews 8, that Christ is the minister of the true tabernacle, the sanctuary in Heaven, he states that the priests on earth served unto the example and shadow of heavenly things. In other words, the work of the earthly priests was a shadow, an example, a correct representation, so far as it could be carried out by mortals, of the ministration of Christ above. These priests ministered in both apartments of the earthly tabernacle; Christ therefore ministers in both apartments of the heavenly temple; for that temple has two apartments, or it was not correctly represented by the earthly, and our Lord officiates in both, or the service of the priests on earth was not a correct shadow of his work. But Paul directly states that he ministers in both apartments; for he says that he has entered into the holy place (Greek, plural, holy places) by his own blood. Heb. 9:12. There is, therefore, a work performed by Christ in his ministry in the heavenly temple, corresponding to that performed by the priests in both apartments of the earthly building. But the work in the second apartment, or most holy place, was a special work, to close the yearly round of service, and cleanse the sanctuary. Therefore Christ's ministration in the second apartment of the heavenly sanctuary must be a work of like nature, and constitute the cleansing of that sanctuary.

As through the sacrifices of the former dispensation, the sins of the people were transferred in figure by the priests to the earthly sanctuary, where those priests ministered; so, ever since Christ ascended to be our intercessor in the presence of his Father, the sins of all those who legitimately seek pardon through him, are transferred, in fact, to the heavenly sanctuary

where he ministers. Whether Christ ministers for us in the heavenly holy places with his own blood literally or only by virtue of its merits, we need not stop to inquire. Suffice it to say, that his blood has been shed, and through that blood we have remission of sins in fact which was obtained only in figure through the blood of calves and goats. But those sacrifices had real virtue in this respect: they signified faith in a real sacrifice to come; and thus those who employed them have an equal interest in the work of Christ, with those who come to him by faith in this dispensation.

This continual transfer of sins to the heavenly sanctuary, and if they are not thus transferred, will any one in the light of the types, and in view of the language of Paul, explain the nature of the work of Christ in our behalf;—this continual transfer, we say, of sins to the heavenly sanctuary makes its cleansing necessary on the same ground that a like work was required in the earthly.

An important distinction between the two ministrations must here be noticed: In the earthly tabernacle a complete round of service was accomplished every year. For three hundred and sixty-four days the ministration went forward in the first apartment. One day's work in the most holy, completed the yearly round. The work then commenced again in the holy place, and went forward till another day of atonement

completed the year's work. And so on year by year. This continual repetition of the work was necessary on account of the short lives of mortal priests. But no such necessity exists in the case of our divine Lord, who ever liveth to make intercession for us. See Heb. 7:23-25. Hence the work of the heavenly sanctuary, instead of being a yearly work, is but once completed. Instead of being repeated year by year, one grand cycle is allotted to it, in which it is carried forward, and completed once for all.

One year's round of service, in the earthly sanctuary, represented the entire work of the sanctuary above. In the type the cleansing of the sanctuary was the brief and closing work of the year's service. In the antitype the cleansing of the sanctuary must be the closing work of Christ our great high priest, in the tabernacle on high. In the type, to cleanse the sanctuary the high priest entered into the most holy place to minister in the presence of God before the ark of his testament. In the antitype, when the time comes for the cleansing of the sanctuary, our High Priest, in like manner enters into the most holy place to make a final end of his intercessory work in behalf of mankind. We confidently affirm that no other conclusion can be arrived at on this subject, without doing despoliation to the holy word of God.

Reader, do you see the importance of this subject? Do you begin to perceive what an object of interest for all the world is the sanctuary of God? Do you see that the whole work of salvation centers there; and that when the work is done, probation is ended and the cases of the saved and lost are eternally decided? Do you see that the cleansing of the sanctuary is a brief and special work by which the great scheme is forever finished? Do you see that if it can be made known when this work of cleansing commences, it is a solemn announcement to the world, that salvation's last hour is reached, and is fast hastening to its close? And this is what the prophecy is designed to show. It is to make known the commencement of this momentous work: "Unto two thousand three hundred days, then shall the sanctuary be cleansed."

In advance of any argument on the nature and application of these days, the position may be safely taken that they reach to the cleansing of the heavenly sanctuary, for the earthly was to be cleansed each year; and we make the prophet utter nonsense, if we understand him as saying that at the end of 2300 days, over six years, even if we take them literally, an event should take place, which was to occur regularly every year. It is the heavenly sanctuary in which the decision of all cases is to be rendered. The progress of the work there, is what especially concerns mankind to know. If people understood the bearing of these subjects on their eternal interests, with what earnestness and anxiety would they give them their most careful and prayerful study.

Thoughts on the Book of Daniel.

CHAPTER VIII. (CONTINUED.)

Verses 15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then beheld, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

We now enter upon an interpretation of the vision. And first of all we have mention of Daniel's solicitude, and his efforts to understand these things. He sought for the meaning. Those who have had most experience in reference to prophetic subjects, are not the ones who are unconcerned in such matters. They only can tread with indifference over a mine of gold, who do not know that a bed of the precious metal lies beneath their feet. Immediately there stood before the prophet as the appearance of a man. It does not say it was a man, as some would fain have us think, who wish to prove that angels are dead men, and who resort to such texts as this for their evidence. It says, the appearance of a man, from which we are evidently to understand an angel in human form. And he heard a man's voice; that is, the voice of an angel as of a man, speaking. The commandment given was, to make this man, Daniel, understand the vision. It was addressed to Gabriel, a name that signifies, "the mighty one." He continues his instruction to Daniel in chapter 9; and under the new dispensation he was commissioned to announce the birth of John the Baptist to his father Zacharias, Luke 1: 11, and that of the Messiah to the virgin Mary, verse 26. To Zacharias, he introduced himself with these words: "I am Gabriel that stand in the presence of God." From this it appears that he was an angel of a high order and superior dignity; but the one who addressed him was evidently above him in rank, and had power to command and control his actions. This was probably no other than the archangel, Michael, or Christ, between whom and Gabriel, alone, a knowledge of the matters communicated to Daniel existed. See chap. 10: 21.

Verses 17. So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be.

Under similar circumstances to the ones here narrated, John fell down before the feet of an angel; but it was for the purpose of worship; Rev. 19: 10; 21: 8. Daniel seems to have been completely overcome by the majesty of the heavenly messenger. He prostrated himself with his face to the ground, probably as though in a deep sleep, but not really so. Sorrow, it is true, caused the disciples to sleep; but fear as in this case, would hardly seem to have that effect. The angel gently laid his hand upon him, to give him assurance (how many times have mortals been told by heavenly beings to "fear not!"), and from his helpless and prostrate condition set him upright. With a general statement that at the time appointed the end

shall be, and that he will make him know what shall be in the last end of the indignation, he enters upon an interpretation of the vision. We understand that the indignation covers a period of time. What time? God told his people Israel that he would pour upon them his indignation for their wickedness; and thus he gave directions concerning the "pious wicked prince of Israel": "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Eze. 21: 26-27, 81.

Here is the period of God's indignation against his covenant people; the period during which the sapientary and host are to be trodden under foot. The diadem was removed and the crown taken off when Israel was subjected to the kingdom of Babylon. It was overturned again by the Medes and Persians, again by the Grecians, again by the Romans, corresponding to the three times the word is repeated by the prophet. And the Jews are now scattered abroad over the face of the earth; and the throne of David is no more, till he who is its rightful heir, the Messiah, the Prince of Peace, shall come, and it will be given him. Then the indignation will have ceased. What shall take place in the last end of this period, the prophet is to make known to Daniel.

Verses 20. The ram which thou sawest, having two horns, are the kings of Media and Persia. 21. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. 22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

As the disciples said to the Lord, so we may here say of the angel who spoke to Daniel, Lo, now speakest thou plainly, and speakest no parable. This is an explanation of the vision in language as plain as need be given. See on verses 8-8. The dialoguing feature of the Persian empire, the union of the two nationalities which composed it, is represented by the two horns of the goat. Greece attained its greatest glory as a unit, under the leadership of as vile a man and as great a king as the world has ever seen. This part of her history is represented by the first phase of the goat, the one notable horn, symbolizing Alexander the Great. Upon his death, the kingdom fell into fragments, but almost immediately consolidated into four grand divisions, represented by the second phase of the goat, the four horns, which came up in the place of the first which was broken. These divisions did not stand in his power. None of them possessed the strength of the original kingdom. These great waymarks in history, on which the historian bestows volumes, the inspired penman here gives us in sharp outline, with a few strokes of the pencil and a few dashes of the pen.

Verses 23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. 25. And

through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.

This power succeeds to the four divisions of the goat kingdom in the latter time of their kingdom, that is, toward the termination of their career. It is, of course, the same as the little horn of verse 9, and onward. Apply it to Rome, as set forth in remarks on verse 9, and all is harmonious and clear. A king of fierce countenance. Moses, in predicting punishment to come upon the Jews from this same power, calls it "a nation of fierce countenance." Deut. 28:49, 50. No people made a more formidable appearance in warlike array than the Romans. "Understanding dark sentences." Moses, in the scripture just referred to, says, "Whose tongue thou shalt not understand." This could not be said of the Babylonians, Persians, or Greeks, in reference to the Jews; for the Chaldean and Greek languages were used to a greater or less extent in Palestine. This was not the case, however, with the Latin.

"When the transgressors are come to the full." All along the connection between God's people and their oppressors is kept in view. It was on account of the transgressions of his people that they were sold into captivity. And their continuance in sin brought more and more severe punishment. At no time were the Jews more corrupt, morally, as a nation, than at the time they came under the jurisdiction of the Romans.

"Mighty but not by his own power." The success of the Romans was owing largely to the aid of their allies, and divisions among their enemies, of which they were ever ready to take advantage. "He shall destroy wonderfully." The Lord told the Jews by the prophet Ezekiel that he would deliver them to men

who were "skillful to destroy." How full of meaning is such a description, and how applicable to the Romans! In taking Jerusalem they slew eleven hundred thousand Jews, and made ninety-seven thousand captives. So wonderfully did they destroy this once mighty and holy people.

And what they could not accomplish by force they secured by artifice. Their flatteries, fraud and corruption, were as fatal as their thunderbolts of war. And Rome, finally, in the person of one of its governors, stood up against the Prince of princes, by giving sentence of death against Jesus Christ. But it shall be broken without hand; an expression which identifies the destruction of this power with the smiting of the image of chapter 2.

Verse 20. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. 27. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

The vision of the evening and the morning, the 2500 days. In view of the long period of oppression, and the calamities which were to come upon his people. Daniel fainted, and was sick certain days. He was astonished at the vision but did not understand it. Why did not Gabriel at this time carry out fully his instructions and cause Daniel to understand the vision? Because Daniel had received all that he could then bear. Further instruction is therefore deferred to a future time.

Thoughts on the Book of Daniel.

CHAPTER II.

VANAN 1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

The vision recorded in the preceding chapter was given in the third year of Belshazzar, A. C. 563. The events narrated in this chapter, occurred in the first year of Darius A. C. 558. A period of fifteen years is consequently passed over between these two chapters. Although Daniel was numbered with cares and burdens, as prime minister of the foremost kingdom on the face of the earth, he did not let this deprive him of the privilege of studying into things of higher moment, even the purposes of God, as revealed to his prophets. He understood by the books, that is, the writings of Jeremiah, that God would accomplish seventy years in the captivity of his people. This prediction is found in Jer. 25:12; 29:10. The knowledge of it, and the use that was made of it, shows that Jeremiah was early regarded as a divinely-inspired prophet; otherwise his writings would not have been so soon collected, and so extensively copied. Though Daniel was for a time cotemporary with him, he had a copy of his works which he carried with him in his captivity; and though he was so great a prophet himself, he was not above studying carefully what God might reveal to others of his servants. Commencing the seventy years A. C. 606, Daniel understood that they were now drawing to a termination; and God had even commenced the fulfillment by overthrowing the kingdom of Babylon.

VANAN 2. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

Because God has promised, we are not released from the responsibility of beseeching him for the fulfillment of his word. Daniel might have reasoned, God has promised to release his people at the end of the seventy years; and he will accomplish it; I need not, therefore, concern myself at all in the matter. Daniel did not thus reason; but at the time draw near for the accomplishment of the word of the Lord, he set himself to seek the Lord with all his heart. And how earnestly he engaged in the work: with fasting, and sackcloth, and ashes. This was the year probably, in which he was put into the lion's den; and the prayer of which we here have an account, may have been the burden of that petition which, regardless of human laws to the contrary, he offered before the Lord three times a day.

VANAN 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

We here have the opening of Daniel's wonderful prayer—a prayer expressing such humiliation and

contrition of heart, that he must be without feeling who can read it unmoved. He commences by acknowledging the faithfulness of God. God never fails in any of his engagements with his followers. It was not from any lack on God's part in defending and upholding them, that the Jews were then in the furnace of captivity, but only on account of their sins.

VANAN 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. 6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7. O Lord, righteousness belongeth unto thee, but unto us confusion of face, as it is

this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. 10. Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. 11. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 12. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. 13. As it is written in the law of Moses, all this evil has come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. 14. Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doeth; for we obeyed not his voice.

So much of Daniel's prayer is employed in making a full and heart-broken confession of sins. He vindicates fully the course of the Lord, acknowledging their sins to be the cause of all their calamities, as God had threatened them by the prophet Moses. And he does not discriminate in favor of himself. No self-righteousness appears in his petition. And although he had suffered long for others' sins, enduring seventy years of captivity for the wrongs of his people, he meanwhile having lived a godly life, and received signal honors and blessings from the Lord, he brings no accusations against any one to the exclusion of others, pleads no sympathy for himself as a victim of others' wrongs, but ranks himself in with the rest, and says, We have sinned, and unto us belongeth confusion of face. And he acknowledges they had not heeded the lessons God designed to teach them by their afflictions, by turning again unto him.

An expression in the 14th verse is worthy of especial notice: "Therefore hath the Lord watched upon the evil, and brought it upon us." Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. But none may think that the Lord does not see, or that he has forgotten. His retributions

will surely overtake the transgressor, against whom they are threatened, without deviation, and without fail. He will watch upon the evil, and in his own good time will bring it to pass.

VANAN 18. And now, O Lord, our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

The prophet now pleads the honor of the Lord's name as a reason why he wants his petition granted. He refers to the fact of their deliverance from Egypt, and the great renown that had accrued to the Lord's name for all his wonderful works manifested among them. This all would be lost, should he now abandon them to perish. Moses uses the same argument in pleading for Israel. Num. 14. Not that God is moved with motives of ambition and vainglory; but when his people are jealous for the honor of his name, when they evince their love for him by pleading with him to work, not for their own personal benefit, but for his own glory, that his name may not be reproached and blasphemed among the heathen—this is acceptable with him. He then reminds him of the city of Jerusalem called by his name, and his holy mountain, to which he has had such love, and beseeches him for his mercies' sake, to let his anger be turned away. Finally, his mind centers upon the holy sanctuary, God's own dwelling place upon this earth, and he pleads that its desolations may be repaired.

Daniel understood the seventy years' captivity to be near their termination. From his allusion to the sanctuary, it is evident that he no farther misunderstood the important vision given him fifteen years before, as to suppose that the 2300 days, at the termination of which the sanctuary was to be cleansed, expired at the same time. This misapprehension was at once corrected, when the angel came to give him further instruction in answer to his prayer, the narration of which is next given.

Thoughts on the Book of Daniel.

CHAPTER 21. (continued.)

And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; 21: yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

We here have the result of Daniel's supplication. He is suddenly interrupted by a heavenly messenger. The man Gabriel, appearing again as he had before, in the form of a man, whom Daniel had seen in the vision at the beginning, touched him. A very important question is here to be determined. It is to be decided whether the vision of chapter 8 has ever been explained, and can ever be understood. The question is, To what vision does Daniel refer by the expression, "the vision at the beginning." It will be conceded by all that it is a vision of which we have some previous mention, and that in that vision we shall find some mention of Gabriel. We must go back beyond this sixth chapter; for all that we have in this chapter previous to this appearance of Gabriel is simply a record of Daniel's prayer. Looking back then through previous chapters we find mention of only three visions given to Daniel. 1. The interpretation of the dream of Nebuchadnezzar was given in a night vision. Chap. 2: 19. But there is no record of any angelic agency in the matter. 2. The vision of chap. 7. This was explained to Daniel by "one of them that stood by," probably an angel; but we have no information as to what one; nor is there anything in that vision which needed further explanation. 3. The vision of chapter 8. Here we find some particulars which show

this to be the vision referred to. Gabriel is brought to view for the first and only previous time in the book. 2. He was commanded to make Daniel understand the vision. 3. Daniel at the conclusion says he did not understand it; showing that Gabriel, at the conclusion of that chapter, had not fulfilled his mission. 4. There is no place in all the Bible, where this interpretation is carried out, as it is not in chapter 8. If, therefore, the vision of chapter 8, is not the one referred to, we have no reason that Gabriel ever complied with the instructions given him, or that that vision has ever been explained. 5. The instruction which the angel gave to Daniel, as we shall see from the following verses, was exactly complete: what was lacking in chapter 8. These considerations prove beyond a doubt the connection between Daniel 8 and 9; and this connection will be still further strengthened, when we come to look at the angel's instructions.

And he touched me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 22. At the beginning of the supplication the commandment came forth, and I am come to show thee the things that shall be greatly beloved; therefore understand the matter, and consider the vision.

The manner in which Gabriel introduces himself on this occasion, shows that he has come to complete some unfinished mission. It can be nothing less than to carry out the instruction to make this man "understand the vision," as recorded in chapter 8. I am now come forth to give thee skill and understanding. As the charge still rested upon him to make Daniel understand; and as he explained to Daniel in chapter 8, all that he could then bear, and yet he did not understand, he now comes to resume his work and complete his mission. As soon as Daniel commenced his fervent supplication, the commandment came forth; that is, Gabriel received instruction to visit Daniel and impart to him the requisite information. From the time it takes to read Daniel's prayer down to the point at

which Gabriel made his appearance upon the scene, the reader can judge of the speed with which this messenger was dispatched from the court of Heaven to this servant of God. No wonder Daniel says that he was caused to fly swiftly, or that Ezekiel compares the movements of these celestial beings to a flash of lightning. Isa. 1: 14. "Understand the matter," he says to him. What matter? That, evidently, which he did not before understand, as stated in the last verse of chapter 8. "Consider the vision." What vision? Not the interpretation of Nebuchadnezzar's image, nor the vision of chapter 7; for there was no difficulty with either of these; but the vision of chapter 8, in reference to which his mind was filled with doubt and astonishment. "I am come to show thee," also said the angel. How then in reference to what? Certainly in reference to something, wherein he was entertaining wrong ideas, and something, at the same time, pertaining to his prayer; as it was this which had called forth Gabriel on his mission at this time. But Daniel had no difficulty in understanding what the angel told him about the ram, he-goat, and Little Horn, the kingdoms of Medo-Persia, Greece and Rome. Nor was he mistaken in regard to the ending of the seventy years' captivity. But the burden of his petition was respecting the repairing the desolations of the sanctuary, which lay in ruins; and he had undoubtedly drawn the conclusion that when the end of the seventy years' captivity came, the time would come for the fulfillment of what the angel had said respecting the cleansing of the sanctuary at the end of the end of the 2800 days. Now he must be set right. And this explains why at this particular time instruction should be sent him after a delay of fifteen years. Now the seventy years' captivity were drawing to their close, and Daniel was applying the instruction he had before received from the angel, to a wrong issue. He was falling into a misunderstanding, and was setting upon it; hence he must not be suffered longer to remain ignorant of the true import of the former vision. "I am come to show thee," "understand the matter," "consider the vision." Such were the words used by the very person Daniel had seen in the former vision, and to whom he had heard the command given, "Make this

man to understand the vision," and who he knew had never carried out that instruction. But now he appears and says, "I am now come forth to give thee skill and understanding." How could Daniel's mind be more emphatically carried back to the vision of chapter 8, and the connection between that visit of the angel and this, be more distinctly shown, than by such words from such a person? The considerations already presented are sufficient to conclusively show the connection between Dan. 8 and 9; but this will still further appear, in subsequent verses.

One expression seems worthy of notice before we leave verse 23. It is the declaration of the angel to Daniel, "For thou art greatly beloved." The angel brought this declaration direct from the courts of Heaven. It expressed the state of feeling that existed in regard to Daniel, there. Think of celestial beings, the highest in the universe, the Father, the Son, the holy angels, having such regard and esteem for a mortal man here upon earth, as to authorize an angel to bear the message to him that he was greatly beloved! This is one of the highest pinnacles of glory to which mortals can attain. Abraham reached another when it could be said of him that he was the "friend of God." Enoch another when it could be said of him that he walked with God. Can we arrive at any such attainments? God is no respecter of person; but he is a respecter of character. If in virtue and godliness we could equal these eminent men, we could move the divine love to equal depths. We too, could be greatly beloved, could be friends of God, and could walk with him. And we must be in our generation what they were in theirs. There is a figure used in reference to the last church which denotes the closest union with God. "If any man hear my voice and open the door I will come in to him and will sup with him and he with me." Rev. 3:20. To sup with the Lord denotes an intimacy equal to being greatly beloved by him, walking with him, or being his friend. How desirable a position! Alas for the evils of our nature which cut us off from this communion! Oh! for grace to overcome these, that we may enjoy this spiritual union here, and finally feast in the glories of his presence at the marriage supper of the Lamb.

Thoughts on the Book of Daniel.

CHAPTER IX. CONTINUED.

Verses 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Such are the first words the angel utters to Daniel, toward imparting to him that instruction which he came to give. Why does he thus abruptly introduce a period of time? We must again refer to the vision of chapter 8. We have seen that Daniel at the close of that chapter says that he did not understand the vision. Some portions of that vision were at the time very clearly explained. It could not have been those portions which he did not understand. We therefore inquire what it was which Daniel did not understand, or, in other words, what part of the vision was there left unexplained. In that vision four prominent things are brought to view. 1. The Ram. 2. The He-goat. 3. The Little horn. 4. The period of the 2300 days. The symbols of the ram, he-goat, and little horn, were explained. Nothing, however, was said respecting the time. This must therefore have been the point which he did not understand. And as without this the other portions of the vision were of no avail, he could well say, while the application of this period was left in obscurity, that he did not understand the vision.

If this view of the subject is correct, we should naturally expect, when the angel completed his explanation of the vision, that he would commence with the very point which had been omitted, namely, the time. And this we find to be true in fact. After sitting Daniel's attention in the most direct and emphatic manner, back to the former vision, and assuring him that he had now come forth to give him understanding in the matter, he commences upon the very point there omitted, and says, "Seventy weeks are determined upon thy people and upon thy holy city."

But how does this language show any connection with the 2300 days, or throw any light upon that period? We answer, The language cannot be intelligibly referred to any thing else; for determined signifies "cut off," and there is no period from which the seventy weeks could be cut off, but the 2300 days of the previous vision. How direct and natural, then, is the connection. Daniel's attention is fixed upon the 2300 days, which he did not understand, by the angel's directing him to the former vision; and he says, "Seventy weeks are cut off." Cut off from what? The 2300 days most assuredly.

Proof may be called for that the word determined signifies to cut off. An abundance can be given. The Hebrew word rendered, determined, is, *chatak*. This word Gesenius in his Hebrew Lexicon, defines as follows: "Properly, to cut off; tropically, to divide; and so to determine, to decree." In the Chaldeo-Rabbinic Dictionary of Stronius, the word *chatak* is thus defined: "Sedit, absedit, conculcit, incidit, excidit — to cut, to cut away, to cut in pieces to cut or engrave, to cut off." Mercurius in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, *chatak chatak* — "a piece of flesh," or "a cut of flesh." He translates the word, as it occurs

in Dan. 9: 24, by "principes cut," was cut off. In the literal version of Arias Montanus, it is translated "decies cut," — was cut off; in the marginal reading, which is grammatically correct, it is rendered by the plural, "decies sunt," were cut off. In the Latin version of Junius and Tremellius, *chatak* [the passive of *chatak*] is rendered "decies sunt," were cut off. Again in Theodotion's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), it is rendered by *ovetpnyon* [*synetismenon*], "were cut off;" and in the Venetian copy by *tektontai* [*teintantai*], "have been cut." The idea of cutting off, is pursued in the Vulgate, where the phrase is "abbreviate sunt," have been shortened.

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of cutting off, to this verb."

Hengstenberg, who enters into a critical examination of the original text says: "But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion availed himself, seems to argue, that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*in plateis*) as a period cut off from subsequent duration, and accurately limited." *Christology of the Old Testament*, Vol. II, p. 801. Washington, 1830.

Why then, it may be asked, did our translators render the word, determined, when it so obviously means, cut off? The answer is, They doubtless overlooked the connection between the 8th and 9th chapters, and considering it improper to render it cut off, when nothing was given from which the seventy weeks could be cut off, they gave the word its tropic instead of its literal meaning. But, as we have seen, both the construction and context require the literal meaning, and render any other inadmissible.

Seventy weeks, then, or 490 days of the 2300, were cut off upon, or allotted to, Jerusalem and the Jews; and the events which were to be consummated within that period are briefly stated. The transgression was to be finished. That is, the Jewish people were to fill up the cup of their iniquity; which they did in the rejection and crucifixion of Christ. An end of sins, or of sin offerings was to be made. This took place when the great offering was made on Calvary. Reconciliation for iniquity was to be provided. This was made by the sacrificial death of the Son of God. Everlasting righteousness was to be brought in: the righteousness which our Lord manifested in his sinless life. The vision and the prophecy were to be sealed up, or made sure. By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this period are accurately fulfilled, the prophecy is of God, and will all be accomplished; and if these seventy weeks are fulfilled as weeks of years, then the 2300 days, of which these are a part, are so many years. Thus the events of the seventy weeks furnish a key to the whole vision. And the most holy was to be anointed: the most holy of the heavenly sanctuary. In the examination of the

sanctuary, on chapter 8: 14, we saw that a time came when the earthly sanctuary gave place to the heavenly, and the priestly ministration was transferred to that. Before the ministration in the sanctuary commenced, the sanctuary and all the holy vessels were to be anointed. Ex. 40: 9, 10. The last event, therefore, of the seventy weeks, here brought to view is the anointing of the heavenly tabernacle, or the opening of the ministration there. Thus this first division of the 2800 days brings us to the commencement of the service in the first apartment of the heavenly sanctuary, as the whole period brings us to the commencement of the service in the second.

We now consider the argument conclusive that the 9th chapter of Daniel is connected with the 8th, and that the seventy weeks are a part of the 2800 days; and with a few extracts from the writings of others we will leave this point.

The *Advent Shield* in 1844 said:

"We call attention to one fact which shows that there is a necessary 'connection' between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called 'the vision.' It is found in the 24th verse: 'Seventy weeks are determined, or cut off, upon thy people . . . to seal up the vision.' &c. Now there are but two significations to the phrase 'seal up.' They are, first, 'to make secret,' and second 'to make sure.' We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, called 'the vision,' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy fourteen in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse—the vision of the 8th chapter. Daniel tells us that Gabriel was commanded to make him understand that vision (8: 18). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks."

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2800 days or years commence together. Our opponents deny this." *Signs of the Times*, 1848.

"The grand principle involved in the interpretation of the 2800 days of Dan. 8: 14, is that the seventy weeks of Dan. 9: 24, are the first 490 days of the 2800 of the eighth chapter." *Advent Shield*, p. 49.

"If the connection between the seventy weeks of Dan. 8, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand." *Harmony of the Prophetic Chronology*, p. 38.

Says the learned Dr. Hales, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2800 days."—*Chronol.*, Vol. ii, p. 617.

Thoughts on the Book of Daniel.

CHAPTER IX. (CONTINUED.)

VERSE 25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The angel now gives to Daniel the event which is to mark the commencement of the seventy weeks. They were to date from the going forth of a commandment to restore and build Jerusalem. And not only is the event given which was to determine the time of the commencement of this period, but those also which were to transpire at its close. Thus a double test is provided by which to try the application of this prophecy. But more than this, the period of seventy weeks is divided into three grand divisions, and one of these is again divided, and the intermediate events are given which were to mark the termination of each one of these divisions. If, now, we can find a date which will harmonize with all these events, we have, beyond a doubt, the true application; for none but that which is correct could meet and fulfill so many conditions. Let the reader take in at one view the points of harmony to be made, that he may be the better prepared to guard against a false application. First, we are to find at the commencement of the period, a commandment going forth to restore and build Jerusalem. To this work seven weeks are allotted. As we reach the end of this, the first division, seven weeks from the commencement, we are to find, secondly, Jerusalem in its material aspect, restored, the work of building the street and the wall fully accomplished. From this point, sixty-two weeks are measured off; and as we reach the termination of this division, sixty-nine weeks from the beginning, we are to see, thirdly, the manifestation before the world of the Messiah, the Prince. One week more is given us, completing the seventy. And, fourthly, in the midst of this week, the Messiah is to be cut off and cause the sacrifice and oblation to cease; and, fifthly, when the last week expires of that period which was allotted to the Jews as the time during which they were to be the especial people of God, we naturally look for the going forth of the blessing and work of God to other people.

We now inquire for the date which will harmonize with all these particulars. The command was to include more than mere building. There was to be restoration; by which we must understand all the forms and regulations of civil, political, and judicial life. When did such a commandment go forth? At the time these words were spoken to Daniel, Jerusalem lay in complete and utter desolation, and had thus been lying for seventy years. The restoration, pointed to in the future, must be its restoration from this desolation. We then inquire, When and how was Jerusalem restored after the seventy-years' captivity?

Thoughts on the Book of Daniel.

CHAPTER IX. (VERSES 26-27, CONTINUED.)

THERE are but four events which can be taken as answering to the commandment to restore and build Jerusalem. These are, 1. The decree of Cyrus for the re-building of the house of God, *n. o.* 538. 2. The decree of Darius for the prosecution of that work which had been hindered, *n. o.* 519. 3. The decree of Artaxerxes to Ezra, *n. o.* 457, *Es.* 7, and 4. The commission to Nehemiah from the same king in his twentieth year, *n. o.* 444. *Neh.* 2.

DATING from the first two of these decrees, the seventy weeks, being weeks of years, 490 years in all, would fall many years short of reaching even to the Christian era; besides, these decrees had reference principally to the restoration of the temple and the temple-worship, of the Jews, and not to the restoration of their civil state and polity, all of which must be included in the expression, "to restore and to build Jerusalem."

THese made a commencement of the work. They were preliminary to what was afterward accomplished. But of themselves they are altogether insufficient both in their dates, and in their nature, to meet the requirements of the prophecy; and thus failing in every respect, they cannot be brought into the controversy as marking the point from which the seventy weeks are to date. The only question now lies between the decrees which were granted to Ezra and to Nehemiah.

THE facts between which we are to decide here, are briefly these: In 457 *n. o.*, a decree was granted to Ezra by the Persian emperor, Artaxerxes Longimanus, to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, procure offerings for its service, and to do whatever else might seem good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. In the original this decree is given, not in Hebrew, like the rest of the book of Ezra, but in the Chaldean (or Eastern Aramæic), the language then used at Babylon; and thus we are furnished with the original document by virtue of which Ezra was authorized to restore and build Jerusalem.

THIRTEEN years after this, in the 20th year of the same king, *n. o.* 444, Nehemiah sought and obtained permission to go up to Jerusalem. *Neh.* 2. Permission was granted him, but we have no evidence that it was anything more than verbal. It pertained to him individually, nothing being said about others' going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river, to help him on his way to Judah, and an order on the keeper of the king's forest for timber for beams, &c. When he arrived at Jerusalem, he found rulers, priests,

and nobles and people already engaged in the work of building Jerusalem. *Neh.* 2: 18. These were, of course, acting under the decree given to Ezra thirteen years before. And finally, Nehemiah, having arrived at Jerusalem, finished the work he came to accomplish, in fifty-two days. *Neh.* 6: 15.

NOW which of these commissions, Ezra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point.

1. The grant to Nehemiah cannot be called a decree. It was necessary that a Persian decree should be put in writing, and signed by the king. *Dan.* 6: 8. Such was the document given to Ezra; but Nehemiah had nothing of the kind: his commission being only verbal. If it be said that the letters given him constituted the decree, then the decree was issued not to Nehemiah, but to the governors beyond the river; besides, these would constitute a series of decrees, and not one decree, as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem was also broken down and the gates thereof burned with fire. *Neh.* 1. Whose work were these walls and gates that were broken down and burned with fire? Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 114 years previous to that time, would have been reported to Nehemiah as a matter of news, nor that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of his grief. A decree, therefore, authorizing the building of these, had gone forth previous to the grant to Nehemiah.

3. If any should contend that Nehemiah's commission must be a decree, because the object of his request was that he might *build* the city, it is sufficient to reply as shown above, that gates and walls had been built previous to his going up; besides the work of building which he went to perform was accomplished in fifty-two days; whereas the prophecy allows for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah, which was not embraced in the decree to Ezra; while the latter had all the forms and conditions of a decree, and was vastly more ample in its provisions.

5. It is evident from the prayer of Ezra, as recorded in chap. 9: 9, of his book, that he considered himself fully empowered to proceed with the building of the city and the wall; and it is evident that he understood, further, that the conditional prophecies concerning his people were then fulfilled, from the closing words of that prayer in which he says, "Should we again break thy commandments and join in affinity with the people of these abominations, wouldest thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"

6. Reckoning from the commission to Nehemiah, *a. c.* 444, the dates throughout are entirely disarranged; for from that point the troublesome times which were to attend the building of the street and wall, did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince, bring us to *a. n.* 89-40; but Jesus was baptised of John in Jordan and the voice of his Father was heard from Heaven declaring him his Son, in *a. n.* 27, thirteen years before. According to this calculation, the midst of the last, or seventieth, week, which is marked by the crucifixion, is placed in *a. n.* 44, but the crucifixion took place in *a. n.* 81, thirteen years previous. And lastly, the 70 weeks, or 490 years, dated from the twentieth of Artaxerxes, extend to *a. n.* 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As it is, it only proves that theory a failure, which dates the seventy weeks from Nehemiah's commission in the twentieth of Artaxerxes.

7. Will these dates harmonise if we reckon from the decree to Ezra? Let us see. In this case 457 *a. c.* is our starting-point. Forty-nine years were allotted to the building of the city and the wall. On this point, Pridemore, *Concord*, Vol. 1, p. 322, says: "In the fiftieth year of Darius Nothus, ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and State of the Jews in Jerusalem and Judaea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been commenced by Ezra, in the seventh year of Artaxerxes Longimanus."

So far all is harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to Messiah the Prince. Dating from *a. c.* 457, they end in *a. n.* 27. And what took place then? Luke thus informs us: "Now when all the people were baptised, it came to pass that Jesus also, being baptised, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from Heaven which said, 'Thou art my beloved Son; in thee I am well pleased.'" Luke 3:21, 22, margin *a. n.* 27. After this, Jesus came "into Galilee preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled.'" The time here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to Messiah the Prince. The Messiah had now come; and with his own lips he announced the termination of that period which was to be marked by his manifestation.

Thoughts on the Book of Daniel.

CHAPTER IX. (VERSES 27-29 CONTINUED.)

There again is indisputable harmony. But further: Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could only cease at the cross; and there they did virtually end, though not literally till A. D. 70. After three-score and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read, And after three-score and two weeks, in the midst of the seventieth week, shall Messiah be cut off and cause the sacrifice and oblation to cease. Now, as the word, midst, here means middle, according to abundance of authority which we might produce, if necessary, the crucifixion is definitely located in the middle of the seventieth week.

It now becomes an important point to determine in what year the crucifixion took place. This question is decided by the following testimony: "The Saviour attended but four passovers, at the last of which he was crucified. John 2:13; 6:1; 6:4; 13:1. This could not bring the crucifixion later than A. D. 31, as recorded by Aurelius Cassiodorus, a respectable Roman senator, about A. D. 514; 'In the consulate of Tiberius Caesar, Aug. 6, and Julius Sejanus [A. D. 784, A. D. 81], our Lord Jesus Christ suffered on the eighth of the calends of April.' In this year and in this day, says Dr. Hales, agree also the council of Caesarea, A. D. 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedraeus; and in this year, but on different days, concur Eusebius Epiphanius, followed by Kibler, Buohler, Patinus and Petrus." "It is recorded in history that the whole time of our Saviour's teaching was three years and a half, which is the half of a week of years."

Here, then, are thirteen credible authorities, locating the crucifixion of Christ in the spring of A. D. 31. We may therefore set this down as a fixed fact, as the most cautious or the most skeptical could require nothing more. This being in the middle of the last week, we have simply to reckon backward three and a half years to find where the 69 weeks ended, and forward from that point, three and a half years, to find the termination of the whole period. Thus, going back from the crucifixion, A. D. 31, spring, three and a half years, we find ourselves in the autumn of A. D. 27, where, as we have seen, the 69 weeks ended, and Christ commenced his public ministry. And going from the crucifixion forward three and a half years, we are brought to the autumn of A. D. 31, as the grand terminating point of the whole period of the seventy weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrin in the persecution of his disciples, and the turning of the apostles to the Gentiles. Acts 7:1-18. And these are just the events which we should expect to take place, when that pe-

riod which was cut off for the Jews, and allotted to them as a peculiar people, should fully expire.

A word respecting the date of the seventh of Artaxerxes, and the array of evidence on this point is complete. Was the seventh of Artaxerxes A. D. 467? For all those who can appreciate the force of facts, the following testimony will be sufficient here:

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus—a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year A. D. 467; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from A. D. 467, without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess work. As the seventy weeks must terminate in A. D. 31, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Ad. Herald*.

From the facts above set forth, we see that reckoning the 70 weeks from the decree given to Ezra in the seventh of Artaxerxes, A. D. 467, there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at his baptism, the commencement of his public ministry, the crucifixion and the turning away from the Jews to the Gentiles, with the proclamation of the new covenant, all come in, in their exact place, and like a bright galaxy of messengers of light, cluster around to set their seal to the prophecy and make it sure.

It is thus evident that the decree to Ezra in the seventh of Artaxerxes, A. D. 467, is the point from which to date the seventy weeks. That was the going forth of the decree in the sense of the prophecy. The two previous decrees were preparatory and preliminary to this; and indeed they are regarded by Ezra as parts of it, the three being taken as one great whole. For in Ezra 6:14, we read, "And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king

of Persia." It will be noticed that the decrees of these three kings are spoken of as one: "The commandment," margin, "Decree, singular number, "of Cyrus and Darius and Artaxerxes;" showing that they are all reckoned as a unit, the different decrees being but the successive steps by which the work was accomplished. And this decree could not be said to have "gone forth," as intended by the prophecy, till the last permission which the prophecy required was embodied in the decree and clothed with the authority of the empire. This point was reached in the grant given to Ezra, but not before. Here the decree assumed the proportions, and covered the ground, demanded by the prophecy, and from this point its "going forth" must be dated.

With the seventy weeks, we are now done; but there remains a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2300. Take 490 from 2300, and there remain 1810. The 490, as we have seen, ended in the autumn of A. D. 34. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. Thus to A. D. 84, autumn, add

1810, and we have A. D., autumn, eighteen hundred and forty-four. Thus speedily and surely do we find the termination of the 2300 days, when once the 70 weeks have been located.

One other point should here be noticed. We have seen that the seventy weeks are the first 490 days of the 2300; that these days are prophetic, signifying literal years, according to the Bible rule, a day for a year, Num. 14: 34; Eze. 4: 6, as is proved by the fulfillment of the seventy weeks, and as all eminent expositors agree; that they commenced in 457 B. C., and ended in A. D. 1844, provided the number is right, and twenty-three hundred is the correct reading. With this point established, there would seem to be no room for further controversy. On this point Dr. Hales remarks:

"There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Benkett's* and *De Rossi's* collations, and in all the ancient Versions, except the Vatican copy of the Septuagint, which reads 2400, followed by Symmachus; and some copies noticed by Jerom, 2200, both evidently literal errors in excess and defect, which compensate each other and confirm the mean, 2300."—*Chronology*, Vol. II, p. 512.

The query may here arise, how the days can be extended to the autumn of 1844, if they commence in 457 B. C., as it requires only 1843 years in addition to the 457, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty; and that is, that it takes 457 full years before Christ, and 1843 full years after, to make 2300; so that if the period commenced with the very first day of 457, it would not terminate till the very last day of 1843. Now it will be evident to all that whatever part of the year 457 had passed away before the 2300 days commenced, just so much of the year 1844 must pass away before they would end. We therefore inquire, At what point in the year 457 are we to commence to

reckon? From the fact that the first 49 years were allotted to the building of the street and wall, we learn that the period is to be dated, not from the starting of Ezra for Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra 7: 9. The whole period would therefore extend to the seventh month, autumn Jewish time, of 1844.

Our opponents on this view of the prophetic periods, have been wont in years past to meet us like this: "The 2300 days have not ended, because the time has passed. Why the time passed in 1844, without the consummation of our hopes, we acknowledge to be a mystery; but the passing of the time is proof that the 2300 days have not ended."

Time, however, in no respect of persons nor of theories; and with the formidable sceptre which he is represented as carrying, he sometimes demolishes in the most summary manner the grotesque and gossamer theories of men, however dear they may be to their authors and defenders. It is so here. Heedless of the wild contortions of those who would fain compel him to stop and fulfill their darling predictions, he has kept on the swift but even (and of his way until—what? every limit is passed to which the 2300 days can be extended; and thus he has demonstrated that those days have passed. Let not this point be overlooked. Setting aside for a moment the arguments by which they are shown to have ended in 1844, and letting them date from any point where there is the least shadow of ground for thus placing them, or from which any one has ever dreamed of dating them, and the utmost limit to which they would extend has gone by. They cannot possibly be dated at any point which would bring their termination so late as the present time. We therefore say again, with not a misgiving as to the truth of the assertion, nor a fear of its successful contradiction, Those days have ended!

Thoughts on the Book of Daniel.

CHAPTER IX. (VERSES 25-27 CONCLUDED.)

The momentous declaration made by the angel to Daniel, "Unto two thousand three hundred days, then shall the sanctuary be cleansed," is now explained. In our search for the meaning of the sanctuary and its cleansing, and the application of the time, we have found not only that this subject can be easily understood; but lo! the event is now almost accomplished. And here we pause to reflect a moment or two upon the solemn position into which we are brought.

We have seen that the sanctuary of this dispensation is the tabernacle of God in Heaven, the house not made with hands, where our Lord ministers in behalf of penitent sinners, the place where between the great God, and his Son Jesus Christ, the "counsel of peace" prevails in the work of salvation for perishing men. We have seen that the cleansing of the sanctuary consists of the removing the sins from the same, and is the closing act of the ministration performed therein; that the work of salvation now centers in the heavenly sanctuary; and when this sanctuary is cleansed, the work is done, and the plan is finished! Then the great scheme devised at the fall for the salvation of as many of the lost race as would avail themselves of its provisions, and carried forward for 6000 years, is brought to its final termination. Mercy no longer pleads, and the great voice is heard from the throne in the temple of Heaven, saying, It is done. And what then? All the righteous are safe for everlasting life; all the wicked are doomed to everlasting death. No case can be obauged, no destiny averted, beyond that point.

And we have seen (and this is what brings the solemnities of the Judgment to our own door) that that long prophetic period which was to mark the commencement of this final work in the heavenly sanctuary, has met its termination in our own generation. In 1844 the days ended. For twenty-six years the final work for man's salvation has been going forward. This work involves an examination of every man's character; for it consists in the remission of the sins of those who shall be found worthy to have them remitted, and determines who among the dead shall be raised, and who among the living changed, at the coming of the Lord, and who, of both dead and living, shall be left to have their part in the fearful scenes of the second death; and all can see that such a decision as this must be rendered before the Lord appears. Every man's case is to be determined by the deeds done in the body, and each one is to be rewarded according to his works. In the books of remembrance kept by the heavenly scribes above, every man's deeds will be found recorded; in the closing sanctuary work, these records are examined, and decision rendered in accordance therewith. It would be most natural to suppose that the work would commence with the first members of the human race; that their cases would be first examined, and decision rendered, and so on, with all the dead, generation by generation, in chronological succession along the stream of time, till we reach the last generation, the

generation of the living, with whose cases the work would close. How long it will take to examine the cases of all the dead, how soon the work will reach the cases of the living, we do not know. As above remarked, for twenty-six years this work has already been going forward. The light of the types, and the very nature of the cases, forbid that it should be of long continuance. John, in his sublime views of heavenly scenes, saw millions of attendants and assistants, engaged with our Lord in his priestly work. Rev. 5. And so the ministration goes forward. It ceases not, it delays not; and it must soon be forever finished.

And here we stand; the last, the greatest, and the most solemn crisis in the history of our race immediately impending; the great plan of salvation almost finished; the last precious years of probation almost ended; the Lord about to come to save those who are ready and waiting, and to cut asunder the careless and unbelieving; and the world—alas! what shall we say of them!—deceived with error, craved with cares and business, delirious with pleasure, and paralyzed with vice. They have not a moment to spare in listening to solemn truth, nor a thought to bestow upon their eternal interests. Let the people of God, with sternly right in view, be careful to escape the corruption that is in the world through lust, and prepare to pass the searching test, when their cases shall come up for examination in the great tribunal above.

To the careful attention of every student of prophecy, we commend the subject of the sanctuary. In it is seen the ark of God's testament, containing his holy law, and suggesting a reform in our obedience to that great standard of morality. The opening of this heavenly temple, or the commencement of the service in its second apartment, marks the commencement of the sounding of the seventh angel. Rev. 11: 16, 19. The work performed therein is the foundation of the third message of Rev. 14, the last message of mercy to a perishing world. This subject explains the great disappointment of 1844, by showing that we mistook the event to occur at the end of the days. It renders harmonious and clear, past prophetic fulfillments, which are otherwise involved in impenetrable obscurity. It gives a definite idea of the position and work of our great High Priest, and brings out the plan of salvation in its distinctive and beautiful features. It reins us up, as no other subject does, to the realities of the Judgment, and shows the preparation we need to be able to stand in the coming day. It shows us that we are in the waiting time, and puts us upon our watch; for we know not how soon the work will be finished, and our Lord appear. Watch, lest coming suddenly, he find you sleeping.

The Vail of the Sanctuary.

Has the heavenly sanctuary but one vail? Did Christ, when he ascended from the earth, enter within that vail into the most holy place? Has he been carrying on the work of cleansing the sanctuary, ever since his ascension?

These questions are equivalent to a few others which may be expressed as follows: Did the 2800 days, at the end of which the sanctuary was to be cleansed, end before or at the time of Christ's ascension? Did all prophetic time then end? Have the special movements based on prophetic time, Rev. 10: 6; 14: 6, 7, been fulfilled? In short, is all our present system of prophetic interpretation, and the whole advent movement, a farce and deception?

If the first three questions can be answered in the affirmative, the rest must be. Nevertheless, regardless of consequences, some contend that there is no vail but that which divides the holy from the most holy place, and that Christ entered the most holy, when he ascended.

The only text urged in favor of this position, is Heb. 6: 19, 20: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedec." That this text refers to the entrance of our Lord into the sanctuary above, there is probably no question. And the only thing necessary to be shown to disprove the position above stated, is that the sanctuary has a vail at the entrance of the holy place, as well as the vail which divides between the holy and most holy, so that when Christ ascended and commenced his ministry in the first apartment of the heavenly sanctuary, or holy place, he had then entered within the vail, as Heb. 6: 19, 20, states.

In Heb. 9: 3, Paul calls the vail which divides between the holy and most holy place, "the second vail." A second necessarily supposes a first; and our minds are at once carried to the door of the first apartment for the first vail. To say that the second vail is only the other side of the one vail, is too far removed from good common-sense to demand a moment's notice.

Now let us inquire whether the door of the sanctuary is ever called a vail. If we find that it is, it will be making assurance doubly sure. Kitto, under the word tabernacle, says:—

"The entrance was turned toward the east, and was closed by means of a splendid curtain of byssus into which figures were woven. This curtain was supported by five wooden columns, which were plated with gold. . . . The holy of holies was ten cubits square and ten high, and was separated from the sanctuary by a curtain into which the figures of cherubim were woven and which was supported by four columns plated with gold."

Here Kitto calls the hangings at the entrance, of both the holy and the most holy place, curtains, showing that he regarded them as the same; if one could be called a vail, so could the other.

Josephus (Jewish Antiquities, book iii, chap. 6) gives a description of the Mosaic tabernacle. After describing the vail that divides the holy from the most holy place, he says:—

"Another vail there was which covered the five pillars that were at the entrance. It was like the former in its magnitude, and texture, and color."

Here he calls the hanging at the entrance a vail, just like the other, applying to it the same term, and giving of it the same description. In book viii, chap. 3, he gives a description of the sanctuary after it was incorporated into the temple of Solomon. He says:—

"Now when the king had divided the temple into two parts, he made the inner house of twenty cubits [every way], to be the most secret chamber, but he appointed that of forty cubits to be the sanctuary; and when he had cut a door place out of the wall, he put therein doors of cedar, and overlaid them with a great deal of gold, that had sculptures upon it. He also had vails of blue, and purple and scarlet, and the brightest and softest of linen, with the most curious flowers wrought upon them, which were to be drawn before these doors. . . . And he added doors to the gate of the temple, agreeable to the measure of the height of the wall. . . . He also had curtains drawn over these doors, in like manner as they were drawn over the inner doors of the most holy place."

This testimony shows that what was placed at the entrance of one apartment, was placed at the

other. They were alike. Whatever one could be called, the other could be called, also.

But the reader may say that this is only human testimony, and nothing will be decisive on the question but the evidence of the Scriptures themselves. It shall be furnished. The word used for veil in Heb. 6:19, and 9:3, where Paul speaks of the second veil, is *katapetasma*. This is defined by Robinson as follows: "*A covering, veil, which hangs down. In Septuagint, a veil, curtain, of the tabernacle and temple, of which there were two, viz., one at the entrance of the outer sanctuary, Ex. 26:36; 40:5; and the other before the holy of holies, separating it from the outer sanctuary. Ex. 26:31; 27:21; 40:3.*"

In the passages referred to in Exodus, our translators have called the first curtain, a "hanging," and the second, a "veil." But they are all from the same original word in the Septuagint, and should all have been rendered veil. Had they been so rendered, we should have had at least three instances in the Bible in which the curtain at the entrance of the first apartment would have been called a veil.

In the Hebrew, two different words are used, but both are defined by Gesenius, a veil, or curtain.

The Hour of His Judgment Come.

This will be true when the message of Rev. 14: 6, 7, is fulfilled; for so it declares: "Fear God, and give glory to him; for the hour of his Judgment is come."

Whenever God's word announces anything concerning the Judgment, every mind should give attention, every ear should listen. This is something which concerns all mankind. Other subjects may not interest, because they may treat of things with which we have no especial connection. Not so the Judgment. All are concerned here. For between us and the future world, the searching ordeal of the Judgment inevitably lies. None can escape it. Every member of the human family must pass its trying test, and receive from its decisions a sentence that will determine his or her condition for all that period covered by the fearful word—Eternity!

Let us then not carelessly nor irreverently inquire what, and when, the Judgment is, to which we are brought by the message before us.

This Judgment is a part of the gospel; for the everlasting gospel is what the angel was sent to preach, and all that the prophecy brings to view of his preaching is this appeal to all the people to fear God and give glory to him; for the hour of his Judgment is come.

In the gospel scheme, then, where does the Judgment have a place? and what is it? The gospel is the good news of pardon and salvation through Jesus Christ. And this salvation is secured to us by the following acts on the part of Christ:—

1. Coming down to earth to establish, as prophet and teacher, the new covenant with his people.
2. Dying as our sacrifice.
3. Ministering before the Father, as our priest and mediator, during the gospel age.
4. Coming again in the clouds of heaven to raise the righteous dead and change the righteous living.
5. Clothing them with immortality, and giving them positions of surpassing glory in the kingdom which he shall establish, which shall never end.

But the great event which determines for us all the momentous question who shall be the subjects of Christ's eternal kingdom, is the Judgment of the great day. This fixes the destiny of every one. Paul says that we must all appear before the Judgment seat of Christ that every one may receive the things done in his body, according to that he hath done whether it be good or bad. 2 Cor. 5:10. And he told the Athenians that God had appointed a day in which he would

judge the world in righteousness by that man whom he had ordained, whereof he had given assurance unto all men in that he had raised him from the dead. Acts 17:31. And when John, in prophetic vision, saw a great white throne, and One sitting thereon before the glory of whose face the earth and heavens dissolved and disappeared, he saw the dead stand in the presence of that Being, and receive judgment according to the things written in the books.

Among the great events of the gospel, the Judgment thus holds an important and prominent place. It transpires at the conclusion of human probation. It declares the result of the working of the plan of salvation for 6000 years.

The gospel is one gospel, but it embraces distinct and separate truths, which, at different times, become leading themes of its proclamation. Thus, in the first years of what is known as the gospel dispensation, the burden of evangelical preaching was a crucified and risen Saviour; or, the fact that Christ had appeared in the flesh as a sacrifice for men. In the days of the great Reformation, it was, Justification through Christ, without the intercession of a human priesthood. As we draw near the end, when the Judgment is impending, and the everlasting kingdom of Christ is to be established, taking such only among the living as are ready to enter therein, this fact, as a matter of course, and from the very nature of the case, rises into prominence, and becomes the leading idea to be urged upon the attention of the people.

So in Matt. 24: 14, when the kingdom is about to be established, it is called, "This gospel of the kingdom;" the same gospel as at the beginning, only bringing out more prominently the establishment of the kingdom which the gospel embraces, and which is then soon to be set up. And in the passage before us in Revelation, it is the everlasting gospel; but it here brings to view especially the Judgment, which is the great event impending when this message is given.

By the expression "everlasting gospel," we are not to understand a gospel which is to be preached everlastingly, and never end, but one, the work and results of which are everlasting, being accomplished once for all.

The proclamation of Rev. 14: 6, 7, is therefore a second advent proclamation, and can be in order only when the second coming of Christ and the Judgment are near at hand.

This consideration alone effectually bars all attempts to apply this message to any movement in generations past. But as some, in obedience to

a prevailing impulse which inclines people to locate all important events "not in your day or mine," attempt to find this message in past ages, even going as far back as the days of the apostles, we inquire if anything has transpired in those ages which can be urged as a fulfillment of this prophecy.

The apostles did not proclaim the hour of God's Judgment come. It would not have been true if they had proclaimed it. Instead of this, they pointed to the future for that event. Paul reasoned before Felix of a Judgment, not come, but to come, sometime in the future. Acts 24:25. And he told the men of his generation, not that a day had come, but that one was appointed still in the future, for that purpose. Acts 17:31. He also expressly wrote to the believers in Thessalonica, that Christians should not expect that day till after the long period of papal apostasy. 2 Thess. 2:3.

The temporary preaching of the millennium near the close of the 10th century did not fulfill the prophecy. For those engaged in that work did not proclaim the hour of God's Judgment come. It would not have been true if they had proclaimed it. And, moreover, that movement was based on a mistaken application of the prophecies respecting the thousand years.

The reformers did not fulfill this prophecy. Martin Luther held and taught that the Judgment would not come for 300 years from his day.

The "Fifth Monarchy Men" of Cromwell's time did not fulfill it. For that movement was unscriptural and fanatical, limited in extent, and brief in duration.

But we come to our own time and find a movement which shook the churches of all Christendom. We find men moved as if by a divine impulse, giving utterance to a definite and specific proclamation through Europe, Asia and Africa; while a thousand ministers took up the theme in the more enlightened lands of England and America. We find them sending forth the tidings of every missionary station on the globe.

And what was it? The announcement of the advent near; the proclamation of the soon coming of Christ, and the end of the present dispensation. The great Advent movement of the last 33 years cannot be ignored. Many may affect to regard it as a very insignificant affair, and reserve their heartiest terms of contempt for occasions of its mention. But it matters not that multitudes are blind to the importance and significance of this movement. The scribes and Pharisees saw in Christ himself only a malefactor worthy of death. But the sound has gone forth, and who has not heard it? This is enough.

Those who were engaged in preaching the soon coming of Christ between the years 1840 and 1844, claimed to be giving the first message of Rev. 14. And the movement answers to the prophecy in every particular.

1. It answers to it in time; for it has come forth at the very time when all prophecy and all signs show that the end is at hand.

2. It answers to it in the nature of the message proclaimed; for it points to the Judgment.

3. It answers to it in extent; for it has gone to all the world.

Now, no movement ever took place at the very time when such a movement was predicted to occur, and accomplished the very work specified in the prophecy, without being a fulfillment of that prophecy.

In the great Advent movement of the present generation, therefore, we have a fulfillment of the first message of Rev. 14, which announces the hour of God's Judgment come. The nature of this Judgment will be considered in our next.

C. S.

The Judgment of Rev. 14:7.

PROPOSITION 1. By the first message of Rev. 14, we are brought to the beginning of the work of Judgment; but two other messages follow, involving a probationary work, before the Lord comes; therefore the Judgment of Rev. 14:7, transpires before the close of human probation.

PROPOSITION 2. Future rewards and punishments are determined wholly by the Judgment; hence, the bestowal of any retributive reward or punishment, must be preceded by a work of Judgment.

PROPOSITION 3. The living righteous are rewarded instantly at the appearing of Christ; for without space for any investigation of character, or decision of cases, they are changed in

a moment, in the twinkling of an eye at the last trump. 1 Cor. 15:51, 52. And preceding this change of the living, the righteous dead are raised. 1 Thes. 4:16, 17. A judgment work, therefore, of some kind precedes the second coming of Christ.

To what extent is it necessary that this work should be carried before the coming of Christ takes place? It is necessary that all the members of the human family should, so to speak, be classified; that is, that the line of distinction should be drawn between the righteous and the wicked, and that it should be determined to which class every one belongs. And whoever will think seriously upon this point a moment, will see that it is absolutely necessary that this much should be determined beforehand, inasmuch as immortality is instantly conferred upon all the righteous at the second coming of Christ; and God has not seen fit to decide by his own omniscience who are worthy of immortality, but has left the determination of that question to the investigation and decision of the Judgment, that an intelligent universe may be able to understand for themselves the righteousness of his doings.

And how far must the Judgment be carried to determine this point? It must go so far as to embrace an investigation of the life record of every individual; a record which we have every reason to infer is kept in the books above; Rev. 20:12; for all are to be judged out of the things written in the books according to their works; and in no other way, save by an absolute exertion of God's omniscience, could each one's character and destiny be determined.

There is therefore a preliminary work of investigation of character, previously determining and deciding to which of the two classes, the righteous and the wicked, every one belongs, that must take place before the Lord comes. This is the nature of the Judgment, to the hour, or period, of which we are brought by the first message of Rev. 14. And we think enough evidence has been presented in preceding articles showing that the present generation has heard this message, to create in every mind an intense interest in the question which next arises, Are we now in the inexpressibly solemn and important period of the investigative Judgment which just precedes the revelation of Jesus Christ in the clouds of heaven?

C. A.

Time of the Judgment of Rev. 14:7.

It was shown last week that a preliminary work of Judgment must take place before the Lord comes; and that this is something connected with the work of Christ, as it constitutes, at the time the message of Rev. 14:6 is given, the burden of the everlasting gospel which the angel had to preach.

In all that is revealed concerning the work of our Saviour for us, is any such preliminary Judgment work brought to view? Paul, in Heb. 8:4, 5, states plainly that the priests who ministered under the Mosaic or typical dispensation, prefigured in their ministry the work of Christ, our great High Priest under this dispensation. Read Hebrews, chapters 7, 8 and 9.

Those priests performed their service in connection with a sanctuary. This sanctuary consisted first of the tabernacle erected by Moses, Ex. 25:8, and onward; and secondly, of the temple erected by Solomon, to which the movable structure of Moses gave place. 1 Kings 8:1-11. This, Paul says, Heb. 9:1-7, was the sanctuary of the first covenant.

This sanctuary had two apartments, the first or holy place, the second or most holy, in which was the ark of God's testament. In the first, a daily ministration was carried on through the year; in the second, went the high priest alone once every year. Heb. 9:6, 7. This last day was the day of atonement, or of putting away of sin. It closed the yearly round of service, and was the cleansing of the sanctuary. Lev. 16.

In Dan. 8:14, a great prophetic period is given, and in connection with that, the sanctuary and its cleansing is brought to view: "Unto two thousand three hundred days, [years] then shall the sanctuary be cleansed." In Dan. 9:24, 25, we are told that only seventy weeks, or 490 years of the 2300, are allotted to Daniel's people, that is, to the Jews and to old Jerusalem. Then the remaining 1810 years have their application in the present, or gospel dispensation.

The sanctuary of which we have spoken, was the sanctuary of the first covenant. That covenant came to an end when Christ established the new at his first advent; Heb. 8:6-13; and with that covenant, the sanctuary of that covenant also ended. But the 2300 years, as we have seen, extend down 1810 years into this dispensation; and at the end of these days, the angel assured Daniel the sanctuary was to be cleansed. This dispensation, therefore, has a sanctuary; and what is it?

Paul, in Heb. 9:9, 23, 24, plainly states that the earthly sanctuary was a pattern, figure, type, of the true sanctuary in Heaven. In Heb. 8:1, 2, he states that Christ, in his ascended position of glory and majesty in the Heavens, is a minister of that sanctuary, the true tabernacle, which the Lord pitched and not man. In Heb. 9:23, 24, he states that it was necessary that the holy places made with hands, the earthly sanctuary, which was a pattern of the heavenly, should be cleansed with the blood of the earthly offerings, calves and goats, but the heavenly sanctuary itself must be cleansed with the blood of a better sacrifice, which is the blood of Christ.

Many people overlook the blood of this dispensation. Without shedding of blood is no remission. Precious blood of Christ! Knowing that Christ has shed his blood; and that thereby we have forgiveness of sin, they have no idea of anything further. How this blood becomes efficacious for us, or in what way it is ministered, they have no conception. The types of the former dispensation bring out this matter in beautiful clearness. As the blood of the typical offerings was ministered in the service of the typical sanctuary, so the blood of Christ, the antitype, is employed in the service of the antitypical, or true, sanctuary in Heaven. As the blood of the earthly offerings cleansed the typical sanctuary, the blood of Christ cleanses the true; as that took away sin in figure, this takes away sin in fact. A round of service was completed in the earthly sanctuary once every year. The tenth day of the seventh month of every year was devoted to the work of cleansing the sanctuary, and was called the day of atonement. Lev. 16:29, 30. Christ, since he ever liveth, performs his service once for all. Heb. 9:23, 26.

When our Lord appears in the clouds of heaven at his second advent, his work as priest is done; for then he assumes the robes and crown of a king and conqueror. Rev. 19:12-14. But the closing part of his work as priest, must, according to the type, be a work in the most holy of the heavenly sanctuary, to make atonement for his people, and cleanse the sanctuary, not from any physical impurities, but from the imputed sins of those who have sought forgiveness through his blood. And this work he accomplishes just before his second coming.

The reader will now see that this is the very work of preliminary Judgment which it has been shown must be performed before Christ comes.

For the atonement, or putting away of sin, involves the examination of character and decision of cases, according to the records in the books above. The close of Christ's priestly work will determine forever who are his and who are not. And upon all who have secured the forgiveness of their sins through his mediation, immortality is conferred "in a moment, in the twinkling of an eye," at his second coming.

When, then, does this work of cleansing the sanctuary, or this preliminary Judgment, commence? At the end of the 2300 days of Dan. 8:14; for so the angel assured Daniel. All now hangs upon the termination of this one period of time: can we tell when those days end? Dan. 9, being an explanation of Dan. 8, informs us that they date from the going forth of a commandment to restore and build Jerusalem. In Ezra 7, we find the commandment referred to; and it went forth in the 7th year of Artaxerxes, king of Persia; Ezra 7:7; and the 7th year of this king is determined by Ptolemy's canon, to be the year 457 B. C. Dating from the latter part of that year, Ezra 7:9, they would extend to the same point in the year 1844 A. D.

But that identical year witnessed the very height of the great Advent movement, which, as we have seen, was in fulfillment of the message of Rev. 14:6, 7. That movement was founded principally on the interpretation of the great prophetic period of 2300 days. The message brought us to the hour of God's judgment; and the prophetic period on which it was based brought us to the cleansing of the sanctuary. The hour of God's Judgment and the cleansing of the sanctuary involve, therefore, the same work and occupy the same time. This work has been in progress since the ending of the days in 1844. It occupies a brief but indefinite period just preceding the coming of Christ. It is a work we have shown to be necessary as the closing up of the work of Christ as priest, and as the preliminary Judgment work which must just antedate his appearing. It cannot from the very nature of the case be long extended; and the coming of Christ immediately follows. Candid reader, think of these things.

U. S.

The Sanctuary.

IN the *World's Crisis*, of Nov. 25, 1874, an article on this subject, by Miles Grant, opens as follows: "It is claimed by the Seventh-day Adventists that the sanctuary to be cleansed at the end of the 1300 [2300] days, mentioned in Dan. 8:13, 14, is in Heaven, and that the cleansing began in the autumn of A. D. 1844. If any one should ask why they thus believe, the answer would be, the information came through one of Mrs. E. G. White's visions."

Let us contrast this statement with the facts in the case. Works upon the Sanctuary are among our standard publications. Hundreds of articles have been written upon the subject. But in no one of these are the visions once referred to as any authority on this subject, or the source from whence any view we hold has been derived. Nor does any preacher ever refer to them on this question. The appeal is invariably to the Bible, where there is abundant evidence for the views we hold on this subject. All this Mr. G. well knows. But his object being not to make a candid statement of facts for the information of his readers, but to create prejudice which shall prevent them from listening to the views we may present, he imagines his purpose will be best accomplished by representing that the only authority we have for our belief is a vision of Mrs. White's. Therefore he resorts to this course, though at the expense of truth. We charge him in the above with uttering a willful and malicious falsehood.

U. S.

Questions on the Sanctuary.

A FRIEND writes us from Fredricksburg, Iowa, that he is thrown into some difficulty in regard to our views by objections raised from an "age-to-come" standpoint; and this, strange to say, by one who keeps the Sabbath. The first difficulty of our friend in reference to our view of a literal sanctuary in Heaven, he states in these words:—

"1. Heb. 10:20 calls the veil his flesh. Rev. 1:20 explains that the seven candlesticks are symbols of the seven churches. Now if the sanctuary in Heaven is literal and according to the one built by Moses, why this explanation?"

We answer by saying that we do not understand Heb. 10:20 to call the veil his flesh. The verse reads: "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." What is the subject upon which Paul treats in this verse? It is the new and living way which Christ hath consecrated for us. Through what does this way lead? Through the veil. And what is this way which he has provided for us? It is his flesh. Paul's declaration is that Christ's flesh is, not the veil, but the new and living way through the veil. And the meaning evidently is that it is by the flesh of Christ, or in other words by the offering which he has provided in the sacrifice of himself, that we are able to enter by faith through the veil into the sanctuary above for the forgiveness of our sins. This is simple and plain. But with the view that his flesh is the veil, the text would be both confused and imperfect; for then we should find Paul speaking of a way through Christ's flesh which would be an incomprehensible idea; and secondly, we should find him introducing the subject of a new and living way, and then leaving it without telling us what that way is. This is neither like Paul, nor the Holy Spirit by which he wrote.

In reference to the candlestick, we think it an entire mistake to regard the seven candlesticks of Rev. 1:12, 13, as the antitype of the candlestick of the sanctuary; for, first, these are seven distinct and separate candlesticks, or lamp stands, as the word here signifies; but the sanctuary candlestick was only one, with seven branches. Secondly. One like the Son of man was seen walking in the midst of the seven candlesticks; but the high priest never walked around amid the seven branches of the one candlestick of the sanctuary. They therefore have no connection with each other. The seven candlesticks, are simply introduced as symbols of the seven churches. When we inquire for the antitype of the sanctuary candlestick, we find it in the seven lamps of fire which John saw before the throne. Rev. 4:5.

The second difficulty of our friend is the following:—

"Again, Heb. 10:12, says, 'He sat down [past tense] at the right hand of God,' which must have been in the most holy place. Now if Christ entered the most holy place on his ascension (as these texts plainly imply) the view you hold of the sanctuary and 2300 days is shaken to the foundation. I ask for information. I do not believe in probation in the age to come; but I feel I am in darkness."

There is no work we undertake with greater pleasure than trying to impart information to those who are candidly seeking it. And we would that those who have been laboring to unsettle the mind of our friend, might see from this case the nature of the work in which they are engaged. It is simply leading people into darkness and bondage. It is to obscure, not enlighten. It is to perplex and bewilder, not to encourage and establish upon the truth. It is not gathering with Christ, but scattering abroad. If they dare risk this course till the Judgment, they do so on their own responsibility.

In reply to the objection, we answer that we entirely disagree with the conclusion that the expression "at the right hand of God," means in the most holy place. Stephen said, Acts 7:55, that he saw Heaven opened, and Jesus standing on the right hand of God. Was this the most holy place? That apartment of the sanctuary was not opened nor anything seen there according to the evidence of the Scriptures, till the seventh trumpet commenced to sound, near the end. Rev. 11:19. Again, our Lord himself said, Matt. 28:64, "Hereafter shall ye see the Son of man sitting on the right hand

of power, and coming in the clouds of heaven." Is he in the most holy place when he is coming in the clouds of heaven? Yet he is, in that very act, sitting on the right hand of power, or which is obviously the same thing, sitting at the right hand of God. These texts show that this expression, at the right hand of God, simply denotes the position Christ holds in relation to God, as the second in exaltation, power, and glory.

But, for the sake of the argument, we will take it in its strictest sense, as there are scriptures, Rev. 3:21; Zech. 6:12, 13, which speak of Christ as actually seated with the Father upon his throne. And this position of course he assumed when he ascended. Still we claim that there is not the least proof in this that when Christ ascended he entered into the most holy place; for God's throne is not always and immovably in the most holy place. Where is the proof that it is? It will be answered, perhaps, that God is represented as dwelling between the

cherubim, which were upon the ark in the most holy place. These expressions are all found in the old Testament, and have evident reference to the arrangement of the earthly sanctuary. God told Moses that he would meet him from between the two cherubim; and there he manifested his glory. Now suppose that during that period when God communed with mankind through the earthly sanctuary, he ordained to meet them nowhere else but from between the cherubim, would it follow that while in Heaven he must be always in that particular place? This conclusion does not seem at all necessary. The law had a shadow, but not the very image of the things.

If it be said that some of these expressions refer to God's position in Heaven, as the prayer of Hezekiah, 2 Kings 19:13, 16, then it follows that he does not remain fixed in that place; for he left it to come down and communicate with Moses and the elders of Israel. If Ps. 90:1, be referred to, we answer that that verse evidently refers to the time when the earth is to be moved (margin, stagger), or reel to and fro like a drunkard, as Isaiah has it, at the voice of God. Isa. 24:20; Jer. 25:30; Joel 3:16; Rev. 16:17. And at this time his position is between the cherubim in the most holy place, where the priesthood of our Lord then terminates.

But even here upon the earth, although the general rule was that God would commune with Moses from between the cherubim, if these were the cherubim of the mercy-seat, he did not always confine himself to that position; for he sometimes met Moses at the door of the tabernacle. Ex. 33:9; Num. 12:5; Deut. 31:16.

Finally, the throne of God itself, as it exists in Heaven, is a living, moving throne. Read Ezekiel's sublime description of this in his first and tenth chapters. Over the heads of living creatures of awful majesty, called cherubim, was the likeness of a firmament, and over that the likeness of a throne, and one above upon it, which the prophet calls "the appearance of the likeness of the glory of the Lord." In chapter ten he calls it "the living creature that" he "saw under the God of Israel." Beyond all question, the prophet here had a vision of God in his holy temple. He himself calls it "visions of God." Chap. 1:2. And this wonderful being, full of eyes and the Spirit of God, is represented as moving about with the Lord of Israel, the Almighty; and the glory of the Lord appeared at times at the threshold of the house, or temple, not always in the most holy place.

All these facts and considerations go to show that we are not to conceive of the throne of God as any earthly throne, composed of inert material, but one of awful life and majesty. Nor are we to conceive of it as an immovable structure, but borne up by the living creatures, and in

a measure incorporated with them, who have the power to go and return like a flash of lightning. Eze. 1:14. Are not these the cherubim between which God dwells? And were not the cherubim placed upon the mercy seat to represent the fact that these were the foundation of God's living throne? Whoever, therefore, builds a theory upon the idea that God's throne is an unmovable structure, and always in the same place, is sure to build an erroneous one.

Other points and queries in the communication of our correspondent, we are obliged, for want of time and space, to omit till next week.

Questions on the Sanctuary.

Oon remarks on this subject last week closed with the argument that the throne of God itself is a living, moving throne, and its glory, by the express testimony of the prophet, is manifested in different apartments of his holy temple. When, therefore, Christ ascended to a position on the throne of his Father, on the right hand of God, he did not necessarily go into the most holy place of the sanctuary on high.

To this we now add that in John's first view of the heavenly sanctuary, he saw the throne of God in the holy place. Rev. 4:1-6. Here John beheld, not Heaven opened, but a door opened in Heaven. And within the apartment opened before him, he saw a throne circled with the rainbow, and glowing like an emerald. The one seated upon the throne was the Father; for Christ is subsequently introduced as the one who took from his right hand the book sealed with seven seals. And before the throne there were seven lamps of fire, the antitype of the candlestick of the earthly sanctuary, which was placed in the first apartment. John's field of vision therefore, in this instance, lies in the first apartment of the heavenly sanctuary, and he there beholds the throne of God; and he sees the Father, the Son, the four and twenty elders, the four living creatures, and the innumerable company of angels acting together in reference to the salvation of man. Here, then, is positive proof that the first part of Christ's ministry before his Father was performed in the holy place.

We find equal evidence that when the time comes for a change in the ministration from the holy to the most holy place, there is a change in the position of the Father. The opening of the work in the most holy place is undoubtedly described in Dan. 7:9, 10; and there we find this significant language: "I beheld till the thrones were cast down [placed] and the Ancient of days did sit." The Ancient of days can be none other than God the Father. The expression that he "did sit," shows that he here took a position which, in this work, he had not before occupied. In other words, he changed his position from the holy to the most holy place. He thus having changed his position, there is room for the fulfillment of verses 13 and 14, which represent Christ with his holy retinue as being brought into his presence to receive his kingdom, glory, and dominion. This certainly did not take place at the time of Christ's ascension; and there is no place to locate it, without supposing some such movement, as is here suggested, on the part of God. These conclusions are necessary; and as they are the only ones which will harmonize all the Scriptures on the point, we may rest with all confidence on their correctness.

Our correspondent further inquires:—

"Has the temple described in Ezekiel ever been built, or is it yet future? Have you Thoughts on Ezekiel and Isaiah?"

Reference we suppose is made to Eze. chapters 40-48. And we answer unhesitatingly that that sanctuary never has been built, and never will be built; for the promise of it was a conditional promise, and the children of Israel never having complied with the conditions, God could not stultify himself by fulfilling the promise over those violated conditions. It was offered to them on condition that they should be "ashamed" of their iniquities and put them away. Eze. 43:8-11. But Jeremiah in his prophetic history of their future perversity, captivity, and final overthrow, speaking with aid and certainty of what would be, as though it had already been, says: "Were they ashamed when they had committed abomination? Nay; they were not at all ashamed." Jer. 6:15; 8:12. And this is shown in the fact that when the decree for Israel's restoration from captivity went forth, all would not go up to the land where God's abundant blessing was promised. Ezra 1:6; 7:7; 8:15; &c.

But this prophecy does not belong to the future age: for Christ is to be the Prince and Shepherd over Israel in the glorified state. But in the prophecy it is a poor frail mortal, even offering a sin offering for himself. Eze. 45:22. Marriage and death are to be unknown in the age to come; but here are marriages, divorces, widows and death. Eze. 44:22. The prophet does not therefore refer to the age to come.

This prophecy would have been fulfilled, had the conditions been complied with, in the Mosaic dispensation: for it was to be when circumcision, divorce, distinction in meats, offerings of beasts, the Jubilee and the Levitical priesthood were in force, as the chapters referred to testify. See this subject fully canvassed in "The Sanctuary," by J. N. Andrews, second edition, pp. 62-66.

We have no works on Ezekiel and Isaiah.

The last question proposed is the following:—

"What text implies that Christ will put off his priestly robes? Please answer in the Review, as I am not the only one interested. These doubts are suggested to all who hear the doctrine of the 'Age to Come,' and future probation, which we think are wrong." W. A.

To justify the expression that Christ will put off his priestly robes and array himself in kingly apparel when he comes, we refer to Rev. 1:13, and 19:13, 16. The first text represents him during this dispensation, in the midst of his churches, and holding their ministers in his right hand. Here he has on garments suitable to a priestly work, the priest's girdle being especially mentioned. See Ex. 29:9, &c. The second text unquestionably applies at the time of his second coming; and then he has on apparel not at all suited to the position of priest, but that of a king, as he is expressly called, "King of kings and Lord of lords." Other scriptures referring to the same time represent him in a similar manner. Isa. 39:17; 63:1-4, &c.

And these text have a bearing upon that anti-scriptural soul-destroying delusion referred to by our correspondent, namely the idea of probation after the coming of Christ. For when Christ's priesthood ends, and he no longer acts as mediator between God and the children of men, there can of course be no more offers of mercy and salvation to the unreclaimed. Then he that is filthy will be filthy still: Rev. 22:11; then there remaineth no more offering for sin; Heb. 10:14, 18; then it is forever decided who are blessed and holy and have part in the first resurrection: Rev. 20:6; and all the rest are consigned to the second death, which is the lake of fire and perdition of ungodly men. Rev. 20:5, 6, 15; 2 Pat. 3:7. He who can see probation for the ungodly in these declarations and events, must be as blind as the human imagination can conceive or Satan could desire. We would say to our correspondent that he does well to reject such a doctrine. And we would adjure those who are troubling the minds of investigators with these things to desist from their unholy work. Away with such vagaries from the system of present truth. In the name of reason and revelation we protest against them. They have no more business to be associated with the truths of the Sabbath and the third angel's message than a minister of sin would have to be stationed in the courts of glory.

It is truly surprising that any who have investigated the system of present truth, should not be able to see that it is a system of divine harmony and unchangeable relation of parts. Each part is supported by, and each in its turn supports, all the rest. It is strange they should imagine that any point can be treated and adjusted without reference to the others.

As is perhaps natural, the enemy of truth seems most persistent in trying to trouble and unsettle minds in reference to the sanctuary; for that is the citadel of our strength; and the special point of attack is the idea that the cleansing of the sanctuary began, by the entrance of Christ into the most holy place, at the end of the 2300 days in 1844. Hence his scheme to make men believe that Christ entered the most holy place when he ascended.

Now it is easy to show that this position would utterly overthrow all the great lines of prophecy in the Bible. Let us try it on a few of them: If Christ entered the most holy place when he ascended, the cleansing of the sanctuary then commenced. Then the 2300 days at the end of which the sanctuary should be cleansed, terminated at the ascension of Christ. This would destroy at once the grand argument on the seventy weeks of Dan. 9, by which the first advent of the Messiah is demonstrated, and it destroys all the arguments by which it is shown that the decree to restore and build Jerusalem went forth 457 a. c. And inasmuch as the prophecies of Dan. chaps. 2, 7 and 8, are in their main features evidently parallel, and the 2300 days span very nearly the entire field of vision, if they terminated at the ascension of Christ, these lines of prophecy are crowded almost wholly

back into the former dispensation, instead of reaching through this one to the end as they certainly do. So much for the prophecies of Daniel. By this view the four lines of the 2d, 7th, 8th and 9th chapters are utterly destroyed.

Again, the message of the angel of Rev. 10, is based upon the prophetic periods of Daniel, and goes forth in connection with the close of the longest of them. If that ended at Christ's ascension, this message was given then. But this is the same as the message of Rev. 14:6, 7; which consequently locates that message at the same time. The 2300 days bring us to the sounding of the seventh trumpet. On the supposition that they ended at Christ's ascension, six of the seven trumpets are thrown back into the former dispensation. The finishing of the mystery of God, which then takes place, Rev. 10:7; 11:19, is the basis of the proclamation of the third angel, of Rev. 14:9-12, which is likewise thrown back to the opening of this dispensation. But this message warns against the mark of the beast enforced by the two-horned beast of the previous chapter, which is thus carried back over 1800 years from our time. This beast does his miracles in sight of the leopard beast mentioned before him, so back goes that beast to the Mosaic dispensation. As this beast continued 1260 years, and first received its seat from the dragon, away goes the dragon for at least 1260 years into the past dispensation, almost to the time of Moses. Who knows but Moses himself was the dragon after all!

And further the seven last plagues, Rev. 16, are poured out upon those who received the mark of the beast against which the third angel warns them. They must have been poured out therefore away back somewhere near the opening of this dispensation, and must all be past; for they all fall upon the same generation. Compare verses 2 and 11. Then the battle of the great day has been fought, the great earthquake has transpired, the cities of the nations have fallen, every island has fled away, and the mountains have disappeared, and the voice from the temple has announced that it is finished; and for the past 15 to 18 centuries more or less, all has been over, the world drifting away beyond all the lines of God's prophecies, and his providence.

To such stupid driveling absurdities as we driven the moment we take the position that Christ entered the most holy place of the heavenly sanctuary when he ascended.

We might speak of the converse of all these propositions and show that every argument by which our views on any of the lines of prophecy mentioned, are sustained, are direct evidences to show that the cleansing of the sanctuary did not commence till the end of the 2300 days in 1844; and whoever gives up this point, must be prepared to meet the arguments on all the others. So we might take up any other point with a like result. But this is sufficient. All that is needed is a broad and comprehensive view of the temple of truth, to see the stability of every pillar by which it is upheld.

THE SANCTUARY.

First Paper—The Subject Introduced.

THE Sanctuary—what is it? when is it? where is it? What are its uses, and why? What its relations, and how extensive? What part does it act in the great scheme of human redemption? What prominence is given to it on the inspired pages of the book of God's revelation to man? What bearing has it upon the interpretation of the prophecies? How is its past history calculated to interest, or its present work concern, us? What claims has it upon our attention? In what way are our dearest interests connected with it?

The traveler who visits those marked spots where nature has displayed her most marvelous works or her profoundest mysteries, avails himself of the aid of a guide, who has explored each perilous path, knows the way to wonders and beauties hidden from a stranger's eye, and understands what dangers beset the steps of the unwary. We have to some extent explored this remarkable subject, and would be glad to point out to him who has not made it his study some of the beauties we have discovered, though we may have been able to explore but a small proportion of the whole. Those who have acquainted themselves with what the Bible teaches upon this question, will understand the correctness of the following statements. To those who have not, we will offer abundant proof of their truthfulness, if they will go with us in this investigation.

Let us then say by way of anticipation that the sanctuary is a great central object in the plan of salvation. Next to our Lord himself and his work, it claims our attention, as the place where the wonderful process of a world's redemption is carried forward. There is no one subject which so fully as this unites together all parts of revelation into one harmonious whole. The spokes of a wheel considered by themselves and apart, may be symmetrical and beautiful; but their uses are made apparent and their utility demonstrated only when fixed together by a central hub and exterior felloes, they appear as component parts of a perfect wheel. In the great wheel of truth, the sanctuary occupies this central position. In it the great truths of revelation find their focal point. From it, in every direction, they radiate. It unites the two great dispensations, the Mosaic and the Christian, and shows their relation to each other. It divides with no other subject the high honor of explaining the position and work of our Lord Jesus Christ. Like a brilliant lamp introduced into a darkened room, it illuminates the whole Mosaic economy. In the light of this subject, the books of Moses, with their detail of offerings and sacrifices, their minutiae of rites and ceremonies, usually considered so void of interest and use, if not of meaning also, become animated with life and radiant with consistency and beauty.

It is a key to the interpretation of the most important prophecies which are having their fulfillment at the present time. We confidently assert, that no person who either ignores this subject, or misapprehends it, can rightly interpret the prophecies for this time. While with this subject understood, it is almost as difficult to come to wrong conclusions, as it is otherwise impossible to reach correct ones. These may seem like bold and rash assertions; but they are uttered only under the firmest conviction that they can be made good to the mind of every intelligent and candid reader.

Strange that a subject occupying so important a position in the divine economy should have been so long overlooked. Strange that so few even now are found to give it in any degree their attention, still less their study. In one movement only is it made a prominent feature. By one people only is it made a special subject, discussed in full, and dwelt upon with delight.

It has come up of necessity in the study of the prophecies. In one line it is the objective point to which the prophecy looks. When that point is reached, it thenceforth becomes, in that line, the principal object. To give it that place is to furnish presumptive proof that the prophecy is understood and correctly handled. To leave it out, is to nullify the prophecy, and confess one's self lost and bewildered in its interpretation. That Seventh-day Adventists give it this place, not only in that line of prophecy where it so prominently appears, but in all others connected more or less remotely therewith, we offer as proof that they are the ones who now believe and teach in accordance with the true light of prophetic development.

Another important purpose which this subject serves, in connection with a great question before the world at the present time, may receive a passing remark at this point. The present generation has seen a religious movement such as no other generation ever witnessed: a world-wide agitation of the question of Christ's immediate second coming. Time has continued; and under the name of Millarianism it now receives the flippant sneer of the careless multitude. But the fact nevertheless remains; and its significance cannot be lost.

It must have been a mighty influence of some kind, which was sufficient to impress men simultaneously in almost every quarter of the globe, to go forth and proclaim to their fellow-men, the approaching advent of the Messiah. It must have been no small accumulation of evidence, which could lead men of the best minds and highest culture, to give the assent of their judgment to the validity of the proof, and the truthfulness of the position. The concurrent testimony of all the Scriptures, and the corroborative evidence of the signs of the times, formed a fortress of truth of impregnable strength. The Advent body were a unit, and their testimony shook the world.

Suddenly their power was broken, their strength scattered, their ranks divided and their testimony paralyzed. They passed the point of their expectation, and realized not their hope. That a mistake had been made somewhere, none could deny. From that point the history of the majority of that once happy, united, people, has been marked by discord, division, confusion, speculation, new mistakes, fresh disappointments, disintegration and apostasy. The world, without careful scrutiny, looks complacently upon this result, and relieved of its anxiety respecting the Lord's coming, is wont to regard all classes of Adventists as only the remnants of an exploded delusion.

But there is a remedy for this state of things, an explanation why a movement so evidently led at first by a divine agency, has fallen into such misfortunes, and weakness.

The sanctuary is the one subject which brings order out of all this chaos, points out the mistake, shows where and how it was made, reveals the rock on which so many have foundered, vindicates the past movement, and points out the path to further truth and final triumph.

To him, therefore, who feels any interest in the past advent movement, this subject must be one of exceeding interest. And to him who feels nothing more than a curiosity to investigate the phenomena of one of the most remarkable religious movements of this or any other age, we believe it has features which will well repay the examination of at least a leisure hour.

We therefore call the attention of all to the subject of the sanctuary. It is one of great importance on account of the position it holds in the divine plan. It is one of interest, so intimately is it connected with the work of our redemption. Received, it will affect the life, to elevate and sanctify, and so be found at last to be one of infinite profit.

T. S.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH-DAY, JAN. 13, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH,

EDITORS

THE SANCTUARY.

Second Paper—Connection with Prophecy.

It has already been stated that in the fulfillment of one of the most important lines of prophecy given in the Bible, the sanctuary becomes the principal object presented to our view. The prophecy referred to is that found in the 8th chapter of Daniel. As we travel down over the line of that prophecy, made plain and smooth to our feet, like the level well-beaten path of a public thoroughfare, suddenly we find suspended over and across the way a banner with this remarkable inscription:—

"UNTO TWO THOUSAND AND THREE HUNDRED DAYS; THEN SHALL THE SANCTUARY BE CLEANSED." Verse 14.

Raising the inquiry, why and by whom these words were spoken, we find they were called out by a conversation between two of the angels of God. And the question raised by one was answered by the other, not to the speaker, but to the prophet Daniel. The question was, "How long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" And in answer, the angel turning to Daniel said, "Unto two thousand three hundred days; then shall the sanctuary be cleansed."

The question is one which is calculated to enlist our whole attention. It is one of deepest interest; for it pertains to the time when the the heel of oppression shall be forever lifted from the host, the people of God, and opposing powers shall no longer be able to pervert his worship.

The time was when the words here spoken, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," were household words with every happy believer in the Lord's soon coming. They were emblazoned on the shields of every soldier in the Advent ranks. They were joyfully uttered from many lips as the watchword of their most ardent desires and their brightest hopes. But the times, in this respect, are strangely altered. Over a portion of the Advent body a mysterious silence now reigns concerning this positive and prominent promise. Lips which were once its joyful heralds seem now to be sealed to its utterance. It seems by some to be studiously ignored,

avoided, and set aside. But ignored and set aside it cannot be. The glowing prophecy of which it forms so conspicuous a part, and which must enter into every advent theory, forbids that it should be passed by unnoticed. There are some things in the regions of prophetic truth, as well as in the political world, which are the occasion of "irrepressible conflict;" and this is one of them. Men may not think to avoid it by giving their attention to other themes, and passing it by in silence. In every theory, deserving the name of theory, which professes to show the present age of the world, and the nearness of the great consummation, it imperatively demands a place and an explanation. It is the embarrassing specter which, with unvarying constancy, confronts every theory which would endeavor, with ill-concealed dread of its just claims, to turn aside from the strait path to avoid its presence. And it is well that it should be so; for it claims no more than it deserves; it presents no demands which the lover of truth ought not promptly and willingly to grant.

What, therefore, has been the cause of this change? Why are not these words dwelt upon by all, as formerly, with frequency and pleasure? To this question but one answer can be given! The expectations based upon this scripture have once been disappointed; and the method adopted by any individual to account for that disappointment, determines his view of the sanctuary and 2300 days.

The fact has already been alluded to, that previous to the autumn of 1844, the Advent people were a unit. Zealous for the great doctrine of the soon coming of their Redeemer, clothed with the blessing and power of God, devoted, harmonious, united, they presented a spectacle which made the saints rejoice and the world tremble. But since the tenth day of the seventh month, Oct. 22, Jewish time of that year, dissension and division have been to a mournful degree inscribed upon their history, and the

paths they have taken have been various and divergent. The cause of this division must be found in some question involved, in some point at issue, in the events of that memorable day.

The expectation then entertained was, that at that point of time the Lord would come. Arguments had been produced, invulnerable to all the attacks of opposers, and entirely satisfactory to all lovers of the Advent doctrine at that time, that the 2300 days would end in 1844. Making this fact a starting point, an argument was easily constructed as follows:—

The prophecy asserts that the sanctuary shall then be cleansed. The sanctuary is the earth or at least some portion of the earth. Its cleansing is to be by fire. But the reparation of the earth by fire is to take place only at the second coming of the Lord. Therefore the

THE SANCTUARY.

Third Paper—Exposition of Dan. 8.

THE preceding article closed with the inquiry upon our hands, Did the 2300 days end in 1844? The answer to this question involves an answer to two other questions already noticed; namely, 1. Are the seventy weeks of Dan. 9, a part of the 2300 days of Dan. 8? and, 2. Are they rightly dated from B. C. 457? To determine these points it will be necessary to look briefly at the prophecy of Dan. 8, in which the mention of the 2300 days is found.

The first object presented to the eye of the prophet was a ram standing before the river, having two horns, one higher than the other. He saw this ram pushing westward, northward, and southward, with such vigor that no beast could stand before him, and he did according to its will, and became "great."

Scene second. A rough he goat with a notable horn between his eyes came from the west with such rapidity that he seemed not to touch the ground. And he dashed into the ram, overthrew him, broke his horns, and trampled him into the ground. The he goat waxed "very great."

But while he was defiantly prancing about in the plenitude of his power, suddenly the great horn between his eyes was broken, and in its place as suddenly sprang forth four notable horns toward the four winds of heaven.

Scene third. Out of one of these four horns of the goat the prophet then saw a little horn protruding. And lo, it grew with marvelous rapidity. It took a turn toward the south, and toward the east, and toward the pleasant land. It sprang upward to the host of heaven, and, encircling some of the stars, brought them to the ground and stamped upon them. It even reared itself against the prince of the host, took away the daily, cast down the place of his sanctuary, gathered to itself an overwhelming host by reason of transgression, cast down the truth to the ground, and practiced and prospered. The little horn waxed "exceeding great."

Scene fourth. Other objects now come into the field of vision. Heaven does not look with indifference upon all the transactions indicated by the symbols and their work thus far introduced, especially as it affects the people of God. Angels regard it, and consult about it. Two of them held converse respecting it, in the hearing of the prophet. How long, said one to the other, shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Then turning to Daniel, as in addressing him he would address the people of God, who are more especially interested in the response, the angel made answer: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

This is the entire matter of the vision, and fills the chapter to the 15th verse. It was now necessary that it should be explained; and Daniel immediately heard

AN EXPLANATION COMMANDED.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." Verses 15-19.

Gabriel, true to the commission here laid upon him, proceeded at once to enter upon his duty and to give the explanation he was enjoined to make.

SYMBOL OF THE RAM EXPLAINED.



"The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20.

This is plain language. It cannot be misunderstood. This being the first symbol, we know at what point the vision commences. It does not begin with the empire of Babylon, as do the visions of the second and seventh chapters, but the Babylonian empire being very near its close in the third year of Belshazzar, when this vision was given, the view commences with the incoming Medo-Persian empire. The two horns of the ram denote the union of these two powers the Medes and the Persians in one government.

The Medo-Persian supremacy commenced at the overthrow of Babylon by Cyrus, B. C. 539, and extended to the battle of Arbela, B. C. 331, two hundred and seven years. So long a time is covered by the first symbol. In the explanation of the next symbol we have the power that overthrew the Persian empire, and consequently succeeded to its place.

Lord will come at the termination of the 2300 days. The point of time at length came; but it did not bring the Lord. No cleansing of the earth by fire took place; and believers were still left here upon the earth, having then not only their own disappointment to bear, which was grievous and keen, but also the flood of obloquy and reproach which the world poured upon them. What was the matter? Where had the mistake been made? What was the cause of the disappointment?

On this point different views are entertained, and different opinions advanced. Before examining these, let it be remembered that God cannot be the author of the confusion that has existed since that time in the Advent body. All the various theories that have since sprung up, cannot every one be true. And yet every Adventist will admit that the truth of God at the present day must be found in connection with the Advent doctrine. Every Adventist will admit that if God designs, previous to the coming of the Lord, to warn the world of that event, the great Advent movement of 1840-1844, in so far as it tended to arouse a slumbering world to the fact that we are living in the time of the end, and to warn them of the nearness of the close of probation, and the consummation of all things, was in the order and purpose of God. He must therefore still have a people on the earth as a result of that movement; he must still have a truth among men bearing some relation to that great work; and there must be some correct explanation of the great disappointment connected with that movement.

The theory of the time as held in 1844, consisted of two main propositions: 1. That the 2300 days ended in 1844. 2. That the earth was the sanctuary then to be cleansed. So, based upon these two propositions, two answers are given to the question why those who looked for their Lord at that time were disappointed. The first is that the reckoning of the time was wrong. The second is, that the view taken of the sanctuary was wrong. More fully expressed, we were disappointed, because the 2300 days did not then expire, and consequently the time had not come for the earth to be cleansed with fire; or, secondly, we were disappointed because, though the days did then terminate, as we believed they would, neither the earth nor any part of the earth is the sanctuary which was then to be cleansed.

Either of these answers would be sufficient to explain the disappointment; and both have been offered by different ones. But it will be seen that they are at perfect antipodes to each other; and it remains to determine which is the correct one. We inquire, then, is it correct to say that the time was wrongly calculated, and that the 2300 days did not end in 1844? Previous to that year, it had been held that Daniel 9 was a key to chapter 8, and that the seventy weeks of Dan. 9:24-27, afforded a clue to the explanation of the 2300 days of chapter 8. Now those who deny the ending of the days in 1844,

endeavor to sustain their new position in two ways. The first is to deny the connection between Daniel 8 and 9, between the seventy weeks and 2300 days. This class claim that the seventy weeks of Daniel 9 are no part of the 2300 days of Dan. 8, and that, consequently, the date of the former does in no wise determine the date of the latter. They acknowledge that the date assigned by all Adventists previous to 1844, for the commencement of the seventy weeks, namely, a. c. 457, cannot be disproved; but as they are no part of the 2300 days, they furnish no clue to the commencement of that period. Where the 2300 days did commence, or what event marked their beginning, they cannot tell. This much only, on this point, they profess to know, that they did not end in 1844, because the earth is the sanctuary, and the earth was not then burned.

The other class acknowledge the validity of the arguments by which the seventy weeks are shown to be a part of the 2300 days, as held by all Adventists up to 1844, but deny that the date of their commencement was rightly placed in a. c. 457. Commencing at that point, they would end in 1844; but this class, like the one first mentioned, contend that they could not then have ended, and for the very same reason, namely, because the earth is the sanctuary, and the earth was not then burned.

From this general survey of the subject, one would be led to conclude that there was something all-potent in the theory that the earth is the sanctuary. From what it has done, we should suppose it had been able to intrench itself behind infallible evidence. It has led the majority of those who were in the past Advent movement, while divided on many other points, to agree on this, that the 2300 days did not end in 1844. It has led them to make a full surrender of positions which were once acknowledged to be the ground and pillar of the Advent faith; positions which able men were led to take when their hearts were glowing with a newly-found and life-giving truth, and their intellects quickened by the outpouring of the Spirit and power of God; positions which passed unscathed through the most fiery ordeal of scrutiny and opposition, to which, perhaps, it has been the lot of any truth in any age to be subjected; positions which stood the test when the world was aroused to the subject of the Advent as never before nor since, when opposition was called forth in all its strength, and the highest worldly wisdom played its heaviest batteries against the unpopular movement. The reasons which would lead men to abandon positions like these should be infinitely weighty; but these positions have all been surrendered to the solitary view, which has thus been set up paramount to to them all, that the earth is the sanctuary. Where is the mighty array of evidence by which this is sustained? All that has been, or can be, produced, it will not be difficult to find, as we proceed.

C. S.

SYMBOL OF THE GOAT EXPLAINED.



"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21, 22.

This also is plain and unequivocal language. The power that was to succeed the Persian in the empire of the world, according to the prophecy, was the Grecian. It was fulfilled two hundred and thirty-one years after the vision was given, when, at the battle of Arbela, Oct. 1, B. C. 331, Alexander the Great utterly routed the forces of Darius Codomanus, and became absolute lord of the empire to the utmost extent ever possessed by any of the Persian kings.

The great horn between his eyes was the first king. This was Alexander the Great. That horn was broken. Eight years after the battle of Arbela, Alexander died in a drunken debauch at the age of 33, Nov. 12, B. C. 323.

In place of this first horn, four came up toward the four winds of heaven. These, the angel said, signified four kingdoms to arise out of the nation. After the death of Alexander, much confusion arose among his followers respecting the succession. It was finally agreed, after a seven days' contest, that his natural brother, Philip Arrideus, should be declared king. By him and Alexander's sons, Alexander Egeus and Hercules, the name and show of the Macedonian empire was for a time kept up. But these were all soon murdered; and the regal family being then extinct, the chief commanders of the army, who had gone into different parts of the empire as governors of the provinces, assumed the title of kings. They thereupon fell to leaguings and warring with each other to such a degree that within the short space of fifteen years from Alexander's death, the number was reduced to just four, as the prophecy had declared. These kingdoms thus originated about 308 B. C. They were Macedonia, Thrace, Syria, and Egypt, ruled respectively by Cassander, Lysimachus, Seleucus, and Ptolemy. The kingdom of the goat dates from B. C. 331 to the time when a succeeding power appears upon the scene, B. C. 161, as we shall hereafter see. A period of 170 years is thus covered by this symbol.

THE SYMBOL OF THE LITTLE HORN EXPLAINED.

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Verses 23-25.

This little horn is unquestionably a symbol of the power that succeeded Grecia in the dominion of the world. And this, according to the prophecies of Dan. 2 and 7, was Rome. Some special reasons must be given if we are to take the ground that this prophecy does not run parallel with the others, and from the time of its beginning bring to view the same universal kingdoms.

Such a view, however, is taken; but such good reasons for it are not produced. Romanists, to avoid the application of this part of the prophecy to the Roman power, pagan and papal, endeavor to shift the application from Rome to Antiochus Epiphanes. And this lead of the papists has been followed by the majority of those who oppose the Advent faith. In our next we shall show that this view cannot be correct, but that the reasons fixing this upon Rome, are more clear and numerous than those even which determine the application of the other symbols.

U. S.



The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, NICH., FIFTH-DAY, JAN. 27, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

THE SANCTUARY.

Fourth paper.—Daniel 8, Continued.

ANNOUNCEMENT was made last week that the little horn of Dan. 8, could be shown to be, not Antiochus Epiphanes, but Rome. The task is easy. If people would only treat interpretations of prophecy as they treat bank bills, that is, compare them with the detector to see if they are genuine, there would be no trouble. Our only wonder is that any one could ever have supposed the application to Antiochus to be genuine.

We say, then, that the little horn of Dan. 8, does not symbolize Antiochus, but does symbolize Rome, because,

1. This horn came out of one of the four horns of the goat. Verse 9. It was therefore another horn separate and distinct from any of the four. One of these four horns, as we have seen, was the kingdom of Syria, founded by Seleucus, from whom sprung the famous line of kings known in history as the Seleucidae. Of these there were twenty-six, in order as follows:—

1. Seleucus Nicator. 2. Antiochus Soter. 3. Antiochus Theus. 4. Seleucus Callinicus. 5. Seleucus Ceraunus. 6. Antiochus the Great. 7. Seleucus Philopator. 8. Antiochus Epiphanes. 9. Antiochus Eupator. 10. Demetrius Soter. 11. Alexander Bala. 12. Demetrius Nicator. 13. Antiochus Theus. 14. Antiochus Sidetes. 15. Zebias. 16. Seleucus, son of Nicator. 17. Antiochus Grypus. 18. Antiochus the Cyprian. 19. Seleucus, the son of Grypus. 20. Antiochus Eusebes. 21. Antiochus, second son of Grypus. 22. Philip, third son of Grypus. 23. Demetrius Eucherus. 24. Antiochus Dionysius. 25. Tigranes. 26. Antiochus Ariaticus, who was the last of the Seleucidae, and who after an insignificant reign of four years, was driven from his dominions by Pompey, the Roman, A. C. 65.

It will thus be seen that Antiochus Epiphanes was simply one of the twenty-six kings which constituted the Syrian horn of the goat. He was for the time being that horn; hence he could not be at the same time a separate and independent power, or another remarkable horn, as the little horn was.

Rome was such a separate horn, and from the stand-point of this prophecy, came out of one of the horns of the goat, thus answering exactly to the prophetic description. In the year 161 A. C., Rome became connected with the Jews by the famous Jewish League, 1 Mac. 8; Josephus' Antiq. B. xii., chap. x., sec. 6; Pridemore vol. ii., p. 168. Nations are noticed in prophecy when they become connected with God's people. Right here the conquering legions of the Roman power came into the prophet's view. But just seven years before this, A. C. 168, Rome had conquered Macedonia (one of the four horns of the goat), adding it to its empire. And as if coming from that horn, the prophet beholds it from that point pursuing its triumphant career. It is therefore spoken of as coming forth from that horn.

2. Were we to apply the little horn to any one of these twenty-six Syrian kings, it should be to the most illustrious and powerful one of them all. But this was not Antiochus Epiphanes. For historians inform us that his name, Epiphanes, the illustrious, was changed to Epimanes, the fool, on account of his vile and extravagant folly.

The little horn cannot apply to Antiochus, but must signify the Roman power, because,

3. This little horn, in comparison with the preceding kingdoms, Media and Persia, waxed "exceeding great." There is in the prophecy a regularly increasing gradation of power: great, very great, exceeding great. Applying the little horn to Antiochus the following result is presented: "Great," Persia. True. "Very great," Grecia. True. "Exceeding great," Antiochus. Nonsense.

The Persian empire is simply called "great," though it ruled "from India even unto Ethiopia, over an hundred twenty and seven provinces. Grecia, still more extensive and powerful, is called "very great." Then comes the power in question which is called "exceeding great." Was Antiochus great in comparison with Alexander who conquered the world? or with the Romans who conquered all of Alexander's dominions and vastly more? The kingdom of Antiochus was only a portion of the empire ruled by the goat. Is a part more than the whole? Of the relation between Antiochus and the Romans the Religious Encyclopedia says: "Finding his resources exhausted he [Antiochus] resolved to go into Persia to levy tributes and collect large sums which he had agreed to pay to the Romans."

Can any king be said to have waxed exceeding great, when he left his kingdom no larger than he found it? But Sir Isaac Newton testifies that Antiochus did not enlarge his dominions. He made some temporary conquests in Egypt, but immediately relinquished them when the Romans took the part of Ptolemy and commanded him to give them up.

It surely cannot take any one long to decide which was the greater power, the one which evacuated Egypt or the one which commanded that evacuation; the one compelled to pay tribute, or the one to whom he was compelled to pay it. One was Antiochus; the other was Rome. With Rome as the third member of the series, we have this result: Great, Persia. True. Very great, Grecia. True. Exceeding great, Rome. More emphatically true than either or both the others.

4. The little horn was to stand up against the Prince of princes, by which title without doubt, our Lord is meant. But Antiochus died 104 years before Christ was born. There was a power, however, which did stand up against the Saviour. Rome was then in the zenith of its glory. And Rome in the person of Herod endeavored to destroy the infant Jesus. Subsequently when Pilate was its mouth-piece in Judea, it nailed him to the cross.

The same work is attributed to the great red dragon of Rev. 12, a symbol referring so evidently to Rome, that none care to dispute the application.

Antiochus answers not one specification of the prophecy; and here we may therefore dismiss him. But, for a more full elucidation of the prophecy, we may further say of Rome:—

4. This horn was "little" at first. So was Rome, but it "waxed" or grew exceeding great in three several directions. What better terms could be used to describe the course of that power which from a small beginning rose to be the mistress of the world.

5. It gathered dominion toward the south. Egypt was made a province of the Roman empire B. C. 30, and continued such for over six centuries.

6. It marched its conquering legions toward the east. Rome subjugated Syria B. C. 63, and made it a province of the empire.

7. It set its face toward the pleasant land. Judea is so called in many scriptures. Ps. 109: 24; Zech. 7: 14; &c. First by a league of assistance and friendship the Romans took under their influence the holy land and people. They subsequently made Judea a Roman province, and finally destroyed the city of Jerusalem, burned their beautiful temple with fire, and scattered the Jews over the face of the whole earth to be gathered no more till time shall end.

8. It waxed great even to the host of heaven. These terms used in a symbolic sense in reference to earthly scenes, must denote persons of illustrious character or exalted position. The great red dragon, Rev. 12: 4, Pagan Rome, is said to have cast down a third part of the stars of heaven to the ground. This is the same power, and we think the same work, referring to its acts of oppressing the Jews, and deposing their rulers.

9. By him the daily (not daily sacrifice, as our translators have supplied, but daily desola-

tion, which is paganism) was taken away, and the transgression of desolation, the papacy, was set up. Chap. 11: 31. Rome, and Rome alone, did this. While Rome was ruler, the religion of the empire was changed from paganism to that corrupted form of Christianity known as the papacy. And the place where paganism had long had its sanctuary, Rome with its Pantheon, or temple of all the gods, was cast down, or degraded to the second rank, by the removal of the seat of government to Constantinople. So in Rev. 13: 2, the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome, and great authority.

10. An host was given him against the daily. The barbarians that subverted the Roman empire became converts to that nominal Christianity before which they were thus brought face to face, and were soon transformed into willing instruments whereby their former religion, paganism, was dethroned. No other power has in any respect fulfilled this prophecy.

11. In the interpretation, verse 23, it is called a king of fierce countenance and understanding dark sentences. Such was emphatically Rome, with its warlike paraphernalia, and its strange language which the Jews did not understand. Moses uses similar language, referring, as all agree, to the Romans. Deut. 28: 49, 50.

12. It was to stand up in the latter time of their kingdom, when the dominion of the four horns of the goat was drawing to an end. There Rome appeared.

13. It was to destroy wonderfully. Hear all opposing powers which it so rudely overthrew, testify. Thus did Rome.

14. Rome has destroyed the mighty and holy people, the people of God, more than all other powers combined. A many-tongued voice from the blood of more than fifty millions of martyrs, goes up to testify against it.

15. And it has "practiced,"—practiced its deceptions upon the people, and its schemes of cunning among the nations, to gain its own ends, and aggrandize its power.

16. And it has "prospered." It has made war with the saints, and worn them out and prevailed against them.

17. It has run its allotted career, and is to be "broken without hand." Verse 25. How clear a reference to the stone cut out without hand which smote the image upon its feet and dashed it to pieces. So the papacy is soon to perish in the consuming glories of the second coming of our Lord.

Thus Rome fulfills all the specifications of the prophecy. No other kingdom meets even one. Rome is the power in question. No other can be.

In view of all these facts, if any one still affirms that Antiochus was the little horn, or if he even hesitates to admit its application to Rome, all we can do is to take such person by the hand, and exclaim with the deepest commiseration for his unfortunate condition, "non compos mentis. Farewell." U. S.

THE SANCTUARY.

Fifth Paper.—The Year-day Principle.

From the exposition of the symbols thus far given we have the field of vision laid clearly out before us. The first symbol, Persia, covers a period of 207 years; the second, Grecia, 170 years; the third, which we have seen to be Rome in both its phases, pagan and papal, from A. C. 181 to its division into ten parts, in 483, A. D., continued 344 years; and if we come down to the close of papal supremacy in 1798, we have the long period of 1969 years; and if we come still forward to our own time, for this power is not yet broken without hands, we have the surprising period of 2033 years covered by this symbol.

Putting these periods together, we have from the commencement of Persian supremacy, A. C. 538, to the division of Rome, 483 A. D., 1021 years, to the temporary overthrow of papal Rome 1798, A. D. 2336 years; to our own time 2410. So vast is the sweep of this vision, which was given to the beloved Daniel.

This fact has an important bearing upon the subject of time, which we are now prepared to consider. One point alone remains unexplained in Daniel 8, and that is the sanctuary and 2300 days of verse 14. On this we now inquire:—

1. Does the word "days," which in the margin is rendered "evening, morning," mean days as commonly understood by that term?

2. Have we the correct reading, 2300?

3. Are the days literal or symbolic; and can we tell how long a period they denote?

On the first of these inquiries, we present the following testimony from Dr. Hales:—

"The earliest measure of time on record is the Day. In that most ancient and venerable account of the creation, by Moses, the process is marked by the operations of each day. The evening and the morning were the first day, &c. Gen. 1:5, &c. Here the word 'day' denotes the civil or calendar day of 24 hours, including 'the evening,' or natural night, and 'the morning,' or natural day; while the sun is either below or above the horizon of any place, in the course of the earth's diurnal rotation between two successive appulses of the same meridian to the sun; corresponding, therefore, to a solar day in astronomy. It is remarkable that the 'evening,' or natural night, precedes the 'morning,' or natural day, in the Mosaic account. Hence the Hebrew compound, עֶרֶב וּבֹקֶר, 'evening-morning,' is used by the prophet Daniel to denote a civil day, in his famous chronological prophecy of the 2300 days, Dan. 8:14."—*Sacred Chronology*, vol. 1, p. 10.

Again he says when speaking on this text in Vol. ii. p. 512, note, "The evening-morning was a civil or calendar day."

On the second inquiry, Is 2300 the correct reading? we quote again from the same author:—

"There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Ross's collations, and in all the ancient versions, except the Vatican copy of the Septuagint which reads 2400, followed by Symmachus; and some copies noticed by Jerome, 2200; both evidently literal errors, in excess and defect, which compensate each other and confirm the mean, 2300." *Id.*, Vol. ii. p. 512.

These points being thus established that the expression is the proper one to denote a civil day, and that the reading, 2300, is correct, we next inquire, Are these days literal, or symbolic? If they are literal, they give us (dividing by 365) six and one-third years, as the extent of the whole period. If they are symbolic, each day signifying a year, they bring to view a period 2300 years in length. Which of these two views is the more consistent with the rest of the prophecy?

The question was "How long the vision?" The question, certainly, covers almost the whole, if not the whole, duration of the vision; and that, as we have seen, extends over a period of over 2400 years. Now if in reply the angel singled out a period only six years and one third in length, then there is no correspondence either between this answer and the vision in connection with which it was given, or between the answer and the question which directly called it forth. These days if taken literally would be far from covering the duration of any one of the kingdoms of the prophecy taken singly, how much less of them all taken together.

This is symbolic prophecy; it would be natural therefore to conclude that the time introduced would be of a like nature. Twenty-three hundred literal days would not be out of proportion to the lives of the beasts shown in the vision; and as these beasts are symbols, representing long-lived kingdoms; so the days are symbols representing the years of their continuance.

The Bible observes this rule of chronological proportion in a general way. In Eze. 10, the Jewish nation is symbolized under the figure of a youthful woman, the youthful age of the woman, and the comparatively short period of growth to womanhood, representing the youthful period of the nation, and the years during which it was coming to maturity. See Elliott's *Horæ Apocalypticæ*, Vol. iii, p. 241.

But more than this, the Bible gives the exact proportion between literal and symbolic time. Ezekiel, during the selfsame Babylonian captivity in which Daniel's prophecies were delivered symbolizes years by days. He was commanded to make known to his fellow exiles by the river Chebar, near the Euphrates, the fate of Jerusalem, with her last king Zedekiah, and also God's

reason for it. For this purpose he was to lie prostrate with his face toward the city, on his left side 390 days for Israel, and on his right side 40 days for Judah, restricted all the while to a famine diet, like the Jews he represented shut up in the siege. And God said, I have appointed thee each day for a year. Eze. 4:6.

In this representation Ezekiel himself became a symbol. He was acting a symbolic part, an individual representing a nation, the days in which he was acting his part symbolizing the actual years of the punishment of those whom he represented.

Another instance, not so evidently symbolic in its nature, but equally definite in showing how God uses short periods of time to represent longer ones, and the proportion to be observed between them, is found in Numbers 14:34: "Forty days, each day for a year."

It is objected against this principle of interpretation that it is novel, not having been known in the church from the days of Daniel to those of Wickliffe, and, secondly that those who adopt the year-day principle are in confusion among themselves respecting their interpretations of prophecy.

The first of these objections is shown by Mr. Elliot not to be well founded; as this principle of interpretation, though not the exact application of this prophecy, was adopted by Augustine, Tichonius, Primasius, Andreas, the venerable Bede, Ambrosius, Ansbertus, Berengaud, Bruno Astensis, &c.

As to the second objection, there certainly is no more confusion among year-day interpreters than among those who take the day-day view; and it is not strange that there should have been discordant views in days past since the prophecy was closed up and sealed till the time of the end; but the intimation is given that then the seal would be broken, the wise understand and knowledge be increased on these things. And right here the year-day principle has been brought out and especially defended as a key to the interpretation of the prophecies.

But that which demonstrates beyond question the correctness of the year-day principle, is the fact that we, living down in the last years of prophetic fulfillment, are now able to trace out in history the accomplishment of these predictions; and we find that the seventy weeks of Dan. 9, the 1260, 1290, and 1335 days of Daniel 7 and 12, and Rev. 12 and 13, and the five months, and hour, day, month and year of Rev. 9 have all been exactly fulfilled a day for a year.

The 2300 days of Dan. 8:14 are therefore 2300 literal years. Where do they begin and where do they end?

U. S.

THE SANCTUARY.

Sixth Paper. — Dan. 8 Explained by Dan. 9.

HAVING now seen that the 2300 days of Dan. 8, are symbolic, and denote 2300 literal years, the inquiry is resumed, When do they commence and when terminate? The symbols of the ram, goat, and little horn, were clearly explained in chapter 8. Gabriel was commanded to make him understand the entire vision. But at the conclusion of the chapter Daniel says, "I was astonished at the vision, but none understood it."

So far therefore as the record of the 8th chapter is concerned, Gabriel had not then fulfilled his mission. The point left unexplained was the 2300 days. Why did not Gabriel continue his instructions till this point was also made clear? Because Daniel had heard all he could endure, and fainted and was sick certain days. But Gabriel must somewhere explain this matter of the time, or prove disobedient to his instructions, and thus become a fallen angel. But he did not thus become apostate; for more than five hundred years after this, we find him still in divine employ, sent on a sacred mission to Zecharias and to Mary. Gabriel has therefore somewhere given Daniel further instruction on that part of the vision which remained unexplained, namely, the 2300 days. We are to look for this, of course, in the subsequent records of Daniel's prophecy.

Fifteen years elapse, and the record of chapter 9 opens. We have now reached the year 538 a. c. A mighty revolution has just taken place. The empire of the world has changed hands. Babylon lies prostrate and bleeding in the dust. The proud oppressor of God's people is brought low. Medo-Persia now wields the scepter. Daniel beholds in all this the hand of God, and the fulfillment of prophecy. He understood by the writings of Jeremiah that Jerusalem should lie desolate for seventy years, and that the termination of that period would be marked by the punishment of the king of Babylon. Jer. 25:12. He has seen the punishment of Babylon, and concludes that the day of deliverance for his people is at hand. The seventy years did actually terminate two years later, in the first year of Cyrus a. c. 536, and their expiration was marked by the decree of Cyrus for the re-building of the temple.

Daniel therefore sets his heart to seek the Lord, and to pray to him for the fulfillment of his word. Then follows the wonderful prayer of Dan. 9:4-19. In the course of his prayer he said, "O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary that is desolate."

We remember, as Daniel doubtless did, that the 2300 days ended with a promise respecting the sanctuary. And it is evident from this expression that Daniel had in some way connected the end of the 2300 days with the end of the 70 years of Jewish captivity. In this it was necessary that he now be set right.

Again the prophet is rapt in vision; and a heavenly messenger appears upon the scene. We ask the reader to consider carefully who this

is. We last beheld Daniel in converse with Gabriel. The angel was explaining to him the things he had seen in compliance with the mandate of One qualified to command even so high an angel as Gabriel, "Make this man to understand the vision." He had explained all but the time, when Daniel's powers gave way, the prophet fainted, and he was obliged to desist. Thus the 8th chapter leaves us, Gabriel departing Heavenward, his work unfinished, and Daniel, though sufficiently recovered to attend to the king's business, wondering at the vision but not understanding it. This vision of the 9th chapter is the very next vision, so far as we have any account, which the prophet had. Again he is honored with the presence of a heavenly guest. And who is it? "Gabriel," exclaims the prophet; and that there may be no doubt as to his identity, Daniel adds, "whom I had seen in the vision at the beginning." Thus our minds are carried directly back to the vision of chapter 8, and the prophet declares that the very same angel he had seen at that time was with him again.

The vision of chapter 9 therefore opens as the vision of chapter 8 closed, Daniel and Gabriel in communication with each other. And there is no intervening vision to cut off the connection between these two scenes. And here we behold two of the manifold links that bind these chapters together: the same vision called up, and the same angel introduced whom we there beheld.

Gabriel speaks; and his first words confirm this view: "O Daniel I am now come forth to give thee skill and understanding." As if he had said, O Daniel when last I was with you, explaining the vision you had seen, I was obliged to leave my explanation midway, because you could endure no more; hence you did not understand it; but I was commissioned to ask, you understand it; and therefore I am now come forth to give you the understanding which I could not then impart.

Gabriel continues; and every word he utters strengthens this conclusion: "At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision."

It would be useless for any one to deny that a previous vision is here referred to; and it would be equally useless for him to deny that that is the vision of chapter 8.

Now we will introduce a test to settle beyond peradventure the truthfulness or falsity of the position here taken. If chapter 9 is connected with chapter 8: if the vision of chapter 9 is the sequel of that of chapter 8; if the expression used by Gabriel in chapter 8, "consider the vision," refers to the vision of chapter 8; and if he has now come to complete the instruction which he there omitted; it is certain that he will commence with the very subject which he was obliged to leave unexplained in that vision, namely the subject of the time. If he does this, the connection between these two chapters for which we here contend is established. If he does not it is perhaps still an open question.

And what does he say? "Seventy weeks are determined upon thy people and upon thy holy city." He does therefore commence with the subject of time. But how do we know that this time has any connection with the time of chapter 8? Because he says of it that it is "determined;" and the word determined here signifies "cut off." But there is no period of time from which they could be said to be cut off, except the 2300 days of chapter 8. Thus are the expressions relating to the time connected together; and Gabriel undertakes an explanation of the 2300 days by dividing it into two periods, the first of seventy weeks or 490 days, and the remainder of 1810 days, and then explaining the shorter, which is a key to the whole.

Proof that the word "determined" signifies "cut off," and testimony from eminent writers who have acknowledged the connection between Daniel 8 and 9, will be given in our next.

C. S.

THE SANCTUARY.

Seventh Paper.—"Determined," Dan. 9: 24, Means "Cut Off."

First witness. "Seventy weeks are determined," literally 'cut off.' Hebraists all admit that the word determined, in our English version, does signify 'cut off.' Not one has disputed it.—*Jonah Litch, Midnight Cry*, Vol. iv. No. 25.

Second witness. "Seventy weeks have been cut off upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin offerings, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy." Dan. 9: 24.—*Whiting's Translation*.

Third witness. Gesenius, the standard Hebrew lexicographer, thus defines this word in his Hebrew lexicon: "Nechlak: Properly, to cut off; tropically, to divide; and so to determine, to decree."

Fourth witness. The Chaldeo-Rabbinic Dictionary of Stockius, defines the word *nechlak* as follows: "Scidit, absidit, conscidit, incidit, excidit—to cut, to cut away, to cut in pieces, to cut or engrave, to cut off."

Fifth witness. Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, *chafukh shel basar*, "a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. 9: 24, by "precious cut," was cut off.

Sixth witness. Arias Montanus in a literal version of the text translates it "decies est" was cut off; in the marginal reading, which is grammatically correct, the rendering is in the plural, "decies sunt," were cut off.

Seventh witness. In the Latin version of Junius and Tremellius, *nechlak* (the passive of *chathak*) is rendered "decies sunt," were cut off.

Eighth witness. Theodotion's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), renders it by *αὐτεμάχθησαν*, *αὐτεμάχθησαν*, "were cut off;" and the Venetian copy by *τεμαχθέντες*, *τεμαχθέντες*, "have been cut."

Ninth witness. In the Vulgate the phrase is, "abbreviata sunt," have been shortened.

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of cutting off to this verb."

Tenth witness. Hengstenberg, who enters into a critical examination of the text says: "But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion availed himself, seems to argue that the word stands from regard to its original meaning, and repre-

sents the seventy weeks in contrast with a determination of time (as *aplaten*) as a period cut off from subsequent duration, and accurately limited."—*Christology of the Old Testament*, Vol. ii. p. 301. Washington, 1839.

This translation is further vindicated by Prof. N. N. Whiting, from whom a quotation has already been given, in the following language: "As the period of 2300 days is first given, and verses 21 and 23, compared with Dan. 8: 16, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the 'matter'—(the commencement of the 2300 days)—the *literal* (or rather, to speak properly, the *only*) signification demanded by the subject matter, is that of 'cut off.'"—*Midnight Cry*, Vol. iv. No. 17.

No further or better evidence could be required on this point. Beyond question the seventy weeks are cut off from some other period; and just as evidently that other period is the 2300 days of chapter 8. Should it be asked why our translators render the word "determined" when it so obviously signifies "cut off," a sufficient answer would be that they doubtless overlooked the connection between the eighth and ninth chapters; and, considering it improper to speak of a period of time as cut off, when nothing was given from which it could be cut off, they gave the word its tropical instead of its literal meaning.

In connection with this point, we promised testimony from prominent writers on the prophecies who have acknowledged the connection between Daniel 8 and 9. In perusing them the reader will be able to decide which class have proved recalcitrant to the original advent faith, we who adhere still more tenaciously than ever to these views, or those who, without any assignable reason, repudiate and reject them. We commence with an extract from an article in the *Advent Shield* which reads:—

"We call attention to one fact which shows that there is a necessary 'connection' between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called 'the vision.' It is found in the 24th verse: 'Seventy weeks are determined, or cut off, upon thy people . . . to seal up the vision,' etc. Now there are but two significations to the phrase 'seal up.' They are, first, 'to make secret,' and second, 'to make sure.' We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, called 'the vision,' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth

kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy of fourteen in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse—the vision of the eighth chapter. Daniel tells us that Gabriel was commanded to make him understand that vision (8:16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks."—*Advent Shield*, 1844.

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this."—*Signs of the Times*, 1843.

"The grand principle involved in the interpretation of the 2300 days of Dan. 8:14, is that the seventy weeks of Dan. 9, 24, are the first 490 days of the 2300 of the eighth chapter."—*Advent Shield*, p. 49.

"If the connection between the seventy weeks of Dan. 9, and the 2300 days of Dan. 8, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand."—*Harmony of Prophecy Chronology*, p. 33.

Says the learned Dr. Hales, in commenting upon the seventy weeks, "This chronologic prophecy was evidently designed to explain the foregoing vision, especially in its chronologic part of the 2300 days."

What more need be said? The arguments which show the seventy weeks to be a part of the 2300 days, are all invulnerable. We may consider this question decided, and hereafter appeal to this decision as authoritative.

U. S.

THE SANCTUARY.

Eighth Paper.—The Seventy Weeks.

It has now been proved, 1. That there is the clearest connection between the 8th and 9th chapters of Daniel. 2. That the seventy weeks are consequently a part of the 2300 days. 3. That these weeks are cut off from those days. 4. That the seventy weeks are the first 490 days of the 2300 days. 5. That, consequently, where the seventy weeks begin, there the 2300 days begin.

Respecting the time, therefore, we have now only to inquire further, From what point are the seventy weeks to be reckoned? The data which the Bible furnishes on this point are found in the further instruction which the angel gave to Daniel in chapter 9. After informing him that seventy weeks were cut off from the 2300 days, and allotted to his people and the city of Jerusalem, he proceeds immediately to tell him in the following language where they begin, and what events would mark their termination:—

“Know therefore and understand, that from the going forth of the commandment to restore

and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Dan. 9: 25-27.

From this testimony respecting the seventy weeks we learn, 1. That a commandment to restore and build Jerusalem marks their beginning. 2. That seven weeks or 49 years were allotted to the work of restoration. 3. That sixty-nine weeks or 483 years would span the interval to the time when the Messiah the Prince should appear upon the earth, or when our Lord should commence his public ministry here among men. 4. That during the last or seventieth week, the Messiah should confirm the covenant (the new covenant) with many. 5. That in the midst or middle of that last week, he should be cut off, and cease the sacrifice and oblation to cease; expressions which must be considered as referring to his crucifixion, and the effect which his thus offering himself upon the cross would have upon the Jewish sacrifices and ceremonies, in causing them virtually to cease. When the seventy weeks, therefore, are

correctly located, we shall find the seventieth week falling at such a time that the commencement of Christ's ministry will stand at the beginning, and his crucifixion, three and a half years later, in the middle, of that last week. The whole question might therefore be left to an argument on the date of the crucifixion of Christ, since this has as much bearing upon the point at issue as even the commandment to restore and build Jerusalem from which this period is to be dated.

But it is not difficult to find the commandment to restore Jerusalem, and to ascertain that it went forth at the precise time to render the prophecy harmonious in all its parts.

There are four events which have by different ones at different times been regarded as the commandment to restore and build Jerusalem. These are, 1. The decree of Cyrus for the rebuilding of the house of God, a. c. 538. Ez. 1: 1-4. 2. The decree of Darius for the prosecution of that work which had been hindered, a. c. 519. Ez. 6: 6-12. 3. The decree of Artaxerxes Longimanus to Ezra, a. c. 457, Ez. 7. And 4. The commission to Nehemiah, from the same king in his twentieth year, a. c. 444. Neh. 2.

1. Respecting this last, we find no feature about it necessary to constitute it a Persian decree. It was essential that such decrees should be put in writing, and signed by the king. Nehemiah had nothing of the kind. His commission was only verbal. If it be said that the letters granted him constituted a decree, then the decree was issued not to Nehemiah, but to the governors beyond the river; and moreover these would constitute a plurality of decrees, not one decree as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem was also broken down, and the gates thereof burned with fire. Neh. 1. What wall and gates were those that were broken down and burned with fire? Evidently some which had been built by the Jews who had returned to Jerusalem under one, or all, of the preceding decrees, of Cyrus, Darius and Artaxerxes; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, or that he would have considered it as he evidently did, a fresh misfortune, calling for a fresh expression of his grief. A decree, therefore, authorizing the building of these had gone forth previous to the grant to Nehemiah.

3. Should any contend that the commission to Nehemiah must be the decree in question, because the object of his request was that he might

build the city, it is sufficient to reply as above, that gates and walls had been built previous to his going up; besides, the work of building which he went to perform was accomplished in fifty-two days; whereas the prophecy allows for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah, not embraced in preceding decrees, while those decrees had already granted vastly more privileges than his commission.

5. Reckoning from the commission to Nehemiah, a. c. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall, did not last seven weeks or forty-nine years. Reckoning from that date, the sixty-nine weeks or 483 years which were to extend only to the Messiah the Prince, bring us to a. d. 39-40; but Jesus was baptized of John in Jordan, and the voice of his Father was heard from Heaven declaring him his Son, in a. d. 27, thirteen years before. According to this calculation, the midst of the last, or seventieth, week, which was to be marked by the crucifixion, is placed in a. d. 44; but the crucifixion took place in a. d. 31, thirteen years previous. And lastly, the seventy weeks or 490 years, dating from the 20th of Artaxerxes, extend to a. d. 47, with absolutely nothing to mark their termination. Hence, if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. But such a conclusion is simply an overwhelming proof that that theory which dates the seventy weeks from the commission to Nehemiah in the 20th of Artaxerxes, is an utter failure.

We may therefore dismiss this commission, and this date, from consideration. The question now lies between the decrees of Cyrus, Darius, and Artaxerxes. Which one, if only one, and how many, if more than one, of these did it take to make that decree to which the prophecy is to be the starting point of the seventy weeks -

U. S.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 2, 1876.

JAMES WHITE,
J. N. ANDREWS,
UBIAH SMITH, } . . . EDITORS.

THE SANCTUARY.

Ninth Paper.—The Commandment to
Restore and Build Jerusalem.

As noticed last week, we must look to one, or all, of the decrees issued by Cyrus, Darius, and Artaxerxes, for the commandment to restore and build Jerusalem. And the selection must be determined largely by a consideration of how much is embraced in the prophecy respecting the restoration of this city.

The promise embraced the restoration as well as the rebuilding of Jerusalem. To restore and build, is more than simply to build. The rebuilding of its demolished palaces, the re-opening of its deserted streets, the re-erection of its leveled walls, and the setting up again of its broken gates, would not alone meet the provisions of the prophecy. There must be the forms and privileges of religious worship, the regulations of society, judges to interpret, and officers to execute, the laws, and the re-establishment of that civil polity which made Jerusalem what she was before her fall.

The decree of Cyrus standing nearest to the prophecy respecting the commandment to restore and build Jerusalem, naturally first engages our attention.

Some have claimed that this decree of Cyrus must be the commandment in question, because God by the prophet Isaiah speaks of Cyrus as the one who should say to Jerusalem, "Thou shalt be built." Isa. 44:28. But there are three conclusive objections to this view: 1. It is not Cyrus who, in the prophecy of Isaiah, says to Jerusalem, Thou shalt be built; but the Lord is the one who says this. See verses 26 and 27. 2. The decree of Cyrus pertained simply to the temple at Jerusalem: See Ez. 1:2. It did not even make provision for the building of the city, much less for those other provisions, which, as we have seen, must have been included in the prophecy. 3. From the date of this decree, A. C. 536, the sixty-nine weeks, or 483 years which were to extend to the Messiah the Prince, fall 63 years short of reaching even to the birth of Christ. An effort has consequently been made by those who take the decree of Cyrus to be the commandment in question, to change the date of that decree, placing it at a point late enough to harmonize with the prophecy respecting the Messiah. But this cannot be done, as we shall hereafter see.

By these remarks we do not design in the least to rob the decree of Cyrus of any measure of its importance. It occupies a prominent place in connection with the history of Jerusalem's restoration. The work which Cyrus did was given him of the Lord to do. He was called by name over a hundred years before his birth, and his work in a measure at least pointed out. And that which his decree granted was one of the first steps, and a very necessary step in the work of restoration; but its provisions were too limited to meet the specifications of the prophecy. Some things, to be sure, would follow as a necessary consequence, such as the building of houses for the workmen, the opening of worship, and the carrying on of some necessary traffic. But the decree did not provide for them.

The decree of Darius stands next in order. It was occasioned by the following circumstances: The next year after the Jews had commenced the work under the decree of Cyrus, the enemies of the Jews made request that they be permitted to join them in the work. This the Jews refused, whereupon their enemies set themselves to work to trouble them in their building and to frustrate them in their purposes, "all the days of Cyrus, . . . even until the reign of Darius, king of Persia." Ez. 4.

Seven years after issuing his decree, Cyrus died, and was succeeded by Cambyses, called in Ez. 4:6, Achaemenus, who reigned seven years and five months, and who was in turn succeeded by Smerdis the Magian, called in Ez. 4:7, Artaxerxes, from whom the enemies of the Jews obtained an edict prohibiting the further prosecution of the work at Jerusalem. Ez. 4:21-24. But the land being smitten with barrenness, the prophets Haggai and Zechariah, having made known to the Jews the cause of this calamity, exhorted them to resume the work of building the house of God, which they accordingly commenced again A. C. 520.

Again their enemies endeavored to hinder and stop them, and appealing to Darius who had now come to the Persian throne, he caused search to be made among the chronicles of the kingdom, and finding the decree of Cyrus, re-affirmed it, with some provisions of his own; and thus the work went forward prosperously again.

Here was a second decree. It was however only seventeen years from the decree of Cyrus, and therefore does not meet the prophecy any better than the former, in the matter of dates. And further, it was but a reaffirmation of the decree of Cyrus, and was therefore too limited in its provisions to constitute the commandment to restore and build Jerusalem. But it was a second step in the work, and, adding somewhat to the decree of Cyrus, was some advancement toward the end in view.

Third and last stands the decree of Artaxerxes Longimanus, as recorded in Ez. 7. This Artaxerxes was the Ahasuerus of the book of Esther, which will account for the remarkable favor he showed to the Jewish people. The decree which he issued was given to Ezra at the earnest solicitation of that man of God; for it is said that the king granted Ezra "all his request."

A mere perusal of this decree shows its full and ample provisions. It is drawn up in a formal manner. It is expressly called "a decree." It is written, not in Hebrew, but in Chaldaic or Eastern Aramaic. "Thus," says Prof. Whiting, "we are furnished with the original document, by virtue of which Ezra was authorized to 'restore and build Jerusalem;' or, in other words by which he was clothed with power, not merely to erect walls or houses, but to regulate the affairs of his countrymen in general, to 'set magistrates and judges which may judge all the people beyond the river.' He was commissioned to enforce the observance of the laws of his God, and to punish those who transgressed with death, banishment, confiscation or imprisonment. See verses 23-27."

No such ample powers as this decree conferred upon Ezra can be found in any previous or subsequent act of this kind. This, in connection with those which had been given before, contained all the provision that could possibly be made for any people who were still to be held tributary to the Persian throne. And we have in Ez. 6:14, a remarkable declaration showing that all three of these decrees are taken as the commandment to restore and build Jerusalem: "And they builded and finished it, according to the commandment of the God of Israel, and according to THE COMMANDMENT of Cyrus, and Darius, and Artaxerxes, king of Persia." Here the decrees of these three several kings, are called "the commandment," singular number, according to which the work in Jerusalem was finished. When therefore this last decree went forth from Artaxerxes, enlarging and completing all the provisions that had been made before, then the work was finished; and with the provisions of that decree carried out, the commandment "went forth" in the sense of the prophecy.

We shall next show that this decree went forth a. c. 457, and then test its agreement with the remainder of the prophecy. U. S.

THE SANCTUARY.

Tenth Paper.—Date of the 70 weeks.

We have now seen what constituted the decree for the restoration and building of Jerusalem from which the seventy weeks were to be reckoned. It was the authority granted to the Jews to restore their temple, their worship, their city and their civil state, by the three-fold decree of the Persian kings, Cyrus, Darius and Artaxerxes. It was completed, and went forth, when the last touch of authority granted to Ezra by Artaxerxes Longimanus, was put into operation by Ezra, in carrying out the work which it gave him liberty to perform.

In what year was this?

Ezra says that it was in the seventh year of that king. Ez. 7:7, 8.

What year before Christ was the seventh year of Artaxerxes Longimanus?

The following testimony is a concise and conclusive answer to this important question:—

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downward we have the undisputed Canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in B. C. 457, and end in A. D. 34. Commencing in the twentieth, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the twentieth; we must, therefore, look to the seventh of Artaxerxes. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Advent Herald*, March 2, 1850.

Again the *Herald* says:—

"There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on wrong principles; and a

new date must be assigned for their commencement based on better principles. Now, that the commencement of the reign of Artaxerxes Longimanus was B. C. 464-3, is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have been wrongly calculated. This no one has done, or ever will venture to do. Consequently the commencement of his reign cannot be removed from that point."—*Advent Herald*, Feb. 15, 1857.

It will thus be seen that the date of the seventh year of Artaxerxes rests very largely upon the records of history respecting eclipses, and the testimony of astronomy as to the time when those eclipses occurred. Of the accuracy with which the dates of eclipses may be settled, Prof. Mitchell eloquently says:—

"Go back three thousand years—stand upon that mighty watch-tower, the temple of Belus, in old Babylon—and look out. The sun is sinking in eclipse, and great is the dismay of the terror-stricken inhabitants. We have the fact and circumstances recorded. But how shall we prove that record correct? The astronomer unravels the devious movements of the Sun, the earth, and the moon, through the whole period of three thousand years; with the power of intellect, he goes backward through the cycles of thirty long centuries, and announces that at such an hour and such a day—as the Chaldean has written—that eclipse did take place.

Respecting the authority of the canon of Ptolemy, Pridemur, Vol. i. p. 242 thus speaks:—

"But Ptolemy's canon being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations, and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this being the surest guide which we have in the chronology, and it being also verified by its agreement everywhere with the Scriptures, it is not for the authority of any other human writing whatsoever, to be recorded from."

Thus positively do we find the date for which we seek. The seventh of Artaxerxes was B. C. 457. There the seventy weeks commenced.

From this point we drop the plummet down through following years to ascertain whether, measuring our lines according to the prophecy, we strike the events which the prediction brings to our view.

The first line is forty-nine years in length; for, says the prophecy, there shall be seven weeks (49 symbolic days, or 49 literal years), during which the street and wall shall be built in troublous times. Dan. 9:25. This brings us to the time when the work of building was completed; and this was finished in the last act of reformation under Nehemiah, in the fifteenth year of Darius Nothus.

Forty-nine years from B. C. 457, bring us to B. C. 408.

The fifteenth year of Darius Nothus was B. C. 408. Pridemur, *Bliss*, *Hales*.

Thus at our first testing point, the event answers to the prophecy, as the shadow answers to the face in the mirror. U. S.

The Review and Herald.

"Sincerely Ours through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 16, 1876.

JAMES WHITE,
J. M. ANDREWS,
ULIAN SMITH, } . . . EDITORS.

THE SANCTUARY.

Eleventh Paper.—Messianic Dates.

We have now found the event, and the date, from which the seventy weeks of Dan. 9, are to be reckoned; namely, the decree of Artaxerxes Longimanus to Ezra, which he issued in the 7th year of his reign, A. C. 457.

We have applied the first measuring line given in the prophecy, namely the 49 years which were to cover the building of the street and wall, even in troublous times, and found it to fall exactly upon the events specified. The work was finished in the 15th year of Darius Nothus A. C. 408; and there the 49 years terminated, reckoned from A. C. 457.

Three other events remain by which to test the application of this prophecy: 1. Sixty-nine weeks, or 483 years were to extend to the Messiah the Prince. 2. Sixty-nine and one-half weeks, or 483½ years were to extend to the cutting off of the Messiah; and 3. The seventy weeks, 490 years, were to extend to that point when the Jews should no longer be the peculiar people of God. If, reckoning from A. C. 457, we find the measurements to reach the events specified, the correctness of the application will be assured beyond the least shadow of uncertainty.

The word Messiah means "the anointed;" and the expression "to the Messiah the Prince," must point to the time when Christ was manifested to the world as the anointed of God. This was not at his birth, as some have imagined, but at his baptism, as is proved by Acts 10:38; 4:27; Luke 4:18, &c.

We have therefore to inquire (1) at what point, according to the foregoing dates the baptism of Christ should have occurred; (2) at what point it did occur; (3) to ascertain the length of Christ's ministry; (4) the date of the crucifixion; and (5) the time when the blessings of the gospel ceased to be especially offered to the Jews.

1. From some point in the year A. C. 457, the period of sixty-nine weeks or 483 years to the Messiah the Prince, would carry us to a corresponding point in the year A. D. 27. This is the answer to the first point of inquiry; and if the first date is correct, here we should find the baptism of the Saviour.

2. When Christ entered upon his mission, immediately after his baptism, he came into Galilee preaching the gospel of the kingdom of God, and saying, "The time is fulfilled." Mark 1:14, 15. This must mark the fulfillment of some definite period, or it would not be asserted

that "the time is fulfilled." The time here fulfilled can be none other than that given in Dan. 9:25: "Unto the Messiah the Prince shall be seven weeks and threescore and two weeks," 483 years. We are therefore correct in saying that this is the period that reaches to his baptism. Can we now ascertain in what year his baptism occurred?

Christ was six months younger than John the Baptist, and is generally considered to have entered upon his ministry six months later; both of them commencing their work, according to the law of the priesthood, when they were thirty years of age. Of Christ, Luke says expressly that at the time of his baptism he began to be about thirty years of age. Luke 3:23. Now John entered upon his ministry as Luke informs us (3:1) in the fifteenth year of Tiberius Caesar. Tiberius was the successor of Augustus who reigned to A. D. 14. The date of Augustus' death is indisputably fixed by means of the great lunar eclipse soon after, Sept. 27, which served to quell the mutiny of the Pannonian legions, and to induce them to swear fidelity to Tiberius, as recorded by Tacitus, Anal. 1:28, and Dio. lib. 57, p. 604. But the reign of Tiberius is to be reckoned, according to Pridaunx, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus his step-father, in August A. D. 12, two years before the death of the latter. The fifteenth year of Tiberius would therefore be from August A. D. 26 to August A. D. 27. If John commenced in the spring in the latter portion of the 15th year of Tiberius, it would bring the commencement of Christ's ministry in the autumn of A. D. 27, the very point where the 483 years of Dan. 9, expire.

3. The length of Christ's ministry. This may be quite accurately determined by enumerating the passovers which he attended. There were but four of these as recorded in John 2:13; 6:4; 6:4; and 13:1. At the last of these he was crucified. This would make the duration of his ministry three years and a half. Thus, if he commenced in the autumn of A. D. 27, he would preach six months before his first passover in the spring of 28. His second passover would be in the spring of 29, his third in the spring of 30, and his fourth in the spring of 31, when he was crucified.

This would correspond exactly to the prophecy; for he was to confirm the covenant with many for one week, seven years, and in the midst, or middle of the week, he was to be cut off, and cause the sacrifice and oblation to cease. This he did when he expired upon the cross, three and one half years from the commencement of his ministry; and during the remainder of the week he confirmed the covenant through his apostles. Heb. 2:3. Dr. Hales, vol. 1, p. 84, quotes Eusebius, A. D. 300, as saying: "It is recorded in history, that the whole time of our Saviour's teaching and work-

ing miracles was three years and a half, which is the half of a week [of years]. This John the evangelist will represent to those who critically attend to his gospel."

4. The date which this gives us for the crucifixion, A. D. 31, is confirmed by abundance of testimony. The crucifixion was attended by a preternatural darkening of the sun, for the space of three hours. Matt. 27:45. "A total eclipse of the moon may occasion a privation of her light for an hour and half, during her total immersion in the shadow; whereas a total eclipse of the sun can never last in any particular place above four minutes, when the moon is nearest to the earth and her shadow thickest."—Hales, Vol. I, p. 68.

This darkness was observed at Heliopolis in Egypt, by Dionysius the Areopagite, afterward the illustrious convert of Paul at Athens, Acts 17:34, who in a letter to the martyr Polycarp describes his own astonishment at the phenomenon, and that of his companion, the sophist Apollonides. "These, O good Dionysius," exclaimed Apollonides, "are the vicissitudes of divine events." To which Dionysius answered, "Either the Deity suffers or he sympathizes with the sufferer." And that sufferer, according to tradition, recorded by Michael Synkellos of Jerusalem, he declared to be, "The unknown God, for whose sufferings all nature was darkened and convulsed." Id. Vol. III, p. 230.

"Hence it appears that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion was preternatural, 'from the sixth until the ninth hour,' or from noon till three in the afternoon, in its duration, as also in its time, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a Roman Consul, Aurelius Cassiodorus Senator, about A. D. 514: 'In the consulate of Tiberius Caesar Aug. v. and Ælius Sejanus (O. C. 784, A. D. 31), our Lord Jesus Christ suffered, on the 8th of the Calends of April (25th of March): when there happened such an eclipse of the sun as was never before nor since.' In this year, and in this day agree also the Council of Caesarea, A. D. 196 or 198; the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius, Epiphanius followed by Kepler, Bucher, Patinus and Peterius, some reckoning it the 10th of the Calends of April, others the 13th."—Id. Vol. I, pp. 69, 70.

The common Bible chronology placing the crucifixion in A. D. 33, was, according to Dr. Hales, assumed on no earlier authority than that of Roger Bacon, in the 13th century, who, finding by computation that the paschal full moon fell on Friday in the year 33, was led by that circumstance to suppose that that must have been the year of the crucifixion. But this very circumstance Dr. H. claims as proof that that was not the year; for the true paschal full moon should come not on the day of the

crucifixion, but the day before when Christ ate the passover with his disciples. Id. p. 100.

We have thus thirteen creditable authorities locating the crucifixion in the spring of A. D. 31. And all the evidence on this point tends also to establish the date of Christ's baptism in the autumn of A. D. 27; for according to the prophecy the Messiah was to be cut off after three years and a half from the time of his manifestation; and, according to the evangelists, his ministry continued just that length of time, three years and a half. If, therefore, he was crucified in the spring of A. D. 31, he was baptized and commenced to preach three and a half years before, in the autumn of A. D. 27.

And right at that point the sixty-nine weeks ended, reckoned from B. C. 457, and in A. D. 31 we reached the middle of the last or seventieth week, where the Messiah was to be cut off, and cease the sacrifice and oblation (the Jewish sacrifices and offerings) to cease by the offering of himself as the great antitype of them all, upon the cross.

So far we find the most striking and indisputable harmony. We now go forward three and a half years to the terminal point of this grand prophetic period of seventy weeks, and inquire what then occurred. On this point we quote again from the learned Dr. Hales:—

"Eusebius dates the first half of the passion week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including the duration of our Lord's personal ministry: 'All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us,' at his ascension, which was only 43 days after the crucifixion. Acts 1:21, 22. And the remaining half of the passion week ended with the martyrdom of Stephen, in the seventh or last year of the week. For it is remarkable that the year after, A. D. 35, began a new era in the church, namely, the conversion of Saul, or Paul, the apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrim had formally rejected Christ by persecuting his disciples. Acts 9:1-18." Vol. I, p. 100.

Thus at precisely the right point we find events which fitly mark the termination of that period which was allotted to Jerusalem and the Jews: Stephen is martyred, Paul is raised up an apostle to the Gentiles, the Jews formally reject Christ and the gospel in the persons of the first disciples, and the apostles turn from the Jews to other nations. Surely a fulfillment of prophecy so plain cannot be questioned.

And with these facts all established by the clearest evidence, and the dates of the prophecy all thus harmonized, we have in our hands the key which will draw every bolt, and give us free entrance into all departments of the larger prophecy and longer period of the 2300 days.

U. S.

THE SANCTUARY.

Twelfth Paper.—Closing Remarks on the Time.

From the points which have now been established, the way is short and clear to the end of the argument respecting the time.

If we have a period of ten years, in reference to the location of which we wish to inform our friends, we need not tell them where the whole period terminates to convey to them the desired information. It would be sufficient to say, "We will tell you all about the first five years of that period, where they begin and end, with intermediate dates and events." Then they could easily ascertain the termination of the whole period. After the first five years, five more would remain, and adding them to the date where there the five terminated, they would have the true date of the termination of the ten.

Just this course inspiration has followed with the 2300 days. It is as if the angel had said to Daniel, I have not come to give you the year in which the 2300 days will end; but a portion of this period belongs to your people and your holy city Jerusalem; and this period, comprising seventy weeks which are the first 490 years of the twenty-three hundred, I will tell you all about, giving you the time when they will commence, and the chief events which will mark intermediate dates, and finally their termination. And the angel well knew that he who had interest enough to inquire, could then easily find the termination of the whole period.

Thus four hundred and ninety years taken from twenty-three hundred, leave eighteen hundred and ten. Briefly expressed in figures it stands thus: $2300 - 490 = 1810$. And this number, eighteen hundred and ten, added to the date where the four hundred and ninety terminated, will give us the termination of the period of twenty-three hundred. But we have found that the four hundred and ninety ended in the autumn of A. D. 34. This gives us the following numerical statement: A. D. 34, autumn, $+1810 =$ A. D. 1844, autumn. In the autumn of A. D. 1844, we thus have the termination of the longest and most important prophetic period revealed in the Bible.

But some may fall into perplexity over the calculation of this period from another standpoint, and query how, if the 2300 days commenced A. C. 457, they can extend to A. D. 1844, since if we take 457 from 2300 we have only 1843 remaining. Did they not therefore terminate in 1843? So Adventists reasoned previous to that year; and this is the reason why that year was first set for the coming of the Lord. But further thought showed that they must extend into the following year. For it would take 457 full years before Christ, and 1843 full years after Christ, to make 2300. Therefore if the days commenced with the very first day of 457 A. C., they would not terminate till the very last day of 1843. But we have evidence to show that they did not commence with the first day of 457 A. C., but that some portion of that year had elapsed before we are to begin to reckon.

It is evident from the wording of the prophecy that the actual commencement of the work at Jerusalem marks the commencement of the seventy weeks, inasmuch as the first seven weeks are allotted to the building of the city, which we could hardly begin to reckon, consistently, before the work of building was actually begun. Now Ezra did not arrive at Jerusalem till the fifth month of that year. Ez. 7:6. Then the large company that went up with him were to be provided with homes, and arrangements made for their living, &c., before they would be ready to take hold of the work. Two months would certainly be short enough time to allow for this work, which would bring us to the seventh month, or the autumn of the year. Now whatever portion of the year A. C. 457 had elapsed before the 2300 days began, just that portion of a year we must add to 1843 A. D. to make out the 2300 full years; for if only 456 years and a fraction, are to be reckoned before Christ, we must have 1843 and a fraction after Christ to make out the number. Thus are we brought again to the autumn of 1844, as the point where the 2300 days terminated.

The same argument will apply to the date of Christ's baptism. How do we make that date

to be A. D. 27, when 457 years before Christ and only 26 after Christ, make out the 483 years which were to reach to Messiah the Prince? In the same way as above presented. For if any portion of A. C. 457 had elapsed before we should begin to reckon, a corresponding portion of A. D. 27 must be taken to fill out the specified number of full years. And the events associated with this, in the prophecy of the seventy weeks, are such as to show conclusively that the days terminated in the autumn of the year. At the beginning of the seventieth week the Messiah was to be manifested, that is, commence his ministry as the Anointed One. In the midst, or middle, of that week, which would be three years and six months from its commencement, he was to be cut off. This cutting off can refer to nothing else but his crucifixion. But his crucifixion in whatever year it may have occurred, was in the spring; for it was at the passover. Then, as we go back from the crucifixion of Christ three years and six months to find the commencement of his ministry, we are brought to the autumn; and as we go forward from the crucifixion three years and six months, we are again brought to the autumn. But, as has already been shown, A. D. 31 has been established beyond dispute as the year of the crucifixion; and as this was the middle of the seventieth week, the last half of the week, three and a half years more, bring us to the autumn of A. D. 34. But if the first 490 years ended in the autumn of A. D. 34, the remaining 1810 years just as conclusively ended in the autumn of A. D. 1844.

We are thus particular upon this point, because this is the important one of all the prophetic periods; and it is desirable that all points in the argument should be clearly understood.

And what were some of the circumstances which rendered 1844 a memorable date in the history of the church and the world? We then reached, if we may so speak, the climax of the world's great prophetic era. Within the forty-six years preceding, five of the seven prominent prophetic periods of the Bible had terminated. The 1200 and 1200 years had ended in 1798, and marked the commencement of the "time of the end." The 391 years and 13 days of Rev. 9, had ended Aug. 11, 1840, and marked the departure of the Ottoman supremacy. The 1335 years had expired in 1843, and marked the manifestation of such a "blessing" as the disciples at Christ's first advent were themselves permitted to enjoy. Dan. 12:12; Matt. 13:16, 17. And now the great period of 2300 years was finished, which marked the commencement of the cleansing of the sanctuary.

God has never left his church without faithful watchmen, and in such an important epoch as the one we are considering, they would not be asleep. And they were not asleep. A warning message to the world, which commenced some years before, had now swelled into a mighty cry. A movement such as the world had never before witnessed, now reached the height of its power. The impending second advent of the Son of God, was the burden of the proclamation. Sublimar theme never engaged the attention of man. In different parts of the world, men simultaneously called of God to this work, were heralding it abroad. It went to every missionary station on the globe. Treasure was poured out like water in its promulgation. An army of able and devoted men, appeared, who freely gave their time, talent, and strength, to its vindication. The spirit of revival everywhere followed the proclamation of the message. God was in the movement; and Christendom was shaken from center to circumference.

What did all this mean? It meant that the first division of that three-fold warning which was to precede the coming of Christ was going forth. Rev. 14:6-12. It meant that the mighty angel standing on the sea and on the land had uttered his solemn oath that time (prophetic) should be no more; Rev. 10:6, for the time had come for the longest and latest prophetic period to meet its termination.

A grievous disappointment was experienced in that movement, and a mistake had somewhere been made, yet it becomes us not hastily nor rashly to decide in regard to the nature of that work. As was asked respecting the baptism of John, we ask respecting this movement: Was it of Heaven or of men? And the same difficulties are involved in the answer; If it was from Heaven, we cannot give it up; but how then can we account for the mistake connected with it, without compromising its Heavenly origin? But if it was of men, how shall we solve the still harder problem of accounting for the presence and power of God that so manifestly attended it?

Now if in 1840, 1843, and 1844, the last prophetic periods did end, that fact would be a sufficient reason why God's hand should be in the movement based upon that fulfillment of his word, even though we might have adopted wrong views in reference to the event to occur, as did the disciples of our Lord, when in fulfillment of his word, they escorted him into Jerusalem, as their immediately expected King, shouting, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord." Matt. 21:4-9.

With this view, therefore, that the prophetic periods did expire, but the mistake was in relation to the event, we are not obliged to repudiate and throw away that great work. We can give it its place in prophecy, and gratefully acknowledge the wonderful work of God connected with it.

But if we take the ground that the prophetic periods did not then expire, the whole work falls to the ground, as wholly false and unscriptural. For if the termination of the prophetic periods is yet future, another like movement is to transpire, and the one we have had was a counterfeit and a fraud. Then we must attribute to fanaticism that work which gave every evidence of being wrought by the Spirit of God, and admit that in this important age, marked as the time of the end, when the world is to be warned of coming Judgment, the most devoted and intelligent students of prophecy, and servants of Christ, were left to enter upon a false movement, and make an unpardonable mistake which was calculated to destroy the confidence of the world in all prophetic investigation.

We need not pursue this line of thought to any greater length. The evidence is now before the reader that the calculation of the time was correct; that Daniel 8 is an explanation of Daniel 9; that the seventy weeks are a part of the 2300 days; that they are correctly dated from B. C. 457, and that consequently the 2300 days terminated in 1844. With the utmost assurance we therefore say that those who endeavor to account for the disappointment of 1844 on the supposition that the mistake was made in the time, and not in the sanctuary question, are entirely wrong. u. s.

THE SANCTUARY. Thirteenth Paper.—The Original Advent Faith.

SEVENTH-DAY Adventists are sometimes charged with being a mere offshoot from the Advent body, followers of side issues and newly-created hobbies. We claim, and shall show, that we are the only ones who adhere to the original principles of interpretation, on which the whole Advent movement was founded, and that we are the only ones who are following out that movement to its logical results and conclusions.

The reader has seen something of the strength of the argument by which the original application of the prophetic periods is sustained. Those who have attempted to re-adjust those periods in order to extend them to some future point of time when Palestine or the earth should be purified by fire, have found themselves in an extremely embarrassing position. Their own confessions have proved this; and the reader will be interested to see some of them.

Jonah Litch, a prominent writer and laborer in the early stage of the Advent movement, spoke as follows in the *Advent Herald* of Dec. 28, 1850:—

"Chronologically, the period [2300 days] is at an end, according to the best light to be obtained on the subject; and where the discrepancy is I am unable to decide. But of this we shall know more in due time.

"God is his own interpreter,
And he will make it plain."

The *Advent Herald*, seeing the utter inconsistency of denying the termination of the 2300 days in the past, while at the same time it was setting forth unanswerable arguments in vindication of the original date for the commencement of the period, as it long continued to do, in connection with the seventy weeks, it at last denied the connection between the seventy weeks and the twenty-three hundred days, and thus cast this latter period adrift upon the prophetic sea. This appears from the following queries by a correspondent, and the answers of the then editor of the *Herald*, inclosed in brackets, which appeared in the *Herald* of May 22, 1852:—

"In your 'chronology' the cross is placed in A. D. 31. What are the principal objections which bear against its being placed in A. D. 39? [Ans. 1. The absence of any evidence placing it there. 2. The contradiction of the wonderful astronomical, chronological, and historical coincidences which show beyond the shadow of controversy that the seventh of Artaxerxes was in B. C. 457-8, that the birth of Christ was A. D. 4-5, that the thirtieth year of Christ was 483 years from the seventh of Artaxerxes, that the crucifixion was in A. D. 31, and that that was the point of time in the last week, when the sacrifice and oblation should cease.]

"If the seventy weeks of Dan. 9 do not commence in the twentieth of Artaxerxes, how can the 2300 days begin at the same time with them, and yet terminate in the future? [Ans. They cannot.] Must we not henceforth consider that they have different starting points? [Ans. Yes.]"

To understand how serious a departure this was from the "original Advent faith," the reader should bear in mind the following statements which under the significant heading of "Points of Difference between Us and our Opponents," once formed a standing notice in the *Advent Papers*:—

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this."—*Signs of the Times*, 1843.

Who now deny this? All who call themselves Adventists, so far as we know except the Seventh-day Adventists. And in what position do they place themselves by this denial? In the position of those who were originally the opponents of the Advent faith. Gone over to the side of their opponents, and yet claiming to be the adherents of the original Advent faith!

The declaration above quoted is as good for us to-day as it was for the *Signs of the Times* in 1843. It still lies from our meat head.

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and 2300 days or years commence together. Our opponents [apostatized Adventists] deny this."

Who, then, are the original Adventists?

Again, to show the importance which was formerly attached to this matter, we quote from the *Advent Shield*, p. 49, Art. The Rise and Progress of Adventism:—

"The grand principle involved in the interpretation of the 2300 days of Dan. 8:14, is, that the 70 weeks of Dan. 9:24, are the first 490 days of the 2300, of the eighth chapter."

Those who have yielded this point, have therefore given up the "grand principle involved in the interpretation of the 2300 days." If to do this and go over to the position of "our [their] opponents," is not a serious defection from the original Advent faith, we greatly err.

The following well-founded opinion was expressed by Apollon Hale in 1846:—

"The second point to be settled, in explaining the text [Dan. 9:24], is to show what vision it is which the 70 weeks are said to seal. And it should be understood this involves one of the great questions which constitute the main pillars in our system of interpretation, so far as prophetic times are concerned. If the connection between the 70 weeks of Dan. 9, and the 2300 days of Dan. 8, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand."—*Harmony of Prophetic Chronology*, page 33.

Mark this language. The connection between Daniel 8 and 9 constitutes one of the "main pillars" of our system of interpretation. If it does not exist the whole system is shaken to its foundation. If it does exist, the system must stand. We rejoice in the fact to-day that this connection does exist, and the system stands.

And now, what are the reasons offered for taking a position which denies one of the main

pillars of this system of interpretation, and
shakes its very foundation! Simply
this: -

"We have no new light respecting the connection between the 70 weeks and 2300 days. The self-argument against their connection in the passing of the time. Why that has passed, is a mystery to us; which we wait to have revealed."—*Advent Herald*, Sept. 7, 1866.

The same paper, in its issue of Feb. 22, 1861,
further said:

"Before 1900, we became satisfied of the validity of the arguments sustaining their connection and simultaneous commencement. There has nothing happened to weaken the force of those arguments but the passing of the time we expected for their termination. We now have no other clue to advance against that connection; and, therefore, can only wait for the mystery of the passing of time to be explained. But of the commencement and termination of the 70 weeks, we are satisfied that they cannot be removed from the position which Protestants have always ascribed them."

Before such a matter of course surrender was made of the strongest evidences and clearest proofs that can be drawn from the word of God on any subject, we submit to the reader if it would not have been more logical to inquire whether there might not possibly be some mistake in the view that the earth is the sanctuary, and that the planting of the sanctuary is to be by fire at the second coming of Christ; whether the day may not have ended, and the work to which they brought us, whatever it is, be now in process of fulfillment. S. D. Adventists, before rejecting the past movement, raised this inquiry, and the result has repaid our researches a thousand fold, as will hereafter appear.

And how do those who disconnect the 70 weeks and 2300 days, dispose of this latter period; for something must be done with it? They attempt to date it from the point at which Daniel says the ram pushing westward and northward and northward so that no beast might stand before him; and that pushing they make to be the decree issued against the Jews, as recorded in the Book of Esther. As the result of the pushing in the prophecy, no beast could stand before him. This view therefore makes the Jews to be the beasts. But how did this matter come out? A counter decree was issued; fear of the Jews fell upon all the people; many joined themselves to them; and when the day of slaughter came, no man could withstand the Jews. Esth. 9:2. They smote all their enemies. Verse 5. Seventy and five thousand persons fell before them; and it was to them a day of triumph and joy. This, fourthly, with the ram pushing and doing according to his will, and becoming "great," so that none could deliver out of his hand. To such absurdities are men driven in trying to avoid the plain and evident conclusion to be derived from God's word. These men should seriously argue in this manner: is one of those strange phenom-

ens that sometimes appear in the workings of the human mind.

But if time has demonstrated that these days are in the past, it has also demonstrated that the earth is not the sanctuary, the very point claimed by those who offer this fact as the explanation of our disappointment in 1844; there is no change has come over the earth since, physically, increasing signs of infirmity and old age, and, morally, a deeper plunge in wickedness and sin, on the part of its fast-generating sons and daughters. The conclusion that the earth is the sanctuary, being demonstrated to be incorrect, the inquiry, What is the Sanctuary? is now fairly in hand, and pre-emptorily demands an answer. U. S.

THE SANCTUARY.

Fourteenth Paper.—What Is the Sanctuary?

THIS is exclusively a Bible question. With the testimony of the Bible only, then, have we to do. The object of our inquiry can only be, What does the Bible reveal to us respecting the sanctuary? And we shall find its testimony neither brief nor obscure on this important subject. The word occurs in the inspired Scriptures one hundred and forty-six times; and more times than this does it offer us instruction by prediction, definition, or historic record, concerning this wonderful object.

Perhaps no language can better introduce this subject than that of the apostle Paul in his letter to the Hebrews. In chap. 8, he contrasts the two covenants, the first and the second, the old and the new, under the latter of which we now live. In chap. 9, he then speaks as follows:—

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary; and after the second veil, the tabernacle which is called the holiest of all; which had the golden altar, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory, shadowing the mercy-seat," &c. Verses 1-5.

Let this language of the apostle be carefully considered. It both introduces and settles one great division of this question. It tells us definitely what, for a time, constituted the sanctuary of the Lord. During the period covered by the first covenant, while the tabernacle, or dained as thus plainly described, was in existence, there can be, in the face of these words of Paul, no controversy as to what constituted the sanctuary. Turning to the records of those times, we find a more definite mention of this singular structure, which, from its bearings and relations in the temple of divine truth, deserves to be examined with absorbing interest.

Go back to the time when Israel, crowned with deliverance, stood on the shore of the Red Sea, while the Egyptians were perishing at their feet in the returning and angry waters. Listen to that song of triumph which Moses sings, and mark this language, "The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him an habitation." Ex. 15:2. In this we receive the first intimation of that building that was afterward to be erected by the direction of the Lord, that he might dwell among his people. In verse 17 of the same chapter, is the first occurrence of the word sanctuary which we find in the Bible.

Pursuing the sacred record, we find in the twenty-fifth chapter of Exodus, and onward, more definite information respecting the sanctuary. Here we read the commission which God gave to Moses for the erection of this building. In the third month after their departure from Egypt, the children of Israel came to the wilderness of Sinai. There Moses was summoned up into the mount, to an audience with his Maker. Forty days and nights were consumed in that memorable interview. During this time Moses was shown the pattern of the sanctuary, and all the sacred vessels, and received full instructions in relation thereto.

Into a particular description of the tabernacle, as erected by Moses, we need not here enter. It is minutely set forth in Exodus, chapters 25-31. Suffice it to say that it was a structure of extraordinary magnificence, formed of upright boards overlaid with gold. It was thirty cubits in length, about ten in width, and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, overlaid with gold, having hooks of gold and sockets of brass. Over the tabernacle, thus erected, were thrown four different coverings. The first and inner covering was composed of fine linen, embroidered with figures of cherubim in blue, purple, and scarlet. By this would be formed a ceiling of surpassing beauty and magnificence. The second covering was made of goats' hair; the third of rams' skins dyed red; and the fourth and last of badgers' skins. A richly embroidered curtain suspended from the five pillars overlaid with gold, that stood at the entrance upon the east, formed the door of the tabernacle.

The sacred tent was divided into two apartments by means of a veil suspended from four pillars of shittim wood, overlaid with gold, set in sockets of silver. In what proportion the sanctuary was thus divided we are not informed; but it was undoubtedly the same that was afterward observed in the temple, 1 Kings 6, in which two-thirds of the space was allotted to the first apartment, and the remaining one-third to the second.

In the first apartment or holy place were three things worthy of notice: the golden candlestick, the table of show-bread, and the altar of incense. The candlestick was of solid gold, the table of show-bread and the altar of incense, of shittim wood, but overlaid throughout with pure gold. In the second apartment, or most holy place, were also three things to claim attention: the ark, the mercy-seat, and the cherubim. The ark was a chest of shittim wood, two cubits and a half in length, a cubit and a half in breadth, and the same in height. It was overlaid within and without with pure gold. The mercy-seat was the cover of the ark, of solid gold, and the cherubim were likewise of pure gold, on either end of the mercy-seat. It was above the ark, over the mercy-seat between the cherubim, that God manifested his presence, and from whence he communicated with his people. Ex. 25:22. And so David says, "Thou that dwellest between the cherubim, shine forth." Ps. 80:1.

THE SANCTUARY.

Fifteenth Paper.—What Is the Sanctuary?

It will be observed that neither the holy nor most holy place, had any window; hence in the first apartment there was need of the candlestick with its seven lamps; and in regard to the second, where God dwelt, Solomon said, "The Lord said that he would dwell in the thick darkness." 1 Kings 8:12.

How impressive must have been the scene presented by the interior of this building. There were its walls, having all the appearance of massive and solid gold, and reflecting in a thousand directions the light of the seven lamps of the golden candlestick; there were the table of show-bread and altar of incense, glittering in its light like burnished gold; and there was the curtain that formed the gorgeous ceiling, with its mystic figures of cherubim in blue, and purple, and scarlet, adding its beauty to the brilliant scene. While in, beyond the second veil, was the glorious Shakinah, or visible manifestation of God's glory, into the awful presence of which, except the high priest's entrance once every year, no man could venture and live.

Before the door of the tabernacle were placed the brazen laver, and the altar of burnt offering, and around the whole was erected the court with its curtains of fine twined linen.

In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of the ten commandments) into the ark, and the mercy-seat upon it, and brought it into the tabernacle, and set up the veil; he placed the table of show-bread and golden candlestick in in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the veil, and burnt sweet incense thereon; and on the altar, before the door of the tabernacle, he offered the burnt offering and the meat offering as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. 40. He had now taken possession of his dwelling place, in the midst of his people.

We have now before us the sanctuary as Moses erected it in the wilderness of Sinai, 1490 years before Christ. With its ark of the covenant, its mercy-seat, and its glorious Shakinah, it constituted the heart and center of Israel's religious worship, under that typical system.

The children of Israel being at this time in the period of their wanderings, the sanctuary as first given to them was adapted to their condition. It was so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the divine presence, which accompanied them in a cloud by day, and a pillar of fire by night, should direct them to pitch their camp. Num. 9:15-23.

The Levites were consecrated to the service of the sanctuary, and were commanded to bear it, and all its sacred vessels, when the camp set forward. Thus it was with them during the forty years in which they journeyed in the wilderness. During this time, this building which God claimed as his dwelling place, and where his service was performed, is fifty-six times called the sanctuary, in the following instances: Ex. 25:8; 30:13, 24; 38:1, 3, 4, 6; 38:24-27; Lev. 4:6; 5:15; 10:4; 12:4; 16:33; 19:30; 20:3; 21:12 (twice), 23 (plural); 26:2; 27:3, 23; Num. 3:28, 31, 32, 38, 47, 50; 4:12, 15 (twice), 16; 7:9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; 8:19; 10:21; 18:1, 3, 5, 16; 19:20.

U. A.

THE SANCTUARY.

Sixteenth Paper.—Points of History.

THE object we now have before us, the tabernacle built by Moses, is one of exceeding interest. Its erection marks one of the most important epochs in the religious history of the world. Like the full orb'd moon, shining with a light borrowed from a central sun, a new dispensation was now rising upon the world to reflect the glory of the coming ministration of the Messiah. A people long schooled in the furnace of Egyptian servitude, were now brought forth amid such displays of God's consuming judgment, and overwhelming power, as were fitting to his purpose and to that occasion. Such a migration of an entire nation from one land to another the world had never seen. With that people God purposed to maintain henceforth a visible symbol of his presence; and this purpose called for the erection of a suitable dwelling-place. Of this he gave to Moses a pattern throughout, and calling Bezaleel and Aholiab endowed them with heavenly wisdom for their sacred work.

This marvelous structure, the tabernacle, was the result, with its gold plated walls, its gold covered furniture, its wonderfully embroidered curtains, its holy places, and its solemn service.

In the center of that vast camp of more than three millions of souls that tabernacle was set up, and over it stood in towering majesty the pillar of cloud, a shade and refreshment by day, but glowing like a blaze of fire, the light and glory of the camp by night, to govern and guide and guard that living multitude.

In and around this tabernacle, the Lord met with his people. There he told Moses he would commune with him. Ex. 25:22. There the Spirit came upon the seventy elders and they prophesied. Num. 11:24, 25. Thither Aaron and Miriam are called out, when they rebel against the servant of the Lord. Num. 12:4. There the glory of the Lord appears after the unfaithfulness of the twelve spies. Num. 14:10, and the rebellion of Korah and his company, 16:19, 42; and the sin of Meribah, 20:6. Thither, when there was no sin to punish, but a difficulty to be met, the daughters of Zelophehad came to bring their cause before the Lord. Num. 27:2. And there, when the death of Moses drew near, the solemn charge was given to his successor. Deut. 31:14.

For all these reasons, this structure is an object of surpassing interest, and entitled to our careful consideration; but chiefly for this, because Paul says plainly that this was the Sanctuary of that first covenant which immediately preceded and ushered in the present. It will be worth our while, therefore, to notice further the important place it held in that dispensation by looking at some of the chief features of its history.

According to the commonly-received chronology, the sanctuary made its entrance into the promised land on the 10th day of the first month, a. c. 1451. Up to this time, neither the children of Israel nor the sanctuary, had had any long continued abiding place. But now as the former enter upon their promised inheritance, the latter begins to be more permanently located.

The first encampment, after the passage of the Jordan, was in Gilgal. Josh. 4:19. Here it abode seven years, and was then removed to Shiloh, according to God's promise that he would choose the place of its location. Josh. 9:27; 18:1. Shiloh was about 15 miles north from Jerusalem, and nearly in the center of the whole land. Here, according to our Bible chronology, it remained from a. c. 1444, to a. c. 1141, a period of 303 years. But Paul makes the time still longer; for he says that after the dividing of the land by lot, God gave them judges about the space of 450 years until Samuel the prophet. And it was not till after the call of Samuel the prophet that the ark was removed from its place by the infatuated and backslidden Israelites, and in the disastrous campaign which it was meant to redeem, fell into the hands of the Philistines.

This instructive episode in the history of the sanctuary demands a passing notice. In the long period of the continuance of the sanctuary at Shiloh, Israel had greatly apostatized from God. In the yearly feast and solemn dances, Judges 21:19, 21, the religion of Israel had sunk far toward the orgies of heathenism.

Troops of women, shameless as those of Midian, assembling at the tabernacle as the worshippers of Jehovah, became the concubines of his priests. 1 Sam. 2:22, margin. "A state of things which was rapidly assimilating the worship of Jehovah to that of Ashteroth, or Mylitta, needed to be broken up." So God forsook his habitation, and raised up the Philistines to chastise his rebellious subjects into the right way again.

Israel unmindful of their only source of strength went boldly out to meet the enemy, but as any one might have foreseen, were routed before them. And now they were left to pursue a course which would show both to themselves and others how low they had fallen. They doubtless had learned how in former times their fathers had been beaten by their enemies when they took not the ark with them to battle, as in the case of the Canaanites, Num. 14:44, 45, and how they had succeeded with it around the walls of Jerico, and resolved that the ark should be brought forth, vainly supposing that that alone would preserve them, when the God of that ark had departed from them. Therefore in an evil hour the ark of the covenant of the Lord of hosts was carried forth by its adulterous priests, into the midst of a sinful and God-forsaken army. But God was not long in teaching them by sad experience that the ark was no

safeguard against their enemies when their transgressions had cut them off from his strength. Smitten again before their enemies with great slaughter, they fled every man to his tent, the ark was taken, and the two sons of Eli, Hophni and Phinehas, were slain.

Eli, the aged high priest, well-meaning but weak, so weak that he would suffer his sons to make themselves vile and restrain them not, so weak that he had permitted the ark to go forth under all these forbidding circumstances to battle, sat upon a seat by the wayside, anxiously waiting the result of the engagement; for "his heart trembled for the ark of God." A messenger soon returned in hot haste from the army, and in four brief sentences made known to him the sum of their misfortunes: 1. "Israel is fled before the Philistines." 2. "There hath been a great slaughter among the people." 3. "Thy two sons, Hophni and Phinehas, are dead." Did not this bring the climax of his grief? No. All this, sad as it was, he bore with comparative composure; for there was another object which held a higher place in his heart, and for which he was more solicitous even than for these; and that was the precious ark of God; was the ark safe? The dregs of this tale of bitterness were yet to come: 4. "AND THE ARK OF GOD IS TAKEN." And when this terrible report from the ark broke upon his ears, "he fell from off the seat backward by the side of the gate, and his neck brake, and he died." The ark of God was more deeply enshrined in the affections of this venerable but misguided man, than even the welfare of Israel or the fate of his two sons. In his anxiety for that he had overlooked all other calamities, but when his hopes in regard to this were crushed, and his worst fears realized, he could no longer endure the weight of such accumulated disasters. Nature yielded, and he found his own grave by the side of his sons whom he had failed to rule, and thus helped to precipitate this dire calamity upon all the country.

So dark was the cloud which Israel's wickedness had raised to obscure the sun of their prosperity. They were now dishonored in the sight of the heathen. The name of the Lord would be blasphemed. The loss of the ark showed that God had departed from them; and the destruction of their nation and the ruin of their religion must have been to them no distant prospects. The language in which they embodied the burden of their woe was this: "The glory is departed from Israel; for the ark of God is taken." And when in after years, the Lord would make the people understand the utter destruction he threatened against Jerusalem for still unchecked wickedness, he had only to say, "I will do to this house, as I have done to Shiloh, and make this city a curse to all the nations of the earth." Jer. 7:14; 26:6.

U. S.

THE SANCTUARY.

Seventeenth Paper.—Points of History.

How long the tabernacle remained in Shiloh, after the capture of the ark, we are not informed. But it does not appear that God's glory or the ark of his covenant, ever returned to that building. The tabernacle next appears in the sacred record, about seventy-nine years later, in the days of Saul, when we find it at Nob, 1 Sam. 21; Matt. 12:3, 4, a place about twelve miles west by north from Jerusalem. We again find it, twenty years later still, in the days of David and Solomon at Gibeon. 1 Chron. 16:39; 2 Chron. 1:3. This was about eight miles north from Jerusalem. Here it remained thirty-eight years till the building of the temple.

But where, during all this time was the ark of the covenant of the Lord? We left it at the battle of Ebenezer, where it was captured by the Philistines, and the lament went up that the glory had departed from Israel, for the ark of God was taken. Being essential to the tabernacle we must follow it till we find them together again.

The ark was retained in the land of the Philistines seven months. At Ashdod their god, Dagon, fell on two successive days before it, the second time his head and hands being severed, and nothing being left but the stump or fleshy part of the old idol. The priests of Dagon hurried it off to Gath; and from thence it was taken to Ekron; and both these cities were sorely smitten on account of its presence. "So," says the record, "they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his place, that it slay us not and our people." 1 Sam. 5.

The providence of God was equally conspicuous in its return to the Israelitish people. To test the matter whether their calamities had been inflicted upon them by the hand of the God of Israel on account of the presence of the ark among them or not, the Philistines proposed that the ark with the golden trespass offerings should be put on a new cart, and that two cows, their calves being shut up at home, should be attached to the cart, and left to take their own course. If they went up toward the coasts of Israel, to Beth-shemesh, they would know that God had inflicted their evils upon them. But if the cows according to their nature should only seek their own home, they would know that it was only chance that had happened unto them.

It was done as they proposed; "and the kine took the straight way to the way of Beth-shemesh and went along the highway, lowing as they went." Then the Philistines knew that some-thing that had befallen them; and, filled with amazement, they followed on behind it even unto the border of Beth-shemesh.

"And they of Beth-shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes and saw the ark, and rejoiced to see it." 1 Sam. 6:13. But for presuming to look into the ark, without any permission, and contrary to God's order that not one was to touch it, and only the Levites were to touch it, the men of Beth-shemesh were smitten. How many? Our common version reads, "fifty thousand and three score and ten men." But it is not probable that a small place like Beth-shemesh would have so many inhabitants, and by no means probable that so many would be engaged in wheat harvest even if we take into the account all the region round about. Josephus omits the fifty thousand altogether, retaining only the seventy. He (Antiq. Jud. lib. vi., cap. i., sec. 4.), "But the displeasure and wrath of God pursued them: that seventy men of the village of Beth-shemesh, approaching the ark, which they were not permitted to touch (not being priests), were struck by lightning." Dr. Clarke argues that the difficulty may be explained by supposing that in transcribing, a single letter was accidentally omitted, "the particle of comparison כִּי ke, as, or equal to, before the word שִׁבְעִים shib Shim: thus כִּי שִׁבְעִים kechamishshim. The passage would then read: 'And he smote of the people seventy men, equal to fifty thousand' that is, "they were elders or governors of the people." And this, Dr. C. argues, would account for the reading of Josephus "who in recital would naturally leave out such an explanation of the worth of the seventy men, as Roman readers could not easily comprehend such comparisons."

From Beth-shemesh the ark was removed to Kirjath-jearim, to the house of Ahinadab, where it abode twenty years. It was during this period that all Israel lamented after the Lord, 1 Sam. 7:2. Then David gathered together all the chosen men of Israel and went to bring up the ark from Kirjath-jearim to Jerusalem, the city of David, to the tent which he had there pitched for it. 2 Sam. 6:1, 2; 1 Chron. Chap. 13 and 16. But on account of Uzzah's putting forth his hand to steady it, and being slain for his rashness, he not being a priest, and hence having no right to touch it, David was afraid, and would not remove the ark of the Lord unto his house. He carried it to the house of Obed-edom, the Gittite. The ark continued three months; and the Lord blessed Obed-edom and all his household. As it was told king David saying, The Lord hath blessed the house of Obed-edom and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. 2 Sam. 6:12. Here it remained in the tent which David had pitched for it, till the erection of the temple, where we are soon to find the ark and the sanctuary together again, and the worship of God resumed in greater impressiveness and glory.

T. S.

THE SANCTUARY.

Eighteenth Paper.—Points of History.

It now pleased God that the sanctuary should take a more permanent form. All necessity for a movable structure, to be temporarily located in different places, had ceased to exist. The period of Israel's journeyings had long gone by. The period of the Judges, during which the affairs of Israel were often uncertain and the times troublous, though exceeding in duration more than four times the length of the existence of our own government, was at length ended. The tribes of Israel were consolidated into a new and powerful kingdom. Under David the Hebrew scepter established its broadest sway.

At length God gave him rest from all his enemies round about. 2 Sam. 7 and 8. Then came the house of God into his mind, and to the prophet Nathan, he thus spoke: "See now I dwell in an house of cedar, but the ark of God dwelleth within curtains." This doubtless refers to the tent which he had pitched for it in the city of David, of which the words of Uriah the Hittite, 2 Sam. 11:11, may also probably be understood.

The prophet approved of what was implied in the language of David, that he purposed to prepare a suitable structure for the permanent abiding place of the ark of God, and he said, "Go, do all that is in thine heart; for God is with thee." But the Lord the same night reversed the decision of the prophet, saying to the king that he could not build a house for him to dwell in; for he had been a man of war and had shed much blood. This was an important and a holy work. In this house the olive branch of peace was to be held out by Heaven to a rebellious world, and none but those whose lives had been passed in peace could be employed in its erection.

THE TEMPLE, LIKE THE TABERNACLE, BUILT AFTER A PATTERN.

Nevertheless to David was given by the Spirit of God, an accurate pattern of the temple, and all things pertaining thereto, just as Moses had received the pattern of the tabernacle in the wilderness of Sinai. This we find in 1 Chron. 28:11, and onward; and in verse 19, David says, "All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

Besides thus receiving the pattern, it was permitted him to make also abundant preparation for the coming building. Its erection was committed to his son Solomon, and to him and the princes, David gave the following solemn charge concerning this work: "Now set you heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the

house that is to be built to the name of the Lord." 1 Chron. 22:19.

Again: 1 Chron. 28:10: "Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong and do it."

Mark, it was the sanctuary for which provision was thus carefully being made, the sanctuary, of which David had seen the pattern, for which he had made ready his material, and concerning which he gave this solemn charge.

The pattern is now furnished, and the material prepared. Where was this sanctuary located? The spot chosen was most significant. It was none other than the threshing floor of Ornan the Jebnite, 2 Chron. 21:14-18, where the angel of the Lord appeared to David, upon Mount Moriah, 2 Chron. 3:1, which was near to Mount Zion. Upon this spot Isaac had been offered eight hundred and sixty years before, and a lamb had been provided in his place. Gen. 22:1-14.

All questions being thus decided and all preparations made, the work commences. The sacred writer thus marks this important event: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." 1 Kings 6:1.

A question of chronology here demands solution. Paul in Acts 13:18-22, gives a far different reckoning of the time from the exodus to the building of the temple. He allows to the wilderness 40 years, the time given to the destruction of the seven nations of Canaan, usually computed as 6 years (see Bliss' Sacred Chronology), to the Judges 450 years, to the reign of Saul 40 years, to that of David 40 years, and to Solomon's fourth year, 3 years, making in all 679 years, and bringing the building of the temple in the 680th year from the exodus, instead of the 480th as in 1 Kings 6. It is not necessary to give the long and elaborate opinions of critics upon this matter. There being a difference of just one hundred years goes far to show that a mistake of just that measure of time has somewhere been made. This could not be made in the text of the Judges, nor in the discourse of Paul, where the period is drawn out in items, so easily as in 1 King 6, where it is expressed in a single statement. Hence it is the opinion of chronologists that the reading in Kings is not genuine; that the building of the temple was commenced in the fourth year of Solomon, as here and elsewhere stated, but that this was the 580th year from the exodus, instead of one hundred years earlier. See this question discussed at length in Barrett's Synopsis of Criticism, v. ii. part 2.

THE SANCTUARY.

Nineteenth Paper.—The Temple.

The intimate connection of the temple with its prototype, the tabernacle, is shown in the general arrangement and furniture of the building. Like the tabernacle it had its holy, and most holy, places. But these in all their dimensions, length, breadth, and height, were exactly double those of the tabernacle. Thus the most

holy place was 20 cubits each way, instead of 10, and the holy place 20 by 40 cubits, instead of 10 by 20.

Besides these apartments, there was a porch of 10 cubits at the entrance, and surrounding chambers for the use of the priests, besides various courts and covered porches surrounding the whole. Altogether it covered a large area, and presented an imposing and magnificent appearance. Rising from its commanding height like a mountain of marble and gold, it stood before the world a monument of splendor more gorgeous and wonderful than men had ever looked upon before. The carving of the wall of the house with figures of cherubim; the overlaying of it with pure gold within and without the doors of olive trees adorned with carved work, and overlaid with gold fitted to the carvings with other innumerable and costly ornaments and embellishments, were accomplished at an expense, says Dr. Clarke, which it is impossible to estimate.

Two gigantic cherubim, of olive wood overlaid with gold, each 10 cubits high, were prepared for the most holy place, and put in position on either side of the spot upon which the ark was to rest. "And they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall, and their wings touched one another in the midst of the house."

Many of the vessels of the sanctuary were also enlarged and multiplied for the temple service. Ten golden candlesticks shed their light in the holy place, and ten tables bore the consecrated bread which was placed each Sabbath before the Lord. 2 Chron. 4:7, 8.

At the expiration of seven years and six months from the commencement of the work the building was completed, though the dedication did not take place till the following year the twelfth of Solomon's reign. Having all things prepared for this joyful occasion, Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, that they might bring up before him the covenant of the Lord, out of the city of David, to its new abode. 1 Kings 8. As King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen that could not be told nor numbered for multitude. What a procession was that!

They also brought up the tabernacle. The original tabernacle was left at Gibeon thirty-eight years before; and it is generally supposed that David had erected a new one for the ark when he brought it to his city. Which of these was brought into the temple? Some think both; but Dr. Clarke suggests what seems the more probable view that the original tabernacle was brought up from Gibeon, to be preserved in the temple as a relic, and the temporary one erected by David was destroyed.

What was in the ark? 1 Kings 8:9, says explicitly that there was nothing there save the tables of stone. Paul is supposed to say Heb. 9:4, that it contained also the golden vessels of manna and Aaron's rod. That these were originally laid up before the testimony is evident from Ex. 16:33, 34; Num. 17:10. We find no record that they were put into the ark with the tables of the law. Paul, in Heb. 9:3, speaks of the tabernacle, which is called the holiest of all; and the word wherein verse 4, is simply the relative pronoun, "which," which may refer to the tabernacle antecedent, instead of the ark. With this Paul's language would simply affirm that the most holy, or second apartment, were placed the golden censer, the pot of manna, Aaron's rod, the ark, and the tables of the covenant; the tables, though contained in the ark, being mentioned separately from the ark by way of emphasis.

The passage from Hebrews then bears similarity to that in 1 Kings 8:21, which reads "And I have set there a place for the ark wherein is the covenant of the Lord, which I made with our fathers, when he brought them out of the land of Egypt." In this passage the word, wherein, refers, as in Hebrew, to the place, not to the ark. In the ark was the covenant which he commanded, the ten commandments, but not the covenant which he made with the children of Israel, which was a new agreement between himself and them. It was written in a book, and placed in the side of the ark. Deut. 31:26.

And this leads us to consider what is meant by this expression, "In the side of the ark." Prieux has explained it so fully in his "Connection," Vol. i. p. 152, that we can do no better than to give his words:—

"As to the book, or volume of the law, it is

commanded to be put *mitzad* i. e. on the side of the ark, those who interpret that word of the inside, place it within the ark, and those who interpret it of the outside, place it on the outside of it in a case or coffer made on purpose for it, and laid on the right side; meaning by the right side, that end of it which was on the right hand. And the last seems to be in the right as to this matter; for, first, The same word, *mitzad*, is made use of, where it is said, that the Philistines sent back the ark with an offering of jewels of gold put in a coffer *by the side of it*.

And there it is certain that word must be understood of the outside, and not of the inside. Secondly, the ark was not of capacity enough to hold the volume of the whole law of Moses, with the other things placed therein. Thirdly, The end of laying up the original volume of the law in the temple was, that it might be reserved there as the authentic copy, by which all others were to be corrected and set right; and, therefore, to answer this end, it must have been placed so as that access might be had thereto on all occasions requiring it; which could not have been done, if it had been put within the ark, and shut up there by the cover of the mercy-seat over it, which was not to be removed. And, fourthly, When Hilkiah, the high-priest, in the time of Josiah, found the copy of the law in the temple, there is nothing said of the ark; neither is it there spoken of, as taken from thence, but as found elsewhere in the temple. And, therefore, putting all this together, it seems plain that the volume of the law was not laid within the ark, but had a particular coffer or repository of its own, in which it was placed on the side of it. And the word *mitnad*, which answers to the Latin *a latere*, cannot truly bear any other meaning in the Hebrew language. And therefore the Chaldee paraphrase, which goes under the name of Jonathan Ben Uzziel, in paraphrasing on these words of Deuteronomy—"Take this book of the law, and put it in the side of the ark of the covenant," renders it thus, "Take the book of the law, and place it in a case or coffer, on the right side of the ark of the covenant of the Lord your God."

The ark was brought into its position in the most holy place between the wings of the cherubim, and thus again became connected with the sanctuary after a separation of 136 years. God approved of all that had been done, to suitably prepare for his worship as adapted to that time, and as he had taken possession of the first tabernacle, Ex. 40:34, so now he takes possession of this: "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." 1 Kings 8:10, 11.

That was a day of joy in Israel. The thousands of offerings consuming upon the altars, the clouds of incense that rose above the temple, the sounds of the instruments of music, and the voice of the singers, the inimitable prayer of Solomon, the wisest of men, the glory of the new temple, the vast concourse of people, and above all, the crowning visitation of the shekinah, or visible glory of God, as he took possession of his dwelling, all conspired to render this

THE MOST IMPOSING RELIGIOUS SERVICE EVER PERFORMED IN THIS WORLD, EITHER BEFORE OR SINCE THAT TIME.*

Twenty-two thousand oxen and one hundred and twenty thousand sheep, constituted Solomon's peace offering. Besides this there were his meat offerings, his burnt offerings, and his drink-offerings, besides the offerings of the assembled multitudes. Fourteen days the King and all Israel kept a feast unto the Lord, and then the people returned to their homes, blessing the King, and glad of heart for all the goodness of the Lord.

During Israel's sojourn in the wilderness, the tabernacle, as we have seen, was fifty-six times called the sanctuary. From its entrance into the holy land, till its incorporation into the temple, it is nineteen times more called the sanctuary in the following passages:—

Joah. 24:20; 1 Chron. 9:20; 22:19; 24:5; 28:10; 2 Chron. 20:8; Ps. 20:2; 28:2, margin; 28:2, margin; 63:2; 68:24; 73:17; 77:13; 78:54, 69; 96:8, 9, margin; 134:2; 150:1.

U. S.

THE SANCTUARY.

Twentieth Paper.—Destruction of the Temple.

With the dedication of Solomon's temple the earthly sanctuary reached the summit of its glory. Its sacred vessels were perfect and complete. It contained the very ark which was made by Moses, under the express direction of Heaven; and that ark contained the very tables of stone, which had been written by Jehovah himself. The temple building was a structure of unsurpassed magnificence and glory, and there was nothing to hinder the Levitical worship from going forward in all its perfection.

It would be pleasant long to contemplate both the temple and the sanctuary in this prosperous condition; but the dark specter of sin with its inevitable train of judgments and calamities, soon appears upon the scene.

The temple was dedicated a. c. 1005. Thirty-four years after this, a. c. 971, Shishak, king of Egypt, having declared war with Rehoboam, took Jerusalem and carried away the treasures of the temple. 1 Kings 14:25, 26; 2 Chron. 12:9. But when the king humbled himself, thus turning from the sins which had brought down the judgments of God upon him, God turned from his wrath against him. Verse 12.

Jehoshaphat commenced the work of repairs a. c. 856. 2 Kings 12:4, 5. Ahaz, king of Judah, becoming involved in war with the kings of Israel and Damascus, robbed the temple to pay Tiglath-pileser, king of Assyria, whom he had summoned to his aid; 2 Chron. 28:21, 22; a. c. 740. Hezekiah, his son, in a measure repaired this loss, but was himself finally compelled to take all the riches of the temple to purchase peace from Sennacherib who had come against him. 2 Kings 18:14-16.

Manasseh, son and successor of Hezekiah, profaned the temple of the Lord, by setting up altars to all the host of heaven, even in the courts of the Lord, 2 Kings 21:4-7, for which God delivered him into the hands of the king of Babylon. He was loaded with chains and carried beyond the Euphrates; 2 Chron. 33:11; a. c. 677. But humbling himself and repenting of his sins, he was sent back to his own dominions, and labored to repair the profanations he had committed upon the house of the Lord. Verses 14-16.

Josiah, king of Judah, labored zealously to repair the edifices of the temple. 2 Kings 22:4-6. He commanded the Levites to put the ark of the Lord, in the sanctuary, in its proper place, and that they should no more bear it about, as they probably had done, during the administrations of the wicked kings who had reigned before him. 2 Chron. 35:3.

But these were only slight profanations and calamities, compared with the storm of destruction, the projected shadow of which was now beginning to darken that devoted land. The nation had sunk to so low a depth of sin, that God could no longer dwell among them. Zephaniah complains that her prophets were light and treacherous persons, that her priests had polluted the sanctuary, and done violence to the law. Zeph. 3:4. By the prophet Ezekiel, 23:38, 39, the Lord lays the same things to their charge, and adds (24:21), Behold I will profane my sanctuary. Therefore

GOD AGAIN FORSAKES HIS SANCTUARY.

It is never without warning that God visits his people in judgment. The long record of his dealings with them presents no exception to this rule. In this case the warning had been given in these words:—

"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my

people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you rising up early and speaking, but ye heard not; and I called but ye answered not; therefore will I do unto this house, which is called by name, wherein ye trust, and unto the place which I gave to your fathers, as I have done to Shiloh. Jer. 7:12-14; 26:1-7.

What had God done to Shiloh? David answers: "When God heard this, he was wroth, and greatly abhorred Israel, so that he forsook the tabernacle of Shiloh, the tent which he had placed among men, and delivered his strength into captivity, and his glory into the enemy's hand. Ps. 78:59-61. To do the same to the temple would be to forsake it, and give it into the hands of the enemy.

The manner in which the people received this warning, set the seal to God's purpose in this respect. "They mocked the messengers of God and despised his words, and misused his prophets, until the wrath of the Lord rose against his people till there was no remedy." 2 Chron. 36:16.

Nebuchadnezzar, king of Babylon the first universal empire, the head of gold of the great symbolic image of Dan. 2, was the instrument God selected to carry out his purpose. In the year a. c. 606, Jerusalem was taken, the temple plundered, a part of the sacred vessels removed and placed in the temple of Belus in Babylon. multitudes of the people were transported into the land of their captors, the sons of the royal family, and the nobility of the nation were made eunuchs and slaves in the palace of the king of Babylon, the whole land was made tributary; the king, Jehoiakim, became a vassal to the king of Babylon: and the predicted seventy years' captivity commenced. 2 Chron. 36:6, 7.

- The evil behaviour of Jehoiachin, son of Jehoiakim, brought Nebuchadnezzar against Jerusalem the second time, B. C. 590, when he not only still further ravaged the house of the Lord and its sacred vessels. Verse 10.

And lastly the wicked course of Zedekiah, Jehoiachin's successor on the throne of Judah, drew upon Jerusalem that terrible destruction which for a while blotted it from the face of the earth. Zedekiah foolishly defied the power of the king who had already twice taken Jerusalem. Nebuchadnezzar was thus brought a third time against the doomed city, determined this time to quell forever its rebellious spirit. After a siege of about one year the city fell. All the vessels that could be found in the house of the Lord, were taken out, and all the riches were secured that could be found in every house in the city. The temple and the walls of the city were then set on fire. The walls, towers and towers were overthrown, and every building in the city was leveled to the ground, excepting only the piles of unconsumable rubbish, the site of Jerusalem was as bare as if human foot had ever trod thereon.

As God had done to the sanctuary at Shiloh he had now done to the sanctuary at Jerusalem but with tenfold heavier judgment. In the light of these facts the following references to the sanctuary are easily understood: Ps. 74:1-4; 76:1; Isa. 63:18; 64:10, 11; Eze. 24:2; Jer. 51:51; Lam. 1:10; 2:7, 20; 4:1.

While Israel were thus dispersed among the nations, and their beautiful sanctuary at Jerusalem lay in ruins, God promised to be to them as a little sanctuary, in the country where they should come. Eze. 11:16. Towards the close of the seventy years' captivity, Daniel prayed thus to God, "Cause thy face to shine upon thy sanctuary which is desolate." Dan. 9:2, 17.

THE SANCTUARY.

Twenty-first Paper.—The Sanctuary
Offered by Ezekiel.

JERUSALEM, the temple, and the sanctuary, were destroyed in the eleventh year of the reign of Zedekiah, B. C. 588. Fourteen years after this, B. C. 574, Ezekiel, himself among the captives of Israel, was moved to describe a very remarkable sanctuary, into possession of which they were to come, if on their part they would comply with certain conditions. This is recorded in chapters 40 to 48, of his prophecy.

It is certain that this sanctuary has never been built. It becomes therefore a matter of interest to inquire why. Is it because the conditions were not complied with on the part of the people? or, is it because, as some of late years have claimed, this prophecy pertains to the future, and the time has not yet come for its fulfillment?

Let us then see if we can ascertain from the specifications of the prophecy itself, in what dispensation it was to be fulfilled. The conclusion is very easily reached, that it was designed to be fulfilled, not in the future dispensation, which is the immortal state; not even in the present dispensation; but in the past. This will appear evident from a few of its statements.

1. It was to be fulfilled while circumcision was in force. Eze. 44:9. But circumcision was abolished at the first advent. Gal. 5:2; 6:13.

2. It was while divorce was allowed. Eze. 44:22. But that is now done away. Matt. 5:31, 32; 19:8, 9.

3. It was to be while the distinction between meats, clean and unclean, was recognized. Eze. 44:23, 31. But that does not now hold. Acts 10:11-16; Rom. 14.

4. Sacrifices, offerings, burnt offerings, and sin offerings, of bulls and goats, were then in force. Eze. 46. But they are not now acceptable to God. Heb. 10.

5. The feast and the Jubilee were then in force. Eze. 43:21-25; 46:9, 11, 17. But they were nailed to the cross. Col. 2:14-17.

6. The Levitical priesthood was then in force. Eze. 40:46; 44:16. But the priesthood of Melchisedec, which passeth not to another, has taken its place. Heb. 5:9.

7. It was to be while "the middle wall of partition" existed, as all these ordinances prove, as well as the acknowledged distinction between "the seed of the house of Israel," and the stranger. But this wall of partition is now broken down, and this distinction no longer exists. Eph. 2.

These facts point out with sufficient distinctness the time when this sanctuary was to be built, if it should be built at all. Why, then, was it not built? The answer is clear: The people did not comply with the conditions on which it was offered. It was to be established

with them on the condition that they were ashamed of their iniquities, and put them away. Eze. 43:11. But Jeremiah, speaking prophetically of what would be, says, 6:18, that they were not ashamed when they had committed abomination. And this the event proved; for when the offer was made by Cyrus to all in the captivity to return to their own land, only a few availed themselves of the privilege to go back to Jerusalem. Thus they slighted the inestimable blessings offered them; and the sanctuary set before them in their captivity, which they might have had, was never erected.

What then shall we say of those who make this a prophecy to be fulfilled in the future age? A few considerations will show the folly of such an application.

1. In the future state, Christ is to be the Prince over Israel; and there is to be but one. Luke 1:32, 33. But the prince brought to view by Ezekiel is a poor, frail mortal, as is shown by the following representations made concerning him.

2. He is commanded to offer a bullock, as a sin-offering for himself. Eze. 45:22. But Christ, the Prince of the future state, is himself the great sin-offering for the world. 1 John 2:1, 2.

3. He was to offer all manner of offerings for himself. Eze. 46:1-8. But Christ caused all this to cease at his death. Dan. 9:27.

4. God says to the princes mentioned by Ezekiel, Take away your exactions from my people. Eze. 45:9. But when Christ reigns there will be nothing oppressive; for the officers will be peace, and the exactors, righteousmen. Isa. 60:17-19.

5. Ezekiel's prince was to have sons and servants to whom he might, if he chose, give an inheritance; but it was to return to him in the year of Jubilee; and he was forbidden to oppress the people. Eze. 46:18-19. Surely it would be blasphemous to apply this to Christ, to whom it must apply if this prophecy has reference to the future state.

6. And finally, in the state of things Ezekiel brings to view, there are marriages, divorces, and deaths. Eze. 44:22, 24-27. But in the future state, they neither marry nor are given in marriage, but are equal unto the angels, and can die no more. Luke 20:36.

Thus it is demonstrated, First. That Ezekiel has no reference to the world or age to come. Secondly. That he has no reference to the present dispensation. Thirdly. That his prophecy refers wholly to the past or Mosaic dispensation. Fourthly. That the prophecy was conditional, and the time having passed and the conditions never having been complied with, it never has been, and never is to be, fulfilled.

To the building offered by Ezekiel, the word sanctuary is eighteen times applied in the following instances: Eze. 41:21, 23; 42:20; 43:21; 44:1, 5 (verses 7, 8, refer to Solomon's temple); 46:11, 13, 16, 27; 45:2, 3, 4, 18; 47:12; 48:8, 10, 21.

c. s.

THE SANCTUARY.

Twenty-second Paper.—The Sanctuary Rebuilt.

When the seventy years of Israel's captivity were expired, and the land of Judea had lain desolate and thus enjoyed her sabbaths of which the wickedness of the people had deprived it, the Lord, in fulfillment of his word, stirred up the spirit of Cyrus, king of Persia, to make a proclamation throughout all the kingdom, that of all the people of the God of Heaven dwelling therein, whosever would might return to Jerusalem.

Two tribes only, as tribes, Judah and Benjamin, acknowledged the heavenly token, and availed themselves of the opportunity offered. The majority of the other tribes chose to remain in their iniquity, and to abide still in the land of the heathen. But some of all the tribes joined themselves to the returning company, so that all Israel was represented, and all the tribes were perpetuated in Judea after the captivity. Hence the idea sometimes advanced that there are ten lost tribes which are to be restored at some time in the future, is a figment of the imagination.

Forty-two thousand, three hundred and sixty persons, enough to people quite a respectable city, returned under the proclamation of Cyrus, to the site of Jerusalem, to rebuild the house of the Lord. And the sacred vessels which had been taken away were also restored. Fifty-two years after the complete destruction of the first temple the foundation of the second was laid by Zerubbabel. The prophets, Haggai and Zechariah encouraged the builders. Ex. 5:1; 6:11. Hindered fifteen years through the influence of the Samaritans, and others, it was at length finished and dedicated in the sixth year of Darius Hystaspes, B. C. 515, twenty-one years after its commencement.

Though this temple was not, in some respects, equal to the first, yet the Lord promised that the glory should be greater, because to it, in the fullness of time, should come the Desire of all nations. Hag. 2.

What was wanting in the second temple? It was not with respect to size that the first house surpassed the latter; for this was of the same dimensions as the former, being built upon the same foundations. But those marks of the divine favor which were the main glory of the first temple, were wholly wanting in this. Thus the Jews reckon up in five particulars; namely, 1. The Ark, and the Mercy-seat which was upon it. 2. The Shekinah, or divine presence. 3. The Urim and Thummim. 4. The holy fire from the altar. 5. The spirit of prophecy.

What had become of the ark? Upon this question there has been expended much conjecture. That it was not carried to Babylon is generally admitted; as, if it had been, it would have been brought back with the other sacred treasures

which had been carried thither. Ez. 1:8-11. It is supposed by some that it was hid away and preserved by Jeremiah. To sustain this view reference is made to the book of Maccabees which contains the following account of the matter:—

Jeremy the prophet "being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain where Moses climbed up, and saw the heritage of God. And when Jeremy came thither he found an hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and he stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, As for this place it shall be unknown until the time that God gather his people again together, and receive them with mercy." 2 Mac. 2:4-7. And from this latter expression some have inferred that it is to be discovered and brought forth again before the end.

"Most of the Jews will have it," says Prideaux, "that king Josiah being foretold by Huldah the prophetess, that the temple, speedily after his death, would be destroyed, caused the ark to be put in a vault under ground, which Solomon, foreseeing this destruction, had caused of purpose to be built for the preserving of it. For proof they produce 2 Chron. 33:3. But Prideaux argues that "these words import more than that Manasseh or Ammon having removed the ark from where it ought to have stood, Josiah commanded it again to be restored to its proper place."

These are, perhaps, but little more than conjectures. And while there seems to be an improbability that God would permit any work of his own hands, like the writing on the tables of the decalogue, to be destroyed by the hands of wicked men, there does not appear any positive proof that the ark and its contents were not destroyed with the temple, as were, probably, the shew-bread table and the golden candlestick.

The want of the ark was, however, supplied as to the outward form; for an ark was made of the same shape and dimensions as the first, and placed in its appropriate position in the second temple (Lightfoot on the Temple, c. 15, a. 11) but it contained no tables of the law, there was no appearance of the divine glory over it, and no oracular answers were given from it.

The Urim and Thummim. These were the third object specified as wanting in the second

temple. What were they? Prideaux concludes that the words meant "only the divine virtue and power given to the breastplate in its consecration of obtaining an oracular answer from God, whenever counsel was asked of him by the high priest with it on, in such manner as his word did direct; and that the names Urim and Thummim were given hereto, only to denote the clearness and perfection which these oracu-

lar answers always carried with them; for these answers were not, like the heathen oracles, enigmatical and ambiguous, but always clear and manifest; not such as did ever fall short of perfection, either of fullness in the answer, or certainty in the truth of it. And hence it is that the Septuagint translate Urim and Thummim by the words *delosin kai aletheian*, i. e., manifestation and truth, because all these oracular answers given by Urim and Thummim were always clear and manifest, and their truth ever certain and infallible. As to the use which was made of the Urim and Thummim, it was to ask counsel of God in difficult and momentous cases relating to the whole state of Israel. — *Connexion*, Vol. i. p. 156.

Five hundred years elapsed. The temple, as might well be supposed, became, during this time, in many respects sadly in need of repairs. Whereupon Herod the Great, to ingratiate himself into the favor of the Jews, conceived the idea of rebuilding it throughout. The old temple was pulled down to its foundation, and the building of the new one commenced A. D. 19. It was this temple to which the Jews referred when they said to the Saviour at his first passover in the spring of A. D. 28, "Forty and six years was this temple in building." John 2:20. It had been completed the year before, A. D. 27, the very year in which Christ commenced his public ministry. To this temple, according to the prophecy of Haggai, the Desire of all nations had now come. Happy would it have been for the Jews if, knowing the time of their visitation, they had received him as their Lord, and owned his mission.

Externally, this building was at once the admiration and envy of the world. "Its appearance," says Josephus, "had everything that could strike the mind and astonish the sight; for it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a dazzling effulgence, that the eye of the beholder was obliged to turn away from it; being no more able to sustain its radiance than the splendor of the sun." "It appeared at a distance like a huge mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening."

Thus we are brought to the time of our Saviour. That covenant which had its ordinances of divine service in connection with "a worldly sanctuary," was drawing to a close. The great Sacrifice to which the offerings of the sanctuary pointed was about to be offered. The Lord was engaged in his solemn mission of love to man. Often would he have gathered them, to enlighten their blindness, heal their backslidings, and save from destruction. But they would not. Their incorrigible resistance at length wrung from him the mournful lamentation, "Behold your house is left unto you desolate." Matt. 23:37, 38. Yes, their beautiful house, the Spirit and presence of God driven therefrom,

had become only a tomb of darkness and death. And as Christ departed with sad and lingering footsteps from the temple, the fearful doom which he saw awaiting that people obliged him to declare, not in anger, but in sorrow, that the temple should be thrown down, so that not one stone should be left upon another.

In the purpose of God, the services of this worldly sanctuary were now at an end. And when amid the startling scenes, the darkness and the earthquake, that attended the crucifixion of the Son of God, unseen hands violently rent in twain the magnificent veil that hung before the holy of holies, its services came really to an end; for they were no longer of any virtue.

A few short years sufficed to bring the literal fulfillment of our Lord's prediction. The armies of Rome environed Jerusalem. The city fell. Titus desired to spare so gorgeous a trophy as the temple, but a Roman soldier, impelled by a blind spirit of infatuation, or perhaps by a divine impulse, climbing upon the shoulders of his comrade, thrust a blazing firebrand into the gilded lattice of the porch. The flames at once sprang up. No power could then save it. It soon lay a melted, shattered, hissing mass of ruins. And the date of this destruction, in A. D. 70, falls upon the same month, and the same day of the month, as the destruction of Solomon's temple by Nebuchadnezzar, six hundred and fifty-eight years before.

Standing here at the conclusion of its earthly history, it remains to inquire why this arrangement was ever instituted. What was the object of this earthly sanctuary and the services connected therewith?

U. S.

THE SANCTUARY.

Twenty-third Paper.—The New Covenant Sanctuary.

THE reader will now understand why we have dwelt so lengthily upon the history of the worldly sanctuary. It is because Paul in plain and explicit language declares that that building erected by Moses at the command of God, and which was perpetuated in the temples built by Solomon, Zerubbabel and Herod, was the sanctuary of the first covenant; and it was important to see how prominent a place that held in the former dispensation. The word sanctuary occurs in the Old Testament one hundred and forty-two times, and in almost every instance refers to this building. It was no insignificant object, it was no trifle in the divine economy of that age. It is everywhere held before us, as the sanctuary, the holy place, the sacred place, the dwelling place of the Most High among the children of men. And Paul presents the complement to all these declarations when he declares so clearly that this was the sanctuary of the first covenant.

We desire the reader to appreciate the full value which this statement possesses in this investigation. From this there is no appeal. Here all believers in the Bible must occupy common ground. Here for the space of fifteen hundred years, we are all brought together on this subject. From Moses to Christ, this object, and no other, was the sanctuary of the Bible.

We have followed this to the close of its history. In A. D. 70 it disappeared forever from the face of the earth. Has there been no sanctuary since that time? Or has something else taken the place of that sanctuary? If this latter be the fact, we ask what that something else may be.

We have seen that only 490 years of the 2300 belonged to the Jews and Jerusalem. When that period ended, the services of the sanctuary of that people had come to an end. But yet 1810 years remained, bringing us down even to 1844. And it had been announced through the prophet that then the sanctuary should be cleansed. What sanctuary? and where? No sanctuary on the earth; for since A. D. 70 there has been none here. But a sanctuary cannot be cleansed that does not exist. There must therefore be a sanctuary somewhere, and that date must bring us to its cleansing, or the word of God prove incorrect.

Paul says that the sanctuary of Moses was the sanctuary of the first covenant. It was, as we have seen, one of the chief features of that covenant. But that covenant has given place to the new. *Jer. 31:31; Heb. 8:10-12.* Under this new covenant we are now living; for it was confirmed by the Messiah, the prince, during the last week of the 70, or the last seven years of the 490, by himself in person for the

first half of the week, three years and a half to A. D. 31, and through his apostles, during the remainder of that period, to A. D. 34. *Heb. 2:3.* The great features of that first covenant find their counterpart in the present. The sanctuary of that covenant must find its counterpart here. And the Bible nowhere recognizes anything as the sanctuary of God, except the sanctuary, or sanctuaries, connected with these two covenants. The new covenant therefore has a sanctuary, as well as the old.

This is proved directly by the words of Paul in the text in question. *Heb. 9:1:* "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Paul is showing the relation which the two covenants sustain to each other; and the word, also, shows that those things which he mentions pertained to both. One had ordinances of divine service; the other also has them. One had a sanctuary; the other also has a sanctuary.

The great question to which we have now come, and in which all the controversy is involved, is then simply this:—

What is the sanctuary of the new covenant?

The sanctuary of the old covenant must bear the same relation to the sanctuary of the new covenant, which the old covenant itself bears to the new. And on this point we suppose there is no controversy. All agree that they stand as type and antitype. The first was the type and shadow; this is the antitype and substance. The sanctuary of that dispensation was the type; the sanctuary of this, the antitype. But the sanctuary of that dispensation was the tabernacle of Moses. Of what, then, was the tabernacle of Moses a type, figure, or shadow?

The answer to this question is intimated in various scriptures to which we now call the attention of the reader. To Moses, the Lord said: "Let them make me a sanctuary, according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." *Ex. 26:8, 9.* "And look that thou make them after their pattern which was showed thee in the mount." *Verses 40.* "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." *Ex. 26:30.* "As it was showed thee in the mount, so shall they make it." *Ex. 27:8.* "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen." *Acts 7:44.* "While as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices." *Heb. 9:8, 9.* "For Christ is not entered into the holy places made with hands, which are the figures of the true." *Verses 24.*

These texts afford no material for an argument and conclusion. They make a plain, positive assertion, which, if we believe their testimony, we must admit. They declare that the tabernacle built by Moses, the sanctuary of the

first covenant was not an original structure; it was made after a pattern; it was simply a model or figure of something else, given for the time being to his people; and that from which it was modeled or fashioned, is declared to be the true sanctuary; and this true sanctuary must be the sanctuary of the new covenant; for God recognizes in connection with his work only these two: the true, and the figure or model which was made from it. The figure was the tabernacle of Moses. What is the true? c. a.

THE SANCTUARY.

Twenty-fourth Paper.—The Earth not the Sanctuary.

HAVING seen that the new covenant must have a sanctuary corresponding to that of the old, and that there must be something now recognized by the Bible as the sanctuary, the next

step in the inquiry is to try to ascertain what this is. And here we are met by a variety of conflicting views which demand examination.

It is claimed by some that this earth is now the sanctuary.

By others, that it takes earth and Heaven together to constitute the sanctuary; the earth being the first apartment, and all Heaven the second.

By a third class it is claimed that the land of Canaan is now the sanctuary.

And a fourth class take the word in a more figurative sense, and apply it to the church.

Is the earth the sanctuary? We reply, No; and the reasons for this answer are at hand.

1. Definition of the word. According to Webster, Walker, Cruden, and the Bible, the term, sanctuary is defined to mean, "A holy place, a sacred place, a dwelling place for the Most High." Is the earth such a place? or has it been such since sin entered therein to mar and defile it? We know it has not; and this fact alone is sufficient to strangle forever the idea that this earth is the sanctuary.

2. The antitypical nature of the new covenant sanctuary. As we have seen, the sanctuary of the former dispensation was a type of the sanctuary of the present, whatever it may be. Is it now the earth? Then the former sanctuary prefigured it. But in what respect did it represent this earth? Can it for a moment be supposed that Moses when in the mount was shown this earth as a pattern from which he was to erect the sanctuary, and that the nearest resemblance he could make of it was an oblong building ten cubits in width, and three times that number in length? And we might extend the same inquiry to the furniture of the sanctuary. What is there on this earth that answers as the antitype of the ark, the altar of incense, the golden candlestick, and the table of shew bread? But this line of thought need not be pursued further to show the utter absurdity of such a view.

3. The use of the term. The word sanctuary occurs 146 times in the Bible, but is not in a single instance applied to the earth. The only texts which any one could imagine to have even a shadow of an application to this earth, are Isa. 60:13; Eze. 37:26-28; Rev. 21:1-3. But these refer, not to the present but to the future, and show simply that this earth renewed is the place where the tabernacle of God will be located hereafter.

4. But finally, if the earth is the sanctuary now, it was just as much the sanctuary in the former dispensation. No change has taken place by which it has become the sanctuary now any

more than it must have been then. But Paul says that the tabernacle built by Moses was the sanctuary then; hence the earth was not then the sanctuary, and therefore is not the sanctuary now.

This view being such apparent folly, what shall we say of that view which makes this earth only a part of the sanctuary and looks to Heaven for the rest? It is strange that any person of common intelligence should conceive such an idea, or for a moment endeavor seriously to defend it. The only apology we can make for it is, that its advocates, misled by our common translation, suppose that the Bible calls Heaven the most holy place. But this is no apology; for no one has a right to set himself forth as a religious teacher, who on a point so plain is not acquainted with the correct reading.

The principles already presented on this subject go far toward proving the incorrectness of those views which apply the sanctuary to the land of Canaan or the church. See reasons 1, 2, 3 and 4 above stated. To prove the land of Canaan the sanctuary, appeal is made to Ex. 15:17. But if this text proves that Canaan was ever the sanctuary, it was the sanctuary then, and of that covenant. But here come these good words of Paul again, which declare that the land of Canaan was not the sanctuary then, but that the tabernacle built by Moses was. This is sufficient to settle this point. But some will not be satisfied without a further notice of a few texts. Let Ex. 15:17, then, be explained by Ps. 78:53, 54, 59. David here speaks of the same events to which Moses referred. Moses gave them as matters of prediction, David, living after their accomplishment, as matters of history. What Moses in the poetical license of his fervent song of triumph speaks of as the inheritance and sanctuary, David says in more explicit terms was the border of the sanctuary, and adds that the sanctuary was something which was built therein.

Good king Jehoshaphat makes the same distinction. 2 Chron. 20:7-9. He speaks of the land which had been given them, and the sanctuary which they had built therein, and then says that that sanctuary was the house (Solomon's temple) before which they stood. There is no mistaking such language, and any confusion in regard to the relation of the sanctuary to the land of Canaan is utterly inexcusable.

Isa. 63:18 refers to the overthrow and treading down of the house of God, the sanctuary of that time, stated in 2 Chron. 36:17-20, and Isa. 60:13 simply speaks of the new earth as the future glorious place of the sanctuary.

The land of Canaan was not, and is not, the sanctuary, but simply the place where the typical sanctuary was located.

As regards the church, it is never once called the sanctuary. Ps. 114:4 speaks of Judah as God's sanctuary. But this at most would only prove that a portion of the church constitutes

the sanctuary, not the whole, as Judah was only one of the twelve tribes. But again, when was Judah thus called the sanctuary? When Israel went out of Egypt. And what does Paul tell us was then the sanctuary? The tabernacle built by Moses. This settles the question again. Why then is Judah called the sanctuary? Simply because Mount Zion was located in Judah, and on Mount Zion the sanctuary was built.

But if Judah, or the whole church was the sanctuary then, it would not be the sanctuary now; for the sanctuary of that dispensation has given place to the sanctuary of the new.

But if the church could be shown to be the sanctuary at any time, it could not even then be the sanctuary of Dan. 8:13, 14, the only one under discussion, for the church is expressly spoken of in connection with that as the host, or worshippers, related thereto. Here the church and the sanctuary are certainly separate and distinct objects.

v. s.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 22, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

THE SANCTUARY.

Twenty-fifth Paper.—A Sanctuary in Heaven.

As we have found that the earth is not the sanctuary, that the land of Canaan is not the sanctuary, and that the church is not the sanctuary, but little more remains upon this branch of the subject; for but one more object is left to be considered, and but one more class of texts to be examined.

This object is what is called the sanctuary, temple, or tabernacle in Heaven; and the texts that refer to it were spoken by David, Habakkuk, John, and Paul.

Paul uses language which cannot be misunderstood. Hear him: "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man." Heb. 8:1, 2.

In the seven preceding chapters of Hebrews, Paul has introduced the priesthood of Christ. He has compared it with that of Aaron in the light of prophecy. He shows the superiority of Christ's priesthood over that of Aaron. Christ is a priest forever after the order of Melchisedec.

After plainly showing that a priest was to be provided like Melchisedec, he sums up his argument in the 8th chapter, already quoted. We have such an high priest. Who is he? Christ. Where is he? In Heaven. In what place does he minister? In the true sanctuary, not in the figure or model which existed here upon the earth. Who pitched this true tabernacle, or erected this sanctuary? Not man, as Moses erected the earthly sanctuary, but the Lord. Where is this true sanctuary? In Heaven, of course, where the High Priest is. Could not Christ be a priest upon earth? No; for provision was made in the Aaronic priesthood for all the work of that kind which was to be performed upon the earth; and they served, says Paul, "unto the example and shadow of heavenly things."

We invite the reader to dwell a moment upon this picture. The two dispensations are here set in juxtaposition before us; the relation they sustain to each other is clearly shown, together with the work that pertains to each, the place where it is carried forward, and the agents by whom it is performed. In the following epitome, let No. 1 represent the former dispensation, and No. 2, the present.

No. 1. Priesthood performed by Aaron and his sons.

No. 2. Priesthood performed by Christ, a priest forever after the order of Melchisedec.

No. 1. Priesthood performed here upon the earth.

No. 2. Priesthood performed in Heaven.

No. 1. Performed in an earthly sanctuary pitched by man.

No. 2. Performed in a heavenly sanctuary, which the Lord pitched and not man.

No. 1. The type.

No. 2. The antitype.

Where is now our priest? In Heaven. Where is now our sanctuary? In Heaven. Is the sanctuary in Heaven a literal sanctuary? Just as literal as the Priest, our Lord Jesus Christ, who ministers therein.

We have now found the great original from which Moses copied when he made the sanctuary for his dispensation. That sanctuary was simply copied from the sanctuary of this dispensation. The priesthood of that dispensation was copied from the priesthood of this dispensation. That owed its existence entirely to this. It was given in reference to this. It was designed simply to introduce this. This is the all-important object in the whole arrangement. That in due time came to an end; and this took its place. The work on earth ceased; and the work in Heaven commenced. We have now neither priest nor sanctuary on the earth; but we have both a priest and a sanctuary in Heaven. Thank God that so momentous a truth, freighted with consequences of such infinite interest to us all, is so clearly revealed.

All these particulars are clearly and explicitly stated by Paul, and no believer in his inspiration can for a moment question his testimony.

This should be an end of all controversy on this point.

This sanctuary in Heaven is called by David, Habakkuk, and John, "the temple of God in Heaven;" Ps. 11:4; Hab. 2:20; Rev. 11:19; 16:17; by Zechariah and Jeremiah, God's "holy habitation;" Zech. 2:13; Jer. 25:30; by Paul, a "greater and more perfect tabernacle, not made with hands," Heb. 9:11, "the true," verse 24, "things in the Heavens," verse 23, and the "holy places" (Greek), verses 8, 12, and chapter 10:19.

But some one may say, This sounds very well as an argument, yet there may possibly be some error in the premises or conclusions. But if any one had only been to Heaven and seen this sanctuary there, we could then believe. Will you take the testimony of such an one? You shall have it. John was taken to Heaven in vision and shown things therein; and he has plainly told us of some of the things which he there saw. Rev. 4:5. "Seven lamps of fire burning before the throne," antitype of the golden candlestick of the earthly sanctuary with its seven branches. Rev. 8:3. Altar of incense, golden censer, and "much incense," all of which pertained exclusively to the sanctuary. Rev. 11:19: "And the temple of God was

opened in Heaven, and there was seen in his temple the ark of his testament." What was the ark? An instrument of the sanctuary and nothing else; to be seen in the most holy place, and nowhere else. Thus John beheld the sanctuary in Heaven, and has given us a description of its furniture. And what more need we? Moses says he made the sanctuary after a pattern which was shown to him; Paul says plainly that that pattern was the true sanctuary, and that it is now in Heaven; and John completes the evidence by saying that he saw it there. How could testimony be more comprehensive or complete? Reader, do you believe these things? If you believe God's word, you do!

But there is one consideration which in some minds weighs as an objection to the view here presented. It is said that if there is a sanctuary in Heaven, it cannot be the sanctuary of Dan. 8:14; for that is a sanctuary which is trodden under foot; but a sanctuary in Heaven cannot be trodden under foot.

This objection is surely uttered without thought. Where is Christ? In Heaven. Can he while there be trodden under foot? If so, the sanctuary where he ministers can also be trodden under foot. And Paul says emphatically that Christ is trodden under foot by a certain class of sinners, crucified afresh, and put to an open shame. Heb. 10:20: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God." How do they do this? Simply by becoming apostate and counting his blood an unholy thing, and doing despite to the spirit of grace. And how do they tread under foot the sanctuary? By erecting rival sanctuaries, and turning mankind away from the true. While the sanctuary was upon earth, this sometimes involved the literal destruction of the tabernacle; but this was only a subsidiary feature, not the main circumstance in this work.

The two powers which were to tread down the host and sanctuary, were paganism and the papacy. How have they done it? In the days of the Judges and of Samuel, Satan's rival sanctuary was the temple of Dagon, where the Philistines worshiped. Judges 16:23, 24. After Solomon had erected a glorious sanctuary upon Mount Moriah, Jeroboam, who made Israel to sin, erected a rival sanctuary at Bethel, and thus drew away ten of the twelve tribes from the worship of the living God, to that of the golden calves. 1 Kings 12:28-33; Amos 7:13, margin. In the days of Nebuchadnezzar, the rival of the sanctuary of God was the temple of old Belus in Babylon. At a later period, there was the Pantheon or temple of "all the gods" at Rome, which, after the typical sanctuary had given place to the true, was baptized and called Christian. Thenceforward Satan had at Rome a "temple of God," in which was a

being "exalted above all that is called God or that is worshiped," the man of sin, the son of perdition. And of this papal abomination it was expressly predicted that it should make war upon the saints, or tread under foot "the host," and make war upon the tabernacle of God in Heaven, or tread under foot the sanctuary above. Rev. 13:6. And it has done this by turning away the worship of them that dwell on the earth from the temple of God in Heaven to its own sanctuary at Rome. It has trodden under foot the Son of God, the minister of the heavenly sanctuary, by making the pope the viceroy of the Son of God, and the head of

the church instead of Christ, and by leading men to worship this son of perdition as one not only able like God to forgive past sins, but to go beyond what God ever proposed, in forgiving them before their commission. Surely there is propriety in speaking of this work as treading under foot the host, and the sanctuary, or "blaspheming God's tabernacle and them that dwell in Heaven." And thus the only seeming objection that can be urged to the position here taken is removed out of the way. U. S.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 29, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

THE SANCTUARY.

Twenty-sixth Paper.—Ministration of the Sanctuary.

So far as the object itself is concerned, we have now before us the sanctuary of the Bible in its entirety. It consists, first, of the earthly sanctuary as embodied in the tabernacle of Moses, and the temples of Solomon, Zerubbabel, and Herod, and, secondly, of the more perfect tabernacle, temple, and sanctuary in Heaven, which the Lord pitched and not men, and which took the place of the former when the typical dispensation gave place to the true. The Bible nowhere recognizes any other objects as the sanctuary of the Lord, and these cover both dispensations. Whatever, therefore, is said of the sanctuary which has its application in the former dispensation, refers to the sanctuary of that dispensation; and whatever has its application in this dispensation, refers to the sanctuary of the present dispensation, the sanctuary in Heaven. This is a self-evident conclusion from the premises already proved.

Another conclusion as speedily follows; namely, that the declaration of Dan. 8:14, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," has its application in this dispensation, and hence refers to the sanctuary in Heaven. For it has been before shown that only 480 years of the 2300 belonged to the Jews and the earthly sanctuary. There remain 1810 years extending far down into this dispensation, even to 1844. There the 2300 days terminated, and there we come to the cleansing of the sanctuary, the sanctuary, of course, of this dispensation.

Gabriel himself showed this, before he completed his instructions to the prophet Daniel. He showed him, first, that the earthly sanctuary would be destroyed shortly after the rejection of the Messiah, by his people, and that it would never be rebuilt, but be desolate until the consummation. Dan. 9:26, 27. Secondly, he brought to view the new covenant: "He [the Messiah] shall confirm the covenant [the new covenant] with many for one week." Verse 27. Thirdly, he brought to view the new covenant church, or host, namely, the "many" with whom the covenant was to be confirmed. Fourthly, he brought to view the new covenant sacrifice, namely, the cutting off of the Messiah, but not for himself. Fifthly, he brought to view the Mediator of the new covenant, who

should cause the sacrifices and services of the former to cease. Verse 27. See also Dan. 11:22; Heb. 12:24. And sixthly and lastly, he brought to view the new covenant sanctuary when he said that seventy weeks were cut off . . . "to anoint the most holy." Verse 24. This brings to view an act which was performed preparatory to the commencement of the ministration of the sanctuary, which was to anoint both the holy places and all the sacred vessels. Ex. 40:9-11. On this point the *Advent Shield*, No. 1, p. 75, contains the following:—

"And the last event of the 70 weeks, as enumerated in verse 24, was the anointing of the 'Most Holy,' or the 'Holy of Holies' or the 'Sanctum Sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle in Heaven what Moses and Aaron did in its pattern. See Heb. chapters 6, 7, 8, and 9; Ex. 30:22-30; Lev. 8:10-15."

In this utterance, the *Shield* was not far from the kingdom of God; and it seems almost marvelous that any upon whose minds the truth had begun to dawn so clearly, should not have followed on to the full light on this glorious subject. No doubt, certainly, can remain concerning the object which the angel had in view when he said, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

But it is at once objected that this application cannot be correct, and this cannot refer to any sanctuary in Heaven; for there is nothing there that needs cleansing; nothing there impure to which such language can apply. And in some minds this mole-hill becomes magnified into a mountain, which they forever try in vain to surmount, and which eclipses from their minds all the strength of proof and array of evidence which may be brought upon this question from any other quarter.

It is not strange that upon the first introduction of this subject, this thought should arise as a seeming objection. But it can, upon a little thought, be fairly met and fully disposed of. It would be anticipating to enter at length upon the question here, inasmuch as it involves an examination of the ministration and cleansing of the heavenly sanctuary, where it will receive due consideration. Suffice it to say at this point that this cleansing is not a cleansing from any physical impurities. It is not accomplished with soap and sand, and mope and brushes. It is a cleansing accomplished with blood. But the use of blood is for the sake of remission, or forgiveness of sin, nothing else; hence the cleansing is a cleansing from sin; and Paul testifies that such a cleansing does pertain both to the earthly and the heavenly building. He says, Heb. 9:23: "It was therefore necessary

that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." That is, to paraphrase and express more fully the meaning of this language, "It was therefore (because there is no remission or forgiveness of sin without the shedding of blood, verse 22) necessary that the patterns of things in the Heavens [that is, the earthly sanctuary] should be purified [or cleansed] with these [the sacrifices of calves and goats, verse 19, with which the earthly sanctuary each year was cleansed]; but [it was necessary for the same reason that] the heavenly things themselves [the true sanctuary in Heaven, should be cleansed] with better sacrifices than these [even with the precious blood of Christ]."

We confidently submit, to every one capable of understanding the meaning of language, that this is the exact idea which Paul here expresses; and this being so, Paul affirms in the clearest manner that the sanctuary in Heaven must be cleansed. Consistent or inconsistent, this is what Paul says. We leave the objector to settle the matter with the apostle.

We wish to know what this cleansing of the heavenly sanctuary is, which is predicted in Dan. 8:14; for this is the great event to which the prophecy points us. To learn this we must acquire an understanding of the ministration of that heavenly sanctuary; but we can learn of this only from the ministration of the earthly sanctuary; for Paul says that the priests who here ministered, served "unto the example and shadow of heavenly things." Heb. 8:5. We therefore go backward in history thirty-three hundred years, to that law which was given to lead us to Christ, through which there was spread out here upon earth a shadow of heavenly things, and inquire into the services and ceremonies connected with its sanctuary, how they were performed, and what they signified.

The ministration of the earthly sanctuary was accomplished by the Levitical order of priesthood, and consisted of two great divisions: first, the daily ministration in the first apartment, or holy place, which went forward through the entire year, with the exception of, secondly, a special service in the second apartment, or most holy place, into which, says Paul, the high priest went once every year, not without blood, which he offered for himself and the errors of the people. This yearly day of service in the most holy place was called the day of atonement, and fell each year on the tenth day of the seventh month. Lev. 23:27.

The daily ministration embraced the regular morning and evening burnt-offering, Ex. 29:38-43, the burning of sweet incense on the golden altar of incense every morning when the high priest dressed the lamps, and every evening when he lighted them, Exodus, chapter 30, the additional work appointed for the Sab-

baths of the Lord, and the annual sabbaths, new moons and feasts, Numbers, chapters 28 and 29, besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was the larger and more important part of the service. It consisted of several impressive and solemn steps, chief among which were the following: When a person had sinned he procured for himself such a victim as the law prescribed, which was to be put to death in his stead. This victim he brought to the priest, to the door of the tabernacle. He then laid his hand upon the head of the victim and confessed over him his sin, through which act his sin was considered as transferred to the victim. With his own hands he then took the life of his offering, a most striking confession that through his sin he was worthy of death; and the priest took of the blood, and dipping his finger therein, sprinkled it seven times before the Lord, before the

vail of the sanctuary, as near as he could approach to the ark till the great day of atonement. Thus was the sin transferred, first to the victim, and then through its blood to the sanctuary itself, and the transgressor went free.

In this manner went the typical service forward through the year. Day after day, week after week, month after month, we behold this round of service performed, the victims coming in solemn procession to the sanctuary, the work of confession going on, the crimson tide of expiation flowing, and the solemn-visaged priests in ceaseless service sprinkling this token of forfeited life before the broken law. There was thus a continual transfer of sins from the people to the sanctuary through the year. What became of these sins? U. S.

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"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, NICH., FIFTH-DAY, JULY 6, 1876.

JAMES WHITE,
J. M. ANDREWS,
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THE SANCTUARY.

Twenty-seventh Paper.—Cleansing of the Earthly Sanctuary.

Our last article closed with the query, What was further done with the sins which were borne into the sanctuary? The Bible fully informs us. Their transfer from the sinner to the sanctuary was not the final disposition of them. They were not borne into the sanctuary, either to remain there forever, or to be considered as blotted out and removed. But they were treated as still in existence, and as hateful and evil things, respecting which a further ministration must take place, in order that the camp of Israel might become forever free therefrom.

We have already noticed the service through which the sins of the people were borne into the sanctuary. We now come to notice that by which they were taken out. This work was performed only once a year, and was fixed invariably to the tenth day of the seventh month. The work itself was called the cleansing of the sanctuary, or the atonement; and the day upon which it was performed was called the day of atonement.

To accomplish this, an apartment of the sanctuary, into which no man through all the year had been permitted to enter on pain of death, was solemnly laid open, and the ministry of the high priest transferred thereto. So Paul says that into the second apartment of the sanctuary, or most holy place, "went the high priest alone, once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:7. When this was accomplished, a complete round of service in the sanctuary had been completed. Then the most holy place was closed again to mortal presence for another year, and the work in the first apartment, or holy place, went on as before till the next tenth day of the seventh month.

The description of this special or yearly ministration in the most holy place, which constituted the cleansing of the sanctuary, is found in Leviticus 16. Let us look briefly at some of the principal features of the scene. Through Moses the Lord gave the following instruction to Aaron the priest: "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat,

Lev. 16:2. The Lord sometimes met with his people in other places; Ex. 29:42, 43, &c.; but in the earthly tabernacle, the place over the mercy-seat between the cherubim, may be considered as the place where God generally manifested his presence, and from which he had ordained to commune with them. At all events, he promised to meet the priest there on the great day of atonement.

To come thus into the immediate presence of God was an act of fearful solemnity, and was not to be performed without suitable preparation, and certainly in no trivial or careless manner. Therefore, the priest was to offer a young bullock for a sin-offering and a ram for a burnt-offering, and make atonement for himself and his house. Verses 6, 11-14. Having thus, so far as that service could go, become free from sin himself, he was prepared to act in the remaining solemn services of that day, as mediator between God and the people.

He was then to take of the congregation of the children of Israel two kids of the goats, and present them before the Lord at the door of the tabernacle of the congregation. Verse 6. One of these goats was to be slain, and his blood ministered in the most holy place; the other was to be the scape-goat. But which of these it should be was not left to Aaron to decide: the Lord determined that by the lot which Aaron was to cast for this purpose. Verse 8. This being decided, he was to slay the goat upon which the lot fell for the Lord, for a sin-offering for the people, and bear his blood within the veil, and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times.

Two special purposes are stated for which this blood was offered: 1. To make an atonement for the transgression of the children of Israel in all their sins. 2. To cleanse, or make atonement for the holy sanctuary. These vital facts are clearly stated in Lev. 16:15-22, a portion of which, for the benefit of the reader, we here transcribe:—

VERSE 15. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. 16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. 17. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an

atonement for himself, and for his household, and for all the congregation of Israel. 20. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; 21; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; 22; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.

The margin of this last verse reads, instead of a land not inhabited, a land of separation. This goat was separated from the people. He came no more into the camp. And with him, the sins he bore upon himself were considered as forever separated from the people, to appear no more against them. Tradition has it that this goat was hurled from a precipice, and so dashed in pieces. However this may be, beyond question he in some way miserably perished; and with him, also, perished the load of guilt he had borne away from Israel. The man who led away the scape-goat was obliged to wash both himself and his clothes with water before returning into the camp. The whole service was calculated to impress the Israelites with the holiness of God and his abhorrence of sin, and to show them that they could have no contact with it without becoming greatly defiled.

With the sending away of the goat, the people were free from the effect of those sins to which the atonement related. Till then they were not. For every man was to afflict his soul while the work of atonement was going forward; and whoever refused to do this, was to be cut off from among the people. Lev. 23: 29, 30.

The work of the priest in the cleansing of the sanctuary is again summed in verses 29, 30, 33, 34: "And this shall be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses."

The view of the subject here presented suggests some pertinent thoughts relative to the forgiveness and remission of sin. The acceptance of a substitute for the sinner was not for the purpose of making in the body of that substitute an end of the punishment due to the transgressor's sin, but simply to remove the guilt from the sinner. The pouring out of the blood of that victim was not to cancel the sin, but to provide a means of its transfer to still some other object or party. Through the blood of the victim the sin was transferred to the sanctuary. So far the sinner's work was an acknowledgment to the law, through blood, of his guilt, and a desire for pardon through faith in a substitute. But he was as yet only relatively or conditionally free. The law still held him, and unless its claims should be more directly satisfied, the remission of his sins would not be secured.

On the day of atonement, the priest, taking an offering from the people, not for the purpose of bearing sins into the sanctuary, but of making an atonement for those already there, appeared with the blood of this general offering for the people, and sprinkled it upon the mercy-seat directly over the law, to make full satisfaction for its claims.

Its demands being thus met, the law released its hold of all the sins in the sanctuary, and through them of the sinners from whom they had come. Then the high priest, if we may so express it, gathered the sins all upon himself and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus transferring them from himself to the goat. The goat then bore them away, and with him they perished.

Remission means a sending away. Remission of sins is that absolute disposal of them that removes them forever, so that they can no more appear against the sinner. Pardon of sin was secured through the sinner's offering; remission, only through the atonement. Pardon was conditional; remission, absolute.

We have now before us a general outline of the ministration and cleansing of the earthly sanctuary. This was performed, says Paul, unto the example and shadow of heavenly things. From this service, we are, therefore, to reason concerning the ministration and cleansing of the sanctuary in Heaven.

r. s.

THE SANCTUARY.

Twenty-eighth Paper.—The Ministration of the Heavenly Sanctuary.

IN entering upon this, the most important branch of the subject before us, we are not left to explore our way alone. Guides, appointed of Heaven to lead, the inquiring mind into the right way, are present to direct us. Paul, in his divine commentary on the typical system, addressed to the Hebrews, draws out in plainest terms the parallel between the priestly work of that system and the ministry of our Lord, who is a priest after the order of Melchisedec. Arm in arm with the apostle we walk forward to the following conclusions:—

1. The earthly sanctuary meets its antitype in the true tabernacle which the Lord pitched and not man, of which, with its two holy places, it constituted a correct pattern or shadow. Heb. 8:2, 6; 9:8, 9, 12, 23, 24.

2. The typical offerings meet their antitype in the great offering on Calvary. Heb. 7:27; 9:11-14, 26; 10:10, 12, 14.

3. The typical priesthood meets its antitype in the priesthood of our Lord. Heb. 4:14; 7:23, 24; 8:1, 2; 9:11, 24, 25.

4. As the priests on earth had offerings to make, it is necessary that Christ also have somewhat to offer. Heb. 8:3.

5. The work of the priest in the earthly tabernacle meets its antitype in the ministry of our Lord in the sanctuary above. Heb. 8:5, 6.

That Christ is our High Priest, and that he has ascended to Heaven, there to minister for us, will not be disputed by any of that class of people with whom we now argue.

When did he commence his ministry in the sanctuary on high? When he ascended up to appear in the presence of God for us. Heb. 9:8, 11, 12, 24; 10:12. On this there can be no diversity of opinion.

Where did he commence his ministry? Was it in a place corresponding to the first apartment or holy place of the earthly sanctuary, or in some place which corresponds to the most holy place? In other words, does Christ minister in two apartments in the sanctuary above, so that somewhere in his ministry he changes his work from one to the other? or, does he minister in only one apartment, and that the most holy place? While we answer unhesitatingly that Christ commenced his work in the first apartment of the heavenly sanctuary, others take issue and claim that he ministers only in the most holy place. Their view in reality is, that there is in the antitype only a most holy place, and that is all Heaven; consequently, Christ has but one place in which to minister, and his work goes on without change of character or locality from beginning to end. Let us see what this view involves.

1. The ministration in the most holy place is the cleansing of the sanctuary, let it take place when it will, and continue as long as it may. So the cleansing of the sanctuary commenced when Christ ascended to Heaven, and he has been doing no other work for these 1800 years

past, and it is not ended yet. Why, then, may it not just as appropriately continue 1800 years more and indefinitely longer? This reduces the idea of the cleansing of the sanctuary to an absurdity.

2. The 2300 years reached to the cleansing of the sanctuary. They must, therefore, have ended at the ascension of Christ, if he then commenced the work in the most holy place, for that is the cleansing of the sanctuary. But such a claim is ridiculous, as the prophecy makes only 70 weeks of the 2300 days reach to that event. The last of the 70 weeks which were cut off from the 2300 days brought us to the ascension of Christ, and the commencement of his ministry as priest at the right hand of God.

3. The earthly sanctuary was the shadow cast here by the heavenly; and the earthly had two apartments certainly; but if the heavenly has but one apartment, the most holy alone, how could it cast upon earth a shadow with two? When people will show us a monument with a single shaft casting in the light of the same sun a shadow with two shafts, then they may talk about a heavenly sanctuary with one apartment casting a shadow here upon the earth with two. Till then, if they have any regard for their reputation as men of common observation or philosophy, let them never hint such an idea. But if there are two apartments in the heavenly sanctuary, that settles the question of the ministration; for surely an apartment would not be provided in which no ministration was to be performed.

4. But the service of the priests was a shadow of heavenly things, just as much as the place in which they ministered. And by far the greater portion of their ministry was performed in the first apartment, or holy place. Now a ministry performed by the earthly priests in the holy place, could not shadow forth a ministry performed by Christ in the most holy place. Therefore, on the view we are examining, all this service in the holy place for 364 days out of the year was performed unto the example and shadow of nothing! Such a position stands related to both Scripture and common sense, negatively as 304 to 1.

5. If Heaven is the most holy place simply, what is the veil dividing between it and the holy? Some quote Heb. 10:19, 20, and say that it is Christ's flesh. Then when Christ entered within the veil, as they say he did when he ascended, he entered within his flesh, which is absurd. These texts assert simply that his flesh is the new and living way consecrated for us, not that it is the veil. His flesh, or his sacrifice, is that by which we in faith enter into the true holy places, as these verses assert.

6. The text, "This man after he had offered one sacrifice for sins, forever sat down on the right hand of God" (Heb. 10:12), has been urged as forbidding the idea of his ministering

in two holy places. We answer that, so far as the idea of sitting is concerned, it would be equally proper to represent him as standing on the Father's right hand. Acts 7:55, 56. And then we reply further, that even when he is seen coming in the clouds of heaven, he is said to be "sitting on the right hand of power." Matt. 26:64; Mark 16:82. Then he can certainly be at the Father's right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the sanctuary; and the word here rendered sanctuary (Heb. 8:2) is in the plural number, and signifies the holy places. This none can deny. It is by the Douay Bible rendered, "the holies;" and by Macnight, "holy places." We therefore justly conclude (1) that our Lord can be a minister of the two holy places, and yet be at the Father's right hand; and (2) that he must minister in both the holy places, or Paul's testimony that he is a minister of the holies (plural) is not true; for a priest that should minister simply in the holiest of all, would not be a minister of the holy places.

7. Again: Heb. 9:8, and also 10:19, are by some urged to prove that Christ ministers only in the most holy place. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but plural; not "hagia hagion," holy of holies, as in chapter 9:3, but simply "hagion," holies, plural, the same as is rendered sanctuary in chapter 8:2. Also the phrase in chapter 9:12, 25, rendered "into the holy place," is the same as is in verse 24 literally rendered into the holy places (plural). These texts, therefore, instead of sustaining what they are often quoted to prove, viz., that Christ has but one apartment in which to minister, furnish positive testimony to the reverse, by showing that there are holy places in the heavenly sanctuary, and that Jesus ministers in them both.

U. S.

THE SANCTUARY.

Twenty-ninth Paper.—Within the Vail.

We offered last week conclusive proof that Christ commenced his ministry in the first apartment of the heavenly sanctuary, and answered some objections which are offered against that view. A few more points remain to be noticed.

Paul's testimony in Heb. 6:19, 20, is quoted to prove that when Christ ascended he entered into the most holy place: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

The claim here instituted is that "the vail," within which Christ has entered, signifies the vail dividing between the holy and most holy places; and if Christ entered within that vail when he ascended, or if he was there when Paul wrote, he was in the most holy place.

If we grant this claim, some conclusions follow which demand consideration. If there is a vail dividing between the holy and most holy places, which the foregoing claim admits, then there is somewhere a holy place as well as a most holy. But if the most holy is all Heaven where Christ has entered, then what and where is the holy place? It must be something outside of Heaven. Then what is it? Is it this earth, as some contend? If it is anything outside of Heaven it must be; for this is the only place with which we have anything to do this side of Heaven. Then what is the vail dividing between earth and Heaven? Why are not our opponents thoughtful enough to give us some light on such points as these?

But, further, the holy place in the sanctuary was twice as large as the most holy; and if the earth is the holy place of the true sanctuary, and Heaven the most holy, it follows, the proportion being maintained, that this little diminutive earth, of which it would take three hundred and fifty-two thousand to equal the bulk of the sun, is twice as large as all Heaven!

And, still further, in fulfillment of the type, Christ must perform a portion of his ministry in the holy place. If this is the earth, he should have performed a portion of his ministry here. But Paul says explicitly that he could not be a priest upon earth; for there was another order of priests appointed to do all the work of this kind that was to be done on the earth. Heb. 8:4. And he says again that while the earthly tabernacle stood, while any service of that kind was performed here, the way into the holy places, both the holy and the most holy of the heavenly sanctuary, was not made manifest or laid open. Heb. 9:8.

We have already seen how this idea that Christ entered into the most holy place at his ascension, and commenced the work of cleansing the sanctuary, disarranges the period of 2300 days, that great central pillar of the prophecies. It throws the whole system of prophetic interpretation into inextricable confusion. It even destroys the Messiahship of Christ by throwing the 70 weeks far back into the former dispensation. If these two pillars, the 70 weeks and 2300 days, can be wrenched from their foundations in the temple of truth, as Samson lifted the pillars of the Philistine temple, the whole structure falls, and Biblical interpreters of every school are involved in the ruin.

And what is the reason for all this? Why call the vail in Heb. 6:19, the second vail? Simply to avoid the conclusion that the Lord is doing any special work either in Heaven or on earth at the present time; for if the sanctuary is not now being cleansed, the position and work of our Lord differ in no respect from what they have been the past 1800 years; and the past advent movement is all a failure. But if there is nothing to the past movement, there is certainly nothing to the present. Thus men labor hard to give the devil the whole field, and exhibit themselves as the victims of the thinnet of all delusions.

We inquire, then, Does the word vail in Heb. 6:19, mean the second vail? We answer, No; and this we will prove to the satisfaction of every candid mind. There are but two words rendered vail in the New Testament. These are *diaphana* and *sarantropaia*. The first occurs four times only, in verses 13, 14, 15 and 16 of 2 Cor. 3, referring to the vail over Moses' face. The second is used six times, once each by Matthew Mark and Luke, all in reference to the vail of the temple which was rent in twain when Christ expired upon the cross, Matt. 27:51; Mark 15:38; Luke 23:45; and three times by Paul in the book of Hebrews: 6:19; 9:3; and 10:20. Is there anything peculiar in Paul's use of this word in Hebrews? Yes; when he means the second vail he specifies it. Heb. 9:3: "And after the second vail, the tabernacle which is called the holiest of all." Now if the term "the vail" was used to signify invariably the second vail, why did Paul use the term second? Why did he not say, here, simply, "And after the vail?" Because a second must imply a first, and he well understood that there was at the entrance to the tabernacle a hanging, which was just as much a vail as that which divided between the holy and the most holy; and to carry out his purpose of instruction in reference to the sanctuary, which is one of Paul's great objects in the book of Hebrews, he accurately distinguishes between the two, and when he means the second, he says the second.

This word, *sarantraqa*, is defined in Robinson's Gr. Lex. of New Testament as follows: "A covering, veil, which hangs down. In Sept. a veil, curtain, of the tabernacle and temple, of which there were two, viz., one at the entrance of the outer sanctuary, Heb. 9:3 Sept. *sarantraqa*, Ex. 26:38; 40:3. Jos. B. J. 5. 5. 4; and the other before the holy of holies, separating it from the outer sanctuary."

Here is good testimony that the same word is used to designate both hangings, the one at the door, and the other in the interior, of the sanctuary. In the Hebrew, in Ex. 35:12; 39:34; 40:21; and Num. 4:8, both the terms that are used for hanging and veil are joined together to designate the inner veil before the most holy place, and it is called the veil of the covering. The Cyclopaedia of Biblical Literature by McClintock and Strong, under the term "Hanging," says:—

"The hanging was a curtain or covering (as the word radically means, and as it is sometimes rendered) to close an entrance. It was made of variegated stuff wrought with needlework (compare Ezech. 1:5), and (in one instance at least) was hung on five pillars of acacia wood. The term is applied to a series of curtains suspended before the successive openings of entrance into the tabernacle and its parts. Of these, the first hung before the entrance to the court of the tabernacle (Ex. 27:16; 39:18; Num. 4:20) the second before the door of the tabernacle (Ex. 26:36, 37; 39:38); and the third before the entrance to the most holy place, called more fully veil of the covering. Ex. 35:12; 39:34; 40:21."

We have now before us sufficient evidence that the covering of the outer entrance to the tabernacle was a veil, as well as that which hung before the most holy place. The same Greek word, and the same Hebrew word, are applied to both.

The point now to be ascertained is, In what sense does Paul use the term the veil? All hangs on the answer to this question, as he is the one who makes use of the language now under examination. As we have seen, with the single exception of the three references by the evangelists to the veil on the day of the crucifixion, Paul is the only New Testament writer who makes use of the term. And in accordance with the accuracy with which he is writing he finds it necessary to discriminate between the two. And inasmuch as he once specifies the second veil when he refers to that, we must understand him as referring to the first veil when not thus specified. To understand otherwise, is to charge Paul with a degree of looseness in his writings altogether unpardonable in a man of his ability and education, and altogether unaccountable in one who wrote moreover by the inspiration of God.

We therefore assert that it matters not how other writers use the term. The evangelists by the veil may mean the second veil, as they doubtless do; and if other writers had used it in the same sense a thousand times, it would in no wise affect the case in hand; for Paul has shown us plainly how he uses the term, and that is all we have to know to understand his writings in reference to it. And when he means the second he says the second, and when he does not specify, he means the only remaining one, which is the first.

Now to show finally and conclusively that this is so, we quote Heb. 10:19, 20: "Having therefore, brethren, boldness to enter into the holiest [Greek, holies, plural,] by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh." Paul here assures us that Christ by his flesh, his sacrifice, has consecrated a new and living way for us through the veil. And into what does that way through the veil lead? Into the holy places, plural, both of them, the holy as well as the most holy. Therefore to go into the holy place or first apartment is to go through or within the veil, as Paul uses the term. And this passage is exactly parallel with Heb. 6:19, 20. Christ, our forerunner, is entered within the veil to make this living way for us into the holy places. But Christ does not minister, nor open the way for us, in both of the places at once. This would outrage all order and do violence to the type. He ministers in the first apartment till the prophetic days expire, then goes within the second veil to accomplish the last division of his solemn work, which is to cleanse the sanctuary, and make once for all a disposition of the sins of those who have sought pardon through his blood.

Here are harmony, reason and Scripture, these three, and the greatest of these is Scripture. Why will persons willfully shut their eyes to the light?

D. A.

THE SANCTUARY.

Thirtieth Paper.—Between the Cherubim.

AND still another attempt is made to find an objection to the view we advocate, that Christ commenced his ministry as priest in the first apartment of the sanctuary in Heaven when he ascended up on high. It is framed on this wise: God is spoken of as dwelling between the cherubim. These cherubim were on the ends of the mercy-seat which was the cover of the ark; and the ark was always in the most holy place, or second apartment of the sanctuary. This, therefore, being God's fixed location, when Christ ascended up to the right hand of the Father on high, he of necessity entered where God was, into the most holy place, and hence did not commence his ministry in the holy place.

The passages which contain the expression, "Between the cherubim," are the following: Ex. 25:22; Num. 7:69; 1 Sam. 4:4; 2 Sam. 6:2; 2 Kings 19:15; Isa. 57:16; Ps. 80:1; 99:1; Eze. 10:2, 6, 7. It will be noticed that all are from Old Testament writers. The first four refer directly to the ark of the tabernacle. Of the remaining passages, two refer to the one expression made by Ezekiel in his prayer, and two are used by David, the three being evidently borrowed from the sanctuary service. The passages from Ezekiel record what he saw when he had visions of God.

Before these passages can be made available for our opponents, it must be shown,

First, That God immovably fixed himself to that position between the cherubim on the ark, and did not meet or commune with his people from any other place. But this is contrary to the record; for at times he met both with Moses and the children of Israel at the door of the tabernacle. Ex. 29:42, 43; 33:9, 10. And again, was God dwelling between the cherubim of the ark when the sons of Eli rashly took it out to battle, and it fell into the hands of the Philistines? It must be shown,

Secondly, That even though God did meet and commune with his servants from between the cherubim of the ark here below, so much so that it is spoken of as his dwelling-place, it must also be so in Heaven. But this would not inevitably follow; for in his intercourse with men this might be the best mode of procedure, but not necessarily so in Heaven. It must be shown,

Thirdly, That the cherubim between whom God dwells on high are the cherubim of the ark. But this cannot be shown; for it appears from Ezekiel's vision of God and his throne, in Eze., chapters 1 and 10, that the throne of God itself is a living throne, supported by the most exalted order of cherubim. And the most appropriate representation of this fact that could be given here on earth was to designate the locality between the cherubim over the ark, as his dwelling place in his ordinary intercourse with the human race. It must be shown,

Fourthly, That God's throne in Heaven is immovably fixed to one place. But this cannot be shown; for in Ezekiel's vision above referred to it is represented as full of awful life and unapproachable majesty, and moving whithersoever the Spirit was to go. And as in the earthly tabernacle, so here, it sometimes stood at the door of the Lord's house. Eze. 10:18, 19. It must be shown,

Fifthly, That the declaration that Christ ascended to the right hand of the throne of the majesty in the Heavens, signifies locality, rather than position in respect to exaltation and power. But this cannot be shown; for even when Christ appears coming in the clouds of heaven, he is said to be sitting on the right hand of power. Matt. 27:64.

Thus the argument of our opponents fails them at every step.

We have seen from Ezekiel's sublime description that God's throne is in itself a throne of life and motion. The Creator of the universe, the Upholder and Ruler of all this vast realm, is not immovably confined to any one locality. And yet he dwells between the cherubim, because his throne itself is upheld by those wonderful beings. We now have evidence to show that when Christ commenced his ministry above, on the throne of his Father, that throne was in the first apartment of the heavenly sanctuary.

1. John says, in the 4th chapter of the Revelation, "After this I looked, and, behold, a door was opened in Heaven." He thus introduces us, not merely into Heaven, but into some apartment in Heaven. Therein he saw the throne of God, in all its majesty and glory, and before the throne he beheld seven lamps of fire, which are, beyond question, the antitype of the candlestick with its seven lamps, which had its position in the holy place or first apartment of the sanctuary. Christ is then introduced into the scene, described both as the lion of the tribe of Judah, and as a lamb as it had been slain, signifying at once his sacrificial work as priest, and his position of exaltation and power with God; and he takes the book sealed with seven seals, and begins to break the seals and unroll the book for the benefit of his people. And the first seal opens with the first, or apostolic, church. Thus the scene opens with the commencement of Christ's ministry, and at that time the throne of God was in the first apartment of the sanctuary, where the antitype of the golden candlestick was seen.

2. This view of the matter is rendered sure by the testimony of Rev. 11:19, which declares that the temple of God where the ark is, the most holy place, was not opened till the sounding of the seventh trumpet, near the end of all earthly kingdoms. The scene of Rev. 4, where John first beheld the throne of God, was therefore certainly not in the most holy place.

3. The opening of the investigative Judgment is brought to view in Dan. 7:9, 10. And it is said that at that time "the Ancient of days did sit." The word here rendered "did sit," signifies both in Hebrew and in the Greek of the Septuagint, according to Gesenius and Liddell and Scott, "to sit enthroned," or "as judges to sit in court." Had not the Ancient of days been seated upon his throne before this? Certainly; but the language clearly indicates that he here took a new position for a new purpose. Some move is therefore made on the part of the Father when the Judgment scene opens. He then occupies a position which he did not occupy before.

4. The relation of Christ to this move on the part of the Father, is indicated in verse 13: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom," &c. This is not Christ's second coming to earth; for the Ancient of days is not here; but he came to the Ancient of days in Heaven; and came to receive dominion and a kingdom, which he will receive at the conclusion of his work as priest, but will not receive till then. This therefore brings to view a scene to transpire near, and at, the conclusion of Christ's work as priest. We have seen Christ on the throne with the Father in the holy place. But we have seen the Father changing his position and opening a new scene, a scene of Judgment. To do this he must first move to the place where this scene is to transpire. Then Christ, as the second essential actor in the scene, is escorted by a multitude of heavenly beings, surrounding him like clouds of glory, into the presence of the Ancient of days in his new position, according to Dan. 7:13. On the supposition of a change of ministration from the holy to the most holy place of the Heavenly Sanctuary near the close of Christ's work therein, all these statements and movements have their appropriate place and explanation; but on no other ground can they be harmonized or explained.

Thus it becomes more and more apparent that the view that Christ entered the most holy place when he ascended, is at every step at war with both reason and Scripture; while every objection to the view that he commenced his ministry in the first apartment vanishes at the slightest touch; for God can dwell between the cherubim, and Christ be at his right hand, and both be, nevertheless, in the holy place.

U. S.

THE SANCTUARY.

Thirty-first Paper.—The Priesthood of Christ.

We rest with all confidence upon the great fact now fully proved in the course of these articles, that there is in Heaven a real, literal, sanctuary, the antitype of the earthly building, called the temple, the temple of God, and the temple of Heaven; and that Christ when he ascended up on high, opened his grand work of priestly ministry in the first apartment of that Heavenly tabernacle, in accordance with the work of the earthly priests, who, ministering unto the example and shadow of Heavenly things, began their round of service in the first apartment of the earthly building.

And this fact established, is a nail in a sure place. Other conclusions of overwhelming importance to the church and the world, follow inevitably and in quick succession, as we shall presently see.

We pause a moment, before passing, to notice one more query, the only remaining one now coming to mind as pertaining to this subject previous to the opening of Christ's ministry in Heaven.

The work in the typical sanctuary virtually came to an end when the real sacrifice was offered upon the cross, and the veil of the temple was rent in twain from top to bottom. It was of no account for the sinner to present, any longer, his victims there. But Christ did not ascend for forty-three days after this, and of course could not commence his ministry before his ascension. And the question is asked what the condition of the world was during that time. With no service of any virtue here upon the earth, and the work in the Heavenly sanctuary not yet commenced, is there not a perplexing break of at least 43 days and probably of three years and a half to the end of the 70 weeks, during which the sinner was left without a mediator?

In answering this, we might go back to the time before the earthly tabernacle was erected, and before a regular order of priesthood was instituted, even to those offerings in reference to which Adam and Eve were instructed, when sin had forced them to turn their backs on holy Eden in the world's earliest infancy. No priests were then ordained; the sinner presented his offering in his own behalf. There were no holy places laid open, and no priestly work in Heaven. Yet the offerings there made, if offered in a proper manner, were as efficacious as any offered at any time previous to Christ. The great offering was not made, but these all looked forward in faith to it; and faith in the Redeemer to come gave them all their virtue.

It may be said that during these antecedent ages, though there was no ministry in Heaven,

men had effectual sacrifices which they could offer, which they could not do after the veil of the temple was rent and its services ceased. Very true; but that very moment they had a sacrifice provided for them, the merits of which they could present to God in their behalf. There was really no break in the work. The two systems, typical and antitypical, touched each other upon the cross. There the shadow, all the way from Eden down, met the substance, and there was no blank between the two. So as men by their sacrifices could manifest their faith in a Redeemer to come, though there was no ministration going on in Heaven, and as those offerings were efficacious up to the cross, so from that very moment men could manifest their faith in a sacrifice which had been offered, though the actual commencement of Christ's work as priest might still for some years be delayed.

The way thus being all cleared up to this important division of the subject, let us consider a moment the nature of that priesthood upon which Christ now entered. The work in the earthly tabernacle was performed by mortal men, subject to disease and death, and was hence cumbered with such imperfections as were inseparable from the defective instruments by which it was performed. The priesthood of Christ is a superior priesthood, in which the imperfections of the earthly system find no analogy. This may be stated in a few particulars:—

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. 5:8.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should arise after the order of Melchisedec, and not after the order of Aaron. Heb. 7:11.

3. Those priests were many; because they were not suffered to continue by reason of death; but this man continueth ever, and hath an unchangeable priesthood. Verses 23, 24.

4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. Heb. 9:25, 26, 28; 10:10, 12, 14.

5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Heb. 9:11, 12, 24, 26; chapter 10.

6. All the blood which was offered in the former dispensation, was offered for past transgressions only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone but to the future also. Heb. 9:14, 15.

7. As the blood of Christ is the only blood ministered in connection with the Heavenly sanctuary, whether by actual presentation or by virtue of its merits, is immaterial, the same blood must be ministered in both apartments.

blood must be ministered in both apartments.

8. As long as Christ fills the office of priest, so long he is mediator between God and man.

The chief difference, then, between the priestly work of Christ and that of the Levitical order, results from these facts: that Christ has but one offering to make for his entire ministry; that he ever lives and hence need not repeat his work, but perform it once for all, that his offering pertains to the future as well as to the past; and that it does make perfect, or take away really and absolutely, the sins of, those who avail themselves of its merits. There is nothing in the fact that Christ is a priest after the order of Melchisedec and not after the order of Aaron, to show that he does not perform a work exactly like that performed by Aaron, as near as the perfect things of Heaven may resemble the imperfect things of earth. And Paul assures us that he does perform just such a work; for he says that the Aaronic priesthood in their work were simply acting out the shadow of the work performed by Christ in Heaven.

The conclusion becomes evident, therefore, that as the sins of the people were borne into the earthly sanctuary in type through the blood of beasts, they are now borne into the heavenly sanctuary in reality through the blood of Christ. A comparison of Leviticus and Hebrews will make this plain.

The blood of all the offerings, it appears, was not borne into the sanctuary by the priest, and sprinkled before the vail. It was the blood of some of the offerings called sin-offerings which was thus treated. Of these offerings, Wm. Smith, in his Dictionary of the Bible, says:—

"The sin-offering represented that covenant as broken by man, and as knit together again by God's appointment, through the 'shedding of blood.' Its characteristic ceremony was the sprinkling of the blood before the vail of the sanctuary, the putting some of it on the horns of the altar of incense, and the pouring out of all the rest at the foot of the altar of burnt offering. The flesh was in no case touched by the offerer; either it was consumed by fire without the camp, or it was eaten by the priest alone in the holy place, and everything that touched it was holy. This latter point marked the distinction from the peace-offering, and showed that the sacrificer had been rendered unworthy of communion with God. The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but the death of the victim was accepted for his death by the ordinance of God's mercy. . . . Accordingly we find (see quotation from the Mishna in Outr. De Sacr. i. c. xv., § 10) that, in all cases it was the custom for the offerer to lay his hand on the head of the sin-offering, to confess generally or specially his sins, and to say, 'Let this be my expiation.' Beyond all doubt, the sin-offering distinctly witnessed that sin existed in man, that 'the wages of that sin was death,' and that God had provided an atonement by the vicarious suffering of an appointed victim."

Provision was made for all to present the kind of offering, the blood of which was borne into the sanctuary, and sprinkled before the vail. First, for the priest. Lev. 4:3-12. Secondly, for the whole congregation, collectively. Verses 13-21. Thirdly, for the ruler. Verses 22-26. And, fourthly, for any one of the common people. Verses 27-35.

In Lev. 0:30, we read: "And no sin-offering whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten. It shall be burnt in the fire." Now it appears from Paul's testimony to the Hebrews, that of all the offerings, those sin-offerings, the blood of which was carried into the sanctuary, and their bodies burned without the camp, especially prefigured the offering of our Lord. He says, Heb. 13:11: "For the bodies of these beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Of these offerings Christ was especially the antitype. And as by these the sins of the people were anciently transferred to the sanctuary (for Paul says this blood was borne in there for sin), so through the blood of Christ, which is ministered wholly in the sanctuary above, our sins are transferred to that heavenly temple.

THE SANCTUARY.

Thirty-second Paper.—Cleansing of the Heavenly Sanctuary.

A PORTION of the evidence was presented last week to show that our sins are transferred to the Heavenly sanctuary through the blood of Christ. This is still further confirmed by 1 Pet. 2:24: "Who [Christ] his own self bare our sins in his own body on the tree." On the cross Christ bore our sins as a sacrifice. In this sense he bears them at no other time or place. Here he was set forth as the Lamb of God that taketh [margin, beareth] away the sin of the world." John 1:29. Here he was offered as the "propitiation for the sins of the whole world." But how much is implied in these expressions that he bare our sins on the tree, and that he is the Lamb that taketh away the sin of the world? Simply that here a sacrifice was provided the merit of which was sufficient to avail with God to cancel the guilt of the entire world; that here an offering was given upon which all who would might lay their sins. But if none had come or should come to Christ, his offering would have been in vain. Whether or not his sacrifice shall be of benefit in any individual case, depends on the action of that individual.

Having provided the sacrifice, Christ commences his work as priest in the sanctuary above, and the invitation is sent out to all the world, Come unto me for pardon and everlasting life. The way of our coming is described in Acts 20:21. "Repentance toward God, and faith in our Lord Jesus Christ." We confess our sins to God through Christ as our sacrifice. As the penitent in the former dispensation laid his sins upon his victim, by confessing over him his transgressions, so we lay our sins upon Christ by confessing them to God through him. Thus the confession and offering of the sinner of old finds its antitype in our confession of sin to God through Christ. By the Mosaic offering the sin was borne into the earthly sanctuary; by faith in Christ as our offering, and by our confessions through him, we transfer our sins to the sanctuary in Heaven, where he ministers for us. Thus the Lord carries forward the great work which he commenced when he bore the sins of the world at his death, by pleading the cause of penitent sinners through his blood shed in their behalf. And thus there is in this dispensation, as in the former, a transfer of sins; there in figure, here in fact. There is nothing strange or fanciful in this. Every one can easily understand it. Such was the service of the type which was a shadow of the Heavenly things; and such therefore is the Heavenly ministration itself.

As in the case of sins transferred to the earthly tabernacle, the question arose, What became of those sins? we have here the same

question to answer respecting the sins transferred through Christ to the Heavenly sanctuary: What is to become of these sins? Do they remain there forever? No; they will be removed just as they were in the type; for the Heavenly sanctuary is to be cleansed even as was the earthly.

That sins are transferred to the sanctuary is evident from the fact that there exists a necessity for its cleansing; and there can be nothing there but the presence of sin to render such a work necessary. We look to the type. A work of cleansing was performed every year in the most solemn manner by divine appointment. Why was this? What was there to render the cleansing of that sanctuary necessary? Into the most holy no man entered but the high priest, and he but once a year. In a place so sacredly guarded, could there have been anything physically impure? By no means. And yet that sanctuary, the most holy as well as the holy, had to be cleansed. Again we ask the reader, and especially the objector, to ponder well the question, Why? But one answer can be returned. The sins of the people were represented there; and from their presence it must be freed. And this work of cleansing, as we have seen, was not a purification from material uncleanness, but simply a ceremony by which imputed sins were removed and borne away forever.

So in the antitype. There is nothing literally impure or unclean in the Heavenly sanctuary. But the sins of all those who have sought pardon through the merits of Jesus have been transferred there; and these must be removed. This is its cleansing. No other is brought to view. In reference to no other act or ceremony is the expression "cleansing of the sanctuary" ever used. No mind can fail to understand this, and none need to revolt at the idea.

We have already referred to Paul's testimony in Heb. 9:22-24, which forever settles this point. We scarcely need repeat that the burden of Paul's argument is remission, which is the removal of sin. He shows in these verses that the earthly sanctuary had to be cleansed because sin was to be remitted, and that it must therefore be accomplished with blood. He then explicitly states that it was necessary for the same reason that the Heavenly sanctuary should undergo a cleansing of the same nature, and by the same means, only that now the sacrifice was infinitely better, being the blood of Christ, instead of the blood of beasts. On this point we need not longer dwell. No statement is needed to add to such a plain declaration by the apostle, no additional light is called for to help the rays of the noon-day sun.

It would seem that no one can now fail to understand the nature of the cleansing of the

sanctuary. It is accomplished by blood not by fire. It is a part of Christ's work as priest, not as king. It is the ministration performed in the most holy place to complete the round of service, and end the work.

This then is what was to take place at the end of the 2300 days when the sanctuary was to be cleansed. But some still cling to the idea that the sanctuary of which this is said, the sanctuary of Dan. 8:14, must be the very sanctuary that Daniel had in view, in the land of Palestine, not a sanctuary in Heaven. In reply we point the objector to the fact that there is no sanctuary now in Palestine. There was none there when the 2300 days ended in 1844. And how can a sanctuary be cleansed that does not exist? They must first show a sanctuary there, before they can talk of its cleansing. Still they ask, If a man should promise to cleanse a meeting-house in Battle Creek which had become defiled, and then should go and cleanse one in Detroit, would that be fulfilling the promise? Such a question betrays at once their utter misapprehension of the question. In the first place the cleansing of the sanctuary is not made necessary by its being trodden under foot. It has reference to another feature of the question entirely. In the answer to the question enough was given for us to know, namely the time when the closing scene in its work should commence, which after a brief but indefinite space of time would bring us to the end. Secondly, the sanctuary in Palestine, and the sanctuary in Heaven, are not like two meeting-houses, one in Battle Creek and the other in Detroit, having no connection with each other. These are counterparts of each other. They stand as type and antitype. When one had fulfilled its design, it gave place to the other, which thenceforward became the sanctuary. The first was given to lead us to the second, and instruct us in reference thereto. Therefore whatever is said in reference to the sanctuary which applies to the former dispensation, it has reference to the sanctuary of that dispensation; and whatever applies to this dispensation, it has reference to that which is the sanctuary of this dispensation, namely, the sanctuary in Heaven. But as we have shown the 2300 days reach far down into this dispensation; and consequently the sanctuary to be cleansed at the end of those days is the sanctuary of this dispensation, the tabernacle on high.

This is illustrated by what is said of the host. The host was to be trodden under foot the whole length of time covered by the vision. Who were the host, the people of God, when Daniel wrote? The Jews. But the vision reaches over into this dispensation, and who are the host, the people of God, now? The

Jews? No; but Christians who are called in by the gospel. When the dispensation changed, the Jews were no longer recognized as the host, but Christians are now such, and to them Dan. 8:13 now applies. So likewise when the new covenant was introduced, the sanctuary of the vanished dispensation is no longer recognized as the sanctuary of the Bible, but the true sanctuary in Heaven which then took its place. And to this, Dan. 8:14 now applies.

To return to the illustration of our opponents. If it was arranged that a meeting-house in Battle Creek should be the meeting-house of a certain society for ten years, and then it should be destroyed, and give place to a meeting-house in Detroit which should thenceforward for ten years be the meeting-house of that society, and at the end of twenty years the meeting-house of that society should be cleansed, to which would it apply? To the meeting-house in Battle Creek, which had been destroyed? or to the meeting-house in Detroit, which was the meeting-house of the society at that time? To the one in Detroit, of course. This would be an illustration adapted to the subject of the sanctuary; for this is just what the Bible asserts in relation to it. It said that while the former dispensation lasted, the earthly sanctuary should be the sanctuary connected with God's worship, that then that sanctuary should be destroyed and give place to the true tabernacle and sanctuary in Heaven which the Lord pitched and not man which should thenceforward be the sanctuary of God's worship and of this dispensation; and finally that at the end of 2300 days, 1813 years and six months down in this dispensation the sanctuary should be cleansed. What sanctuary? The earthly one which had served its purpose, been destroyed, vanished away with the system to which it belonged, and had given place to the new? No; but the sanctuary of this dispensation, of course. It is only when thus stated that this is a fair illustration of the subject. But thus stated it is taken out of the hands of the objector; for it sets forth just the point which we maintain. The sanctuary in Heaven is therefore the one to be cleansed at the end of the 2300 days.

Striking about for some other pretext to object to our conclusion, our opponents next assert that the language "then shall the sanctuary be cleansed," means that the cleansing should be finished at the end of the 2300 days whereas we assert that then it just begins. The answer to this is not long nor difficult. The cleansing of the sanctuary, as we have seen occupies a space of time; and in speaking of such events, the Bible brings us to the beginning of the work not to its close. It does not say then shall the sanctuary have been cleansed, but then shall it be cleansed. When the Scriptures speak

of accomplished events, they so express it, as the two witnesses, Rev. 11:7: "When they shall have finished their testimony," or Christ, 1 Cor. 15:24, "when he shall have delivered up the Kingdom." But when they say "Then shall be great tribulation," Matt. 24:21 it means that it shall then begin and continue and when they say, "Then shall that wicked be revealed," 2 Thess. 2:8, it means then shall begin the period during which he will stand revealed before the world. So, "then shall the sanctuary be cleansed," simply refers to the time when the work shall commence.

Therefore are we held inevitably to the conclusion that at the end of the 2300 days, in the autumn of 1844, the ministration of the sanctuary above was changed from the holy to the most holy place. Then the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament. Rev. 11:19 There the Ancient of days then placed his throne and "did sit," as the prophet Daniel saw. Dan. 7:9. Then, escorted by the retinue of holy angels, Christ, our priest and mediator, moved into the inner temple to receive from his Father the result of his long work of mediation for man. Dan. 7:13, 14. Then opened the solemn Judgment scene of verses 9 and 10 of Daniel 7. Then the seventh angel sounded, and the work of finishing the mystery of God began. Rev. 10:7. These are the sublime events involved in the cleansing of the sanctuary which then commenced. In the scene now presented before us we behold the climax of the grandeur, glory, and solemnity that center in this great subject.

c. a.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH-DAY, AUG. 17, 1876.

JAMES WHITE,
J. M. ANDREWS,
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THE SANCTUARY.

Thirty-third Paper---A Work of Judgment.

THE cleansing of the sanctuary leads us into a series of subjects of the most important and timely character, subjects which explain some statements of the Scriptures which are otherwise obscure, harmonize lines of prophecy otherwise disconnected, and answer some otherwise unanswerable queries which arise concerning events connected with that crowning of all events, the second coming of our Lord Jesus Christ.

For instance, when Christ comes a change passes instantaneously upon the people of God, and all others are passed by. The righteous who are in their graves are raised in power, glory, and immortality, and the rest of the dead are left in their graves for a thousand years, and the righteous who are living are changed from mortality to immortality, while the rest of the living are given over to perdition under the judgments of the Almighty. And this change for God's people is wrought instantaneously at the last trump. But before this change can be wrought it must be decided who are the people of God, and who are the incorrigibly wicked. This point must be decided before the Lord comes; for there is no time then for investigation and decision of character. But this work of decision is a work of judgment; and such a work of judgment must transpire before the Lord comes.

We know of no system of belief which has a place for this preliminary work of judgment, except that held by S. D. Adventists. It has been a source of perplexity to many, and to meet it, they have been obliged to resort to such unscriptural conclusions as these: 1. That all the race, good and bad, are raised indiscriminately together; whereas the Bible plainly declares that there are a thousand years between the resurrection of the righteous and that of the wicked. Rev. 20: 5. 2. That when the righteous are raised, they are raised mortal, judged and then changed; whereas the Bible assigns no place for any such work of investigative judgment after Christ appears, and moreover, explicitly declares that the righteous are raised in power, in glory, with spiritual bodies, and in incorruption. 1 Cor. 15: 42-44. No system which contradicts such plain statements of the Bible can be worthy of the least credit.

The subject of the sanctuary, correctly understood, removes all these difficulties. The cleansing of the sanctuary provides the very place for this preliminary work of judgment, and brings to view a work of just exactly this nature.

The cleansing of the sanctuary is a work of judgment. A few considerations will make this proposition plain. The priesthood of Christ continues up to the time when he takes his own throne as king. He passes directly from the first position to the second; and when he takes his position as king, his work as priest is done. Now, his work as priest, being for the purpose of gathering out from the human family a people for his name and kingdom, his priestly office cannot close till this result is declared. When he ends his work, it will be decided who have availed themselves of his mediation, and have thus become his people. It is the putting away of sin that determines this; but this is the very work that Christ performs in the most holy in the conclusion of his ministry. He here puts away the sins of his people; and this is the cleansing of the sanctuary.

This involves an examination of the books; for the rule that God has laid down in this matter is that all judgment shall be rendered according to each man's works as they stand upon the record. "And the dead," says John, "were judged out of those things which were written in the books, according to their works." Rev. 20: 12. From the reference in this and numerous other passages, to the books, the book of life, the names or the things written therein, and the blotting out to take place, but one conclusion can be drawn; and that is that a faithful record is kept of each one's actions, the thoughts words and deeds that make up the texture of his character, and the course of his life. If the person repents, all these recorded sins are to be blotted out of this book. So Peter declared, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19. Of the same class Christ

speaks in Rev. 3: 5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Again he says, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven." Matt. 10: 32, 33; Luke 12: 8, 9. And this is when Christ is about to be sent the second time to earth, Acts 3: 20, and when he is prepared to come as a thief on all them that do not watch. Rev. 3: 3.

The two divisions of this great proposition are thus established: If we secure the pardon of our sins, the time comes just before the end when these sins are blotted out of the books, and our names are retained in the Lamb's book of life, and the Saviour confesses our names to the Father as those who have accepted of salvation through him. Our cases are then decided, and we are sealed for everlasting life. If, on the other hand, we do not repent, our sins are not blotted out of the record where they stand, but our names are blotted out of the book of life, and Christ denies our names before his Father, as those who have slighted his mercy, and are not entitled to everlasting life through him.

Thus the cleansing of the sanctuary involves the examination of the records of all the deeds of our lives. It is an investigative Judgment. Every individual of every generation from the beginning of the world thus passes in review before the great tribunal above. So Daniel, describing the opening of this scene, calls it a work of Judgment, and expressly notices the fact that the books were opened. Dan. 7: 8, 10.

This work has been going forward in the sanctuary above since the end of the prophetic period in 1844. Beginning, according to the natural order, with the earliest generation, the work of examination passes on down through all the records of time, and closes with the living. Then the sealing message, Rev. 7, will have performed its work, and all antecedent questions being determined, all cases decided, everything will be ready for the coming of the Lord.

For nearly thirty-two years already this solemn work has been in progress. How much longer can it continue? Nearly thirty-two years of this solemn work of investigative Judgment already past, and yet how few of all the masses of the earth dream of their position. O church of Christ, lift up the voice like a trumpet, sound an alarm which shall cause all the inhabitants of the land to hear and tremble; for the great day of the Lord is near, and hasteth greatly.

v. s.

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"Sanctify them through Thy Truth: Thy Word is Truth."

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JAMES WHITE,
J. M. ANDREWS,
URIAH SMITH, } . . . EDITORS.

THE SANCTUARY.

Thirty-Fourth Paper—The Opening of the Temple.

"And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

We have seen that the temple in Heaven is the sanctuary, the true tabernacle which the Lord pitched and not man. The opening of this temple brought to view in this passage, is that which reveals the ark of God. The ark had its position invariably in the second apartment. This, then, is the opening of the most holy place of the heavenly sanctuary. And when does this take place? At the sounding of the seventh trumpet. Rev. 11:15. The events mentioned to take place under this trumpet are, 1, the anger of the nations, verse 18, commencing especially when so many European thrones toppled to the dust in 1848, and continuing to the present time. 2. "And thy wrath is come," referring to the seven last plagues in the near future. 3. The kingdoms of this world become the kingdom of our Lord and of his Christ. Verse 16. This will be fulfilled when Christ takes the throne of his kingdom. 4. "And the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Verse 18. This must reach over to the final destruction of the wicked at the end of the 1000 years. 5. "And the temple of God was opened in Heaven." We know from the argument on the sanctuary and the 2300 days, that this took place in 1844. And, conversely, as it does not take place till the sounding of the seventh trumpet, the last of that series, we know it must take place somewhere near the end, and could not have taken place at the opening of this dispensation, as some vainly imagine. This, then, is the earliest event that takes place under the sounding of the seventh trumpet, and hence the inference is necessary that the seventh trumpet commenced to sound at that point. The 2300 days ended, the seventh trumpet began to sound, the temple of God was opened in Heaven, and the work of the cleansing of the sanctuary was entered upon.

And what results from the opening of this temple? "There was seen," says John, "in his temple the ark of his testament." He does not

say simply, I saw it, but it "was seen." John standing here as the representative of the church, clearly teaches that the church would then by faith behold the ark in the tabernacle above. The sight of the ark suggests one thing, and one only, and that is the law of God contained in the ark. The ark was called the ark of the testament because it contained the tables of the testimony which God gave to Moses, the ten commandments. It owed its name to the fact that the tables of the law were therein. Had it not contained the tables it never would have been called the ark of the testament; and whenever and wherever it is called the ark of the testament, it is proof that the law of God is there.

With these remarks we ask the reader to mark well the fact that the ark as seen in Heaven by John, down under the sounding of the seventh trumpet, is still called "the ark of his testament." What does this prove? It proves that that ark in Heaven contains the law. What law? The same law that gave it that name in the days of Moses; namely, the tables of the testimony, the ten commandments. And how may we suppose that those commandments read in the ark in Heaven? Just the same, of course, as they read in the ark on earth. Of this there can be no question. This forever precludes the idea of any change in the law. Talk about changing or abolishing the law? Not until we can change or abolish those tables in Heaven. Oh! what a vain and futile work are they engaged in, who are laboring to show that the law of God, or even the fourth commandment, has been in the least respect altered, much less done away.

The conclusion is therefore not only plain and scriptural, but beautiful as well, that as the ark in Heaven is the great original, after which the ark on earth was formed, so the law in the ark above is the great original, of which the law given on earth was but a transcript or copy.

This great truth the poet, in the following language, has well expressed:—

"For God well knew perdition's son
Would ne'er his precepts love;
He gave a duplicate alone,
He kept his own above."

Having now found a sanctuary, an ark, and a law in Heaven, where Christ is ministering, another thought is at once suggested, in relation to the object to which the earthly and Heavenly ministrations have reference. We have seen the relation which these two ministrations sustain to each other, namely, that of type and antitype. The first was a figure, the second the reality; the first a shadow, the second the substance. But everything pertaining to that dispensation was not a figure and a shadow. There was something there real; and that was sin. Men were actual transgressors. But sin, or

transgression, is a violation of law. Hence there was a real law there which they were guilty of breaking; and that was the law contained in the ark, the ten commandments. All that was typical was the ministration connected with that law. There was real law, and actual sin; and the ministration, the service of the priesthood, was for the purpose of taking away that sin. But this could be done only in figure; for the blood of beasts, the only blood they had to offer, Paul says, could not in reality take away sin. But this typical ministration looked forward to one to come, to be performed by our Lord, which should in reality take away sin.

The offerings of that time were types of the offering of our Lord. Those offerings had reference to the law contained in the ark. The offering of our Lord must therefore have reference to the law contained in the ark; for what they were in figure, this must be in fact. The idea could not for a moment be conceived that those offerings should have reference to one law, and yet be types of an offering which would have reference to another or a different law. This could not be possible. In this case the one would not and could not be a type of the other. The established relation of type and antitype existing between these offerings shows that they must have reference to identically one and the same law. Therefore, the law in the ark in Heaven, before which Christ ministers, must be, word for word, letter for letter, jot for jot, tittle for tittle, the same as the law that was deposited in the typical ark here upon the earth.

Such is the bearing which the subject of the sanctuary has upon the law of ten commandments. It is an absolute demonstration of their perpetuity and entire immutability. And this is perhaps the reason why those who have set their hearts against the law shut their eyes to the plain light on the subject of the sanctuary. They cannot receive the one, without adopting the other.

The temple has been opened in Heaven, and John says there was seen there the ark of the testament, seen of course, through faith, by the church on earth. What further evidence can we show that this has been fulfilled? We answer, The great movement in behalf of the law now going forward in the land through the efforts of the S. D. Adventists. They have received the light on the subject of the sanctuary. They see the temple opened in Heaven. They behold there the ark, and our Lord making his last offering on the mercy seat, the cover of the ark, in the most holy of the sanctuary on high. They see that the requirements of the law in that ark are neither relaxed nor altered. And they are going forth to vindicate its claims, and lead men to the reform necessary in its observance. This movement has come up in the right time and manner to fulfill the prophecy and confirm the application we make of this important subject.

The temple is opened, and no man can shut it. The ark is seen, and no man can obscure it. The corresponding movement on the earth is in progress, and no man can stop it. Reader, fall into line, and go with us to the kingdom.

U. S.

THE SANCTUARY.

Thirty-fifth Paper.—The Mystery of God Finished.

IN last week's article upon the subject of the sanctuary, it was shown that at the time when the 2300 days ended, and the cleansing of the sanctuary commenced, there the temple of God, that apartment where the ark is, was opened; and that that took place under, and marked the commencement of, the sounding of the seventh trumpet. When the seventh trumpet, the last of the series of trumpets which cover the gospel dispensation, sounds, the temple of God is opened in Heaven, and the cleansing of the sanctuary commences.

There is another remarkable prediction concerning what takes place at the sounding of the seventh trumpet which now invites our attention. It was said to John, Rev. 10:7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." What is meant by the mystery of God, and its finishing? In a number of passages Paul speaks very definitely concerning the mystery of God. In Eph. 3:3-6, he says: "How that by revelation he made known unto me the mystery (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel."

Here Paul states explicitly that the mystery was made known to him by revelation. In his epistle to the Galatians he tells us what was made known to him by revelation. Gal. 1:11: "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This is what he had written "afore," or a little before, "in few words." The epistle to the Galatians was written six years before the letter to the Ephesians. And what in Ephesians he calls the mystery made known to him by revelation, in Galatians he calls plainly the gospel as preached to the Gentiles.

Again he says, Eph. 1:9: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in Heaven, and which are on earth, even in him." Again in Col. 1:23-27, we have this declaration: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to

his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." Eph. 3:9: "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Rom. 16:25, 26: "Now to him that is of power to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

All these texts speak to the same point, and testify unmistakably to the fact that the mystery of God, the mystery of Christ, &c., is no more nor less than the gospel of Jesus Christ through which the Gentiles are brought in to be members of the commonwealth of Israel and partakers with the household of faith. This being the mystery, its finishing would be the close of the proclamation of the gospel, the completion of the work which it was designed to accomplish. This of course ends probation and finishes up the plan of salvation.

But this, as we have seen, is the very result involved in the cleansing of the sanctuary. That concludes Christ's work as priest, finishes his mediation, decides the cases of all mankind and concludes the work of the gospel.

The reader will now perceive another beautiful link in the faultless chain of harmony which the Bible presents to us on this subject. When the seventh angel sounds, then commences the work called the finishing of the mystery of God. But it will occupy some years; for it is "in the days," years, "of the seventh angel when he shall begin to sound" that this mystery is to be finished. This work will occupy the first years of the sounding of this trumpet. But this trumpet commenced to sound at the end of the 2300 days in 1844, when the temple of God was opened in Heaven. We are now therefore in the period of the finishing of the mystery of God; and this finishing work we find to be the same as the cleansing of the sanctuary there introduced, and the ministration in that apartment of the heavenly temple then opened. Could facts more completely harmonize than these?

The mystery of God was to be finished, said the angel to John, as he hath declared to his servants the prophets. Where had he declared this? This is but a part of the declaration of the angel, which includes the preceding verses: and in these we find him uttering a solemn oath

that "time shall be no longer." Rev. 10:6. This cannot mean literal time; for the angel immediately speaks of the days of the seventh angel to succeed. It cannot mean probationary time; for John as a representative of the church, is commissioned to proclaim another message to the people after that. But one other kind of time remains, and that is prophetic time; and to this therefore the passage must refer. But the period of 2300 days is the longest prophetic period given in the Bible, and reaches down to the latest point. Therefore this oath of the angel has its application at the point where the 2300 days terminate; and the expression is equivalent to a declaration that then prophetic time should end, or the 2300 days would terminate. Then the angel states what shall immediately follow; namely, the mystery of God should be finished, as he had declared to his servants the prophets. What had God declared to the prophets should take place at the end of the 2300 days? Why, it had been shown to Daniel that then the sanctuary should be cleansed. Here, then, is where he had declared to his servants the prophets that the mystery of God should be finished; which is the same thing. Such is the unquestionable parallel between these prophecies.

U. S.

THE SANCTUARY.

Thirty-sixth Paper.—The Atonement.

In the long retinue of subjects with which the question of the sanctuary stands so intimately connected, and in the understanding of which exerts so controlling an influence, the doctrine of the atonement occupies a prominent place.

We have already seen that the cleansing of the sanctuary, the investigative judgment of the saints, the blotting out, or remission, of sin, and the finishing of the mystery of God, are one and the same thing. We now make the additional statement that this is also the atonement.

The frequency with which the expression is made that Christ atoned for our sins upon the cross, shows how widely this idea is entertained. But this leads to two ultra and fundamental errors. Men have been driven by this idea to the extremes of error in opposite directions, and have spent their time in an unnecessary and fruitless warfare.

The Scriptures plainly declare that Christ died for all. Now with the view that the death of Christ is the atonement, the conclusion is easily reached that the sins of all have been atoned for, and hence that no condemnation can ultimately remain to any. This branch of the argument blossoms at once into Universalism.

But the Scriptures just as plainly assure us that all will not be saved; that some do now, and will in the end, rest under condemnation. For these, of course, no atonement is made; and if the atonement and the death of Christ

are the same thing, it follows that his death reaches no farther than the atonement, and hence that he did not die for all, but only for a chosen few. On this branch of the argument we find the bitter fruit of ultra Calvinism.

The subject of the sanctuary relieves us from the false claims of both these errors. The trouble in either case lies in the premise common to both, which is defective; and with a false premise, however sound the reasoning based upon it, it is impossible to reach a correct conclusion. The death of Christ and the atonement are not the same thing. And this relieves the matter of all difficulty. Christ did not make the atonement when he shed his blood upon the cross. Let this fact be fixed forever in the mind.

But does it not say that he bore our sins in his own body on the tree? And as he died for all, did he not thus bear the sins of all? He did, indeed; but in what sense? What office was he fulfilling in the shedding of his blood? For light on this, we turn again to the types. The idea and the doctrine of the atonement are drawn from the typical system.

To reach the atonement several steps were necessary: 1. The confession of sin upon the head of the victim. 2. The sacrifice of the offering. 3. The work of the priest. And this work was performed three hundred and sixty-four days in the year before the day of atonement came. The work of atonement was the last ceremony of the year, and completed the round of sanctuary service. The offering and the service of the priest preceded the atonement. The offering was not the atonement, nor was the service of the priest, until the day of atonement arrived, and the service was commenced in the most holy place of the sanctuary.

The parallel between the earthly and the heavenly sanctuary has been sufficiently drawn to make at once the application. The anti-typical atonement, which is the real removal of sin, was not made when the offering for this dispensation was provided, nor by the service of the priest in the first apartment of the sanctuary, but is accomplished only by the service of the priest in the most holy place, which is the closing work of our Lord's ministration, the cleansing of the sanctuary, and did not commence, as we have seen, till 1844.

In this case, as in the type, the offering and the usual priestly work precede the atonement. But when Christ suffered for us, in what capacity was he acting? Not as our priest, but only as the offering; for he was put to death by wicked hands, even as the victims of old were slain by the sinner. It was as the sacrifice and offering that he bore our sins in his body on the cross. Here the blood was provided with which he was to minister. This was an act preparatory to the priestly work he was to perform; the atonement is the last. Those who make the offering to be the same as the atonement, confound together events that are more than 1800 years apart. The offering was general. Christ died for all the world. The sacrifice was offered to all who would accept of it. But the atonement at the close is specific; it is made only for those who seek the benefits of his redeeming work.

It is not the place here to introduce a dissertation on the subject of the atonement. It is mentioned in this connection simply to show that the great sanctuary question locates the atonement, and guards us against the error of confounding the offering with the atonement, and placing it at the commencement of Christ's ministry, instead of at its close.

But does not Peter say, "Repent and be baptized for the remission of sins"? Acts 2:38; and if sins are remitted in the act of baptism, how can we look forward to a future time for the atonement and remission? So some minds

any query. But the text does not say that sins are remitted in baptism. It is only for, or "in order to" remission that this rite is performed. It looks forward to a future time, when all the requirements of God having been complied with in faith, sins will be blotted out, and the times of refreshing come from the presence of the Lord.

It may be asked again if Rom. 5:11, does not say that we have already received the atonement? The word *katalage*, there rendered atonement, should be rendered reconciliation, as in the margin. Reconciliation is effected between ourselves and God, but the atonement, or the removing of sins, so that they can be remembered no more against us, is the last act of Christ's service performed by the Lord for us.

But are not our sins forgiven now? and, if forgiven, are they not put away? We answer. Forgiving sin and blotting out sin are not the same. Forgiveness is conditional, the condition being that we comply with certain requirements upon which it is suspended, till the end of our probation. If we fail, we stand at last unforgiven, and no atonement can be made for us. The doctrine on this point is stated by Ezekiel, and an illustration is given by the Saviour himself.

The doctrine. Eze. 18:20: "When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them; for his iniquity that he hath done, he shall die." In chapter 33:13, it is added, "All his righteousness shall not be remembered." That is, he shall be treated as though he had never been righteous. But the righteousness of the righteous is by faith; therefore, if he turn and commit iniquity, he shall be treated as if he never had faith; the forgiveness, conditionally extended, is withdrawn.

The illustration. Matt. 18:21-35. We will not take space to quote it, but simply epitomize the facts: A king had a servant who owed him an enormous sum of money; but having nothing wherewith to pay, his lord forgave him the debt; but this same servant had a fellow-servant who owed him a small sum, and having nothing with which to pay, asked to be forgiven the debt. But his fellow-servant would not, but cast him into prison till he should pay all. His lord, hearing of it, immediately withdrew his own offer, and delivered the unmerciful debtor over to the officers till he should pay all that was due. Christ puts the fearful point to this illustration by adding, "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." This plainly illustrates the conditional nature of forgiveness, and shows how past forgiveness may be nullified by present or future sin.

How, then, if the atonement is yet future, do we receive of its benefits? How are we justified? In reply, we would ask the questioner, How, if the atonement was made on the cross, did those who lived before that time secure its benefits? And just as the people of God who lived and died before Christ could receive the benefits of the atonement if it was made on the cross, just so both they and we can receive its benefits, if it is deferred to be the closing work of this dispensation. It is by faith. The patriarchs were justified by faith, and so died. So with the righteous ever since that day. All their life work, their acts of faith, stand faithfully written out in the heavenly books of record. The time comes for the investigative Judgment, for the last division of Christ's work as priest, for the sanctuary to be cleansed, for sins to be blotted out, for the atonement to be made. The books are opened. Every case is examined. Then the sins of those whose record shows their last acts to have been acts of repentance, faith, and obedience, are atoned for, or blotted out.

U. A.

THE SANCTUARY.

Thirty-seventh Paper.—The Tenth Day of the Seventh Month.

We have seen that the closing work in the sanctuary is the work of atonement. In the type, one day out of the year was allotted to this work, called the day of atonement. This was the tenth day of the seventh month.

It will be noticed that in the fulfillment of the types, scrupulous exactness is observed in reference to the time; that is, the fulfillment occurs in the same month of the year, and on the same day of the month, as that on which the type was set forth. The fulfillment of the types of the spring is recorded in the New Testament, so that we have a divine exposition of this part of the typical system.

Thus, the passover was killed on the fourteenth day of the first month. Ex. 12:6; Lev. 23:5. Christ is our passover; and he was sacrificed for us in the same month and on the same day, the fourteenth day of the first month. 1 Cor. 5:7; Mark 14:12; John 18:39, 40; 19. The sheaf of firstfruits was waved on the sixteenth day of the first month. This met its antitype in the resurrection of our Lord, the first fruits of them that slept, the sixteenth of the first month. 1 Cor. 15:20; Luke 24:21. The feast of weeks, or Pentecost, occurred on the fiftieth day from the offering of the first fruits. The antitype of this feast, the Pentecost of Acts 2, was fulfilled on that very day, fifty days from the resurrection of Christ, in the outpouring of the Holy Spirit upon the disciples.

The fulfillment of these types shows us these facts: That the great events for which the passover, the day of first fruits, and the Pentecost were respectively noted, met their antitype on the very days of the types. Applying the same principle to the work on the tenth day of the seventh month, we are led to expect the antitype of the great work which characterized that day of atonement, namely, the cleansing of the sanctuary, on the tenth day of the seventh month of that year in which the 2300 days ended, as it was at that point that the sanctuary was to be cleansed.

As those days ended in 1844, an effort was made to find the tenth day of the seventh month, Jewish time, of that year; and it was found to fall on the 22d of October. The historical and numerical arguments on the 2300 days have shown that those days terminated in the autumn of that year; and the argument from the types would confine us to that month and that day. This is why that day was set for the coming of Christ. While it is marvelous that so critical an examination of the types

should not have revealed to the Adventists of that time the fact that the cleansing of the sanctuary was not the coming of Christ, nevertheless, their eyes being so holden that they did not perceive this point, and supposing that the cleansing of the sanctuary was inseparably connected with the coming of Christ, they were left no other alternative but to fix that day for his appearing.

In the light of the preceding argument, it is unnecessary to add that all any one had a warrant to conclude was that on that day the great work in the second apartment of the heavenly sanctuary would commence.

Another point should be borne in mind relative to typical fulfillment; namely, that the antitype commences upon the day of the type, but may extend forward a great distance. We are still partaking of Christ our passover, as the church has been for the past eighteen centuries. We are still keeping the feast of unleavened bread. And the Holy Spirit which came down on the day of Pentecost, as the antitype of the feast on that day, still abides with the church of Christ. Read carefully 1 Cor. 5:7, 8; John 14:16. So with the work in the holiest on the day of atonement, the tenth day of the seventh month. Its antitype must commence at that time, and of course must occupy a space of time corresponding to its magnitude and importance.

But right here some set up the claim that the 2300 days do not extend to the cleansing of the sanctuary, but only to the antitypical day of atonement; and that as there were preliminary offerings to be made on that day, before the real work of cleansing the sanctuary, so now, although the 2300 days have ended, we are yet only in that preliminary work, and the cleansing of the sanctuary has not yet commenced.

But few words are needed in reply to this proposition. We do not read anywhere in the Bible of such a period as the antitypical day of atonement. It may be proper enough to apply this expression to the time actually covered by the work of the antitypical cleansing of the sanctuary. We may speak of this as the antitypical day of atonement, confining it to the time while the sanctuary is being cleansed; but as the Bible nowhere uses the expression, so it nowhere countenances the idea of any antitypical day of atonement, extending outside of that work.

To say that the 2300 days do not extend to the cleansing of the sanctuary is to squarely contradict Dan. 8:13, 14, which says that at that time the sanctuary shall be cleansed. It is only by corrupting the words of the text and making it read, "Then shall the antitypical day of atonement commence," instead of, "Then

shall the sanctuary be cleansed," that any one is able to insert any time between the ending of the days and the commencement of the work of the cleansing of the sanctuary. But who knows that the extra offerings of the day of atonement, as mentioned in Num. 29, were to transpire before the high priest entered the most holy place? Who knows but they were made after the high priest came out of the holiest, at the time mentioned in Lev. 16:23, 14? All this has to be assumed; because the Bible is silent upon it.

But if it could be proved that these offerings were made prior to the work in the most holy place, no such conclusion as is set forth could then be drawn from it; for in some of the types of the spring, to which reference has already been made, as, for instance, the day of first fruits, and the feast of weeks, or the Pentecost, there was the same work of burnt offerings, &c., as on the day of atonement. Lev. 23:10-21; Num. 28:16-31. Yet, in the fulfillment, no allowance of time was made for these; but the antitype commenced on the very day of the type.

From these considerations, it follows that if we are to have a long preliminary work preceding the cleansing of the sanctuary, that work must transpire before the 2300 days end. If these days ended in 1844, then this supposed preliminary work had transpired prior to that time. But if the preliminary work is now going on, the 2300 days have not yet ended. But the evidence that the 2300 days have ended is unanswerable. Therefore, the cleansing of the sanctuary must now be transpiring.

U. S.

THE SANCTUARY.

Thirty-eighth Paper.—The Close of Probation.

THE idea seems to have taken strong hold of some minds that when the work of atonement commences in the most holy place of the sanctuary above, mercy can no longer be offered to sinners, but probation must close. And this is offered as an objection to our view that the cleansing of the sanctuary commenced in 1844; for, say they, had that been the case, there could have been no conversions since that time; but as sinners have been converted since that point, they conclude that the cleansing of the sanctuary did not then commence.

But who has said that probation must close when our Lord commences to minister in the most holy place? No inspired writer has said such a thing, and it is not in the type. It is answered, that all offerings for sin were to be presented at the door of the tabernacle; this is true; but an assumption must be superadded to that fact to make it available as an objection; and that assumption is this: that our prayers, supplications and confessions of sin, are our offerings; that consequently we can present them nowhere else than at the door of the tabernacle, and that only while the high priest ministers in the first apartment; for after he has changed his position to the second apartment, no such offerings can longer be accepted, no more mercy be offered, nor probation continued.

Such betray an utter misapprehension of the whole question, for they make our prayers and confessions the antitype of those ancient offerings. What! can any one for a moment suppose that when a person offered up his victim at the earthly tabernacle, it signified that people under the gospel dispensation would pray and confess their sins! This we are indeed to do; but the ancient offerings had no connection with this; for they all pointed forward to Christ; and when our friends will take the right antitype, they may lay as much stress as they please upon the locality where it is to be offered; for Christ also "suffered without the gate." Heb. 13:12.

But if Lev. 17, which is supposed to prove that forgiveness of sin can be found only in the first apartment, be examined as far as verse 7, it will be seen that the great object of the special charge to bring their offerings to the door of the tabernacle, was to prevent the people from sacrificing in the fields to devils. This therefore in no way contradicts the testimony of Lev. 16, that the high priest with the blood of sin offering did make atonement in the holiest because of the transgression of the people in all their sins.

Reference was made last week to those offerings which are supposed to be preliminary to the work of atonement or the cleansing of the sanctuary. As already stated the position is taken by some that we are now in this prelimi-

nary work, and the matter of continued probation is got along with on the supposition that these preliminary offerings might have reference to individual cases, and have reference to particular sins.

We inquire for the foundation upon which this supposition rests. It is said that the work in the holiest was not the offering of blood for particular individuals but for all the people. Then we answer that these preliminary offerings to which reference has already been made, were of precisely the same nature. They were not offered by individuals, but like the daily morning and evening sacrifices were offered in behalf of the whole people. So there is just as much mercy implied in the sin offering in the holiest, as in the other offerings presented on that day. We do not deny, but on the other hand fully maintain, that those offerings did imply mercy and the forgiveness of sin for the people. But if so, there was forgiveness of sin to be found while the high priest was presenting his offering in the most holy place.

If it be said that the work in the holiest was to cleanse the sanctuary, we reply that it cannot be said that it was only to cleanse the sanctuary, which would make quite a different statement of it. It is true it was to cleanse the sanctuary, but this is not the whole truth on this point. It was also for the people, availing for sins committed up to the moment of its offering. The high priest made atonement for the sins of the people on that day just as much as he did for his own sins. Read carefully Lev. 16 and Heb. 9:7.

Now we affirm that what was done in the type for the people as a body, is done in the antitype for the people as individuals; and the blood of sin offering uninterposed in the most holy place, avails for their sins, even as it did in the outer apartment till it comes to an application in their individual cases. The twofold work of the high priest in the earthly sanctuary seems fitly to typify this twofold work of our High Priest above. For the sins of the whole church for six thousand years may be disposed of as individual cases, and all the while that this great work is being accomplished, the blood of Jesus may avail for us in the presence of God.

There seems therefore to be no difficulty involved in the idea that the offering of the high priest in the holiest, can avail for sins committed while he is there before God. Some additional considerations go to sustain this idea. In the type, so far as we know, during the whole work of the year, the transgression preceded the offering. The sin was committed before the victim was brought. And no offering was brought to the priest for sins that would be committed in the future. This was at least as much so in the holy place as in the most holy.

But how was it with our Lord? He shed his blood before entering the tabernacle in Heaven at all. And that blood once shed avails for sins

committed after his death, just as effectually as for those which, as in the type, were committed before his offering was made. And, as we have seen, this blood is ministered by our Lord in both apartments of the Heavenly sanctuary. Now if its offering in the most holy place cannot avail for any sins, only those committed before it began to be offered there, by parity of reasoning it would follow that it could not avail in the holy place or first apartment, for any sins only those which had been committed before it began to be offered there. And then we should have no forgiveness anywhere in all this spiritual, life-giving dispensation. But this would be proving too much; and any position which involves such an issue, or any line of argument which leads to such a result, must be abandoned.

And finally the testimony of the New Testament is conclusive on the point that the blood of Jesus avails for us in both the holy places of the Heavenly tabernacle: Heb. 10:19: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." The word here rendered, holiest, is plural in the original, signifying holy places; and so Macknight renders it: "Well, then, brethren, having boldness in the entrance of the holy places by the blood of Jesus."

These words are a complete refutation of the doctrine that probation closes with our Lord's entrance within the second vail. We enter into the most holy as well as into the holy by his blood; and we do it with boldness, because of the promise of the forgiveness of our sins. Thank God that we can still thus enter by the blood of Jesus.

We therefore conclude that probation does not end when the work in the most holy place commences, but that it ends with each individual, as the work shall reach his or her individual case. The natural order would seem to be that this work which we have shown to be the investigative Judgment, would begin with the earliest generations of men, that is with those who are now in their graves (but their record lives on high), and so come down through all successive generations till it reaches the living, the decision of whose cases would be the very closing act of this last work. And we may perhaps consider our experience since the cleansing of the sanctuary commenced, a demonstration of this point.

But at length the cases of all the generations of the dead will have been examined, and it will come to the living; and then as each individual case is taken up and passed upon, his probation will end and his destiny be fixed. This is the scene our Lord brings to view when just before his coming he says that this fearful fiat shall go forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

And how near are we to this solemn moment? We know not. For thirty-two years already has this closing sanctuary work been in progress. It cannot much longer continue. Its whole duration is to be spanned by one generation. This much we know, as taught by the type, that if we would have Christ's blood avail for us to atone for our sins when our cases shall come up in that grand review, the record must show that we have sincerely repented of all our sins and sought pardon for them through our Advocate on high. In the type the people were required on the day of atonement to afflict their souls. Are we thus faithfully crucifying ourselves to this world, that we may live in the world to come? How solemn is this time! Let us endeavor to feel the force of the following impressive lines of the poet, and give them in our memory the place they so well deserve:—

"There is a time we know not when,
A point we know not where,
That marks the destiny of men,
To glory or despair.

"There is a line by us unseen,
That crosses every path,
The hidden boundary between
God's patience and his wrath.

"To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or fade the glow of health.

"The consolation may be still at ease,
The spirit light and gay,
That which is pleasing, still may please,
And care be thrust away.

"But on that forehead God has set
Indelibly a mark
Unseen by man; for man, as yet,
Is blind, and in the dark.

"And yet the doomed man's path below
Like Eden may have bloomed;
He did not, does not, will not, know,
Or feel that he is doomed.

"Oh! where is this mysterious hour
By which our path is crossed,
Beyond which God himself hath sworn
That he who goes—is lost?

"How far may we go on in sin?
How long will God forbear?
Where does hope end—and where begin
The confines of despair?

"An answer from the skies is sent,
To that from God depart,
While it is called to-day, repent,
And harden not your heart."

U. S.

THE SANCTUARY.

Thirty-Ninth Paper.—The Seven Last Plagues.

We have now brought our investigation of this subject down to the time when all cases have been examined and decided. The investigative Judgment in the most holy place has then transpired. The mystery of God is finished. Christ is no longer an intercessor. Probation has closed. We have endeavored to anticipate and answer all queries that properly arise in reference to this subject thus far; and we now turn our attention to what follows the work of this awful moment in which are concentrated the bliss and the woes of an eternity.

When Christ ceases to plead, and steps out from between God and rebellious and incorrigible man (for such are all those who at this time stand unreconciled to God), there is nothing to longer stay the vials of long-merited judgments from the shaltery heads of the wicked. Then can be fulfilled the punishment threatened by the third angel's message against the worshippers of the beast, which is the visitation of God's wrath with no mixture of mercy; Rev. 14:10; and then we can have, as described in chapter 16:1, the pouring out of those vials in which is filled up his indignation. Neither of these could be fulfilled while a divine mediator stood between God and man. For so long as God regards the pleading of his Son, which he will do so long as he pleads at all, he could not visit judgment upon men in which no mercy was mingled, nor pour out any vial filled up with wrath alone. This is proof that the third angel's message is addressed to the last generation of men; for on no others can the punishment threatened be visited.

We now propose to show that these judgments are the seven last plagues and that they immediately follow the close of our Lord's work in the sanctuary above.

In the 15th of Revelation, verse 5, John speaks of the opening of the tabernacle of the testimony in Heaven. This is the opening of the most holy place of the sanctuary, as elsewhere explained. After this, seven angels come out of the temple having the seven plagues, represented as seven golden vials full of the wrath of God. They go forth to pour these out upon men, and the temple or sanctuary is filled with smoke, so that no man, or no being, as it might be translated, is able to enter therein, or carry forward a work of ministration there, till the seven plagues of the seven angels are fulfilled.

In verse 1 of this chapter it is said that in these plagues is filled up the wrath of God, which shows that they are poured out after probation is ended, and the son of mercy has withdrawn its last warning ray from this apostate earth.

The statement of verse 8, that no one was able to enter into the temple till the seven plagues are fulfilled, is another proof of the same point, and if possible still more positive. For ever since Christ commenced his work in Heaven, there has been some one in the sanctuary. So this scene has not transpired in the past, and it is certain that the seven last plagues have not yet commenced to be poured out. And until Christ closes forever his service as priest, there will be some being in the sanctuary; for there is no break in this work from beginning to end. So the scene of verse 8 cannot transpire till the sanctuary work is done.

The prototype of this scene is found in Ex. 40:34, 35: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." This was at the commencement of the typical work here on earth, as the scene described in Rev. 15 is at the close of the real work in Heaven. Thus this work so far as man has to do with it, is bounded at its beginning and close with an overpowering manifestation of the glory of God. He takes sole possession of his own dwelling place, and thus sets his seal to the work which has been accomplished therein.

Thus as we pass out from the sanctuary we are called upon to look at the effects of the close of this work in scenes to transpire here among men. A full dissertation upon the subject of the plagues is not called for here. See the subject discussed more at length in Thoughts on the Revelation, chapter 16. We only glance here at simply the most prominent features.

As we have shown that these plagues are future, and are visited upon men at the close of probation, so there is just as clear evidence that they will be literal. The first falls upon the men who are guilty of that sin which the third message is warning the world against to-day. A sore, noisome and grievous, more corroding than the leprosy, more stinging than blains, more painful than boils, breaks forth upon those who, contrary to light and warning, have received the mark of the beast, and worship his image.

The second vial throws the sea into the most infectious and deadly condition that can be conceived of: it becomes like the blood of a dead man. If this applies to the oceans of our globe, as we see not why it may not, we leave each one's imagination to grapple with the problem, what the condition of the earth would be with three quarters of it enveloped in this deadly substance.

The third plague strikes at a still more vulnerable spot; and the rivers and fountains become blood; as if the earth in her last agony was pouring forth blood from every aperture, even as it oozed from the Saviour's pores, as he wrestled with the world's sin and darkness in lonely Gethsemane. This plague, as perhaps the preceding, will probably be of short duration, as it would seem that none could long survive should this cup of blood be pressed continually to their lips.

The fourth plague lights up the sun with an unwonted flame. Vegetation withers beneath its scorching rays; the streams evaporate; the heat burns to the very bones of men; and an air of desolation spreads over the face of nature. We now have the woes of men increased in a regular ratio: first, sorrow; then, as a consequence, fever and thirst; then blood to quench that thirst; and finally, blinding, glaring, intolerable heat from a sun on fire.

The fifth angel pours the contents of his vial upon the seat of the beast, old Rome, gray and crumbling from its long years of sin. And the kingdom of the beast, the whole Catholic world, is full of darkness. The similar plague on Egypt, produced darkness so gross that it could be recognized by the sense of touch; and in the dark night following the dark day of 96 years ago, even dumb animals were filled with such terror, that horses could not be forced from their stables. So here the darkness summons around the followers of the papal apostasy its legions of undefinable terrors till they dare not stir, but gnaw their tongues for their pains and their sores.

The sixth angel stations himself over the symbolic Euphrates, and pours his vial upon the Turkish empire; and its waters (people), which have for many years already been growing weaker, or drying up, will then be clean dried up, and the way of the kings of the East will be laid open, that they may come up to the battle of the great day of the Lord. Then the spirits of devils from the three great systems of false or apostate religion, the dragon, beast, and false prophet, paganism, popery, and a dead and backslidden Protestantism, go forth to gather the nations to this last strife. And they march up goaded by their own sufferings and torments, the results of the previous plagues, and impelled by devils, to the valley of slaughter, the great antitypical Megiddo.

The seventh angel hurls the contents of his vial around the globe. The air is tainted, and every breathing thing inhales the deadly miasma. Then the voice of God, which has once shaken the earth, is heard again, and shakes both earth and heaven. That voice proclaims the controversy ended. It is done. And the majestic utterance rends the earth with the mightiest convulsion it has ever felt. The cit-

ies fall; great Babylon is forced to taste the fierceness of God's wrath; every island flees away, the mountains disappear, and when thus every hiding place and refuge is taken away, the mighty treasures of hail which God has reserved against the time of trouble, against the day of battle and war, Job 38:22, 23, is dashed upon them out of heaven. The last prayer of the wicked is for rocks and mountains to hide them from the presence of the Lajub; but so completely are they transformed by sin, that their last ejaculation is one of blasphemy against God; for the plague of the hail is exceeding great. Thus amid the convulsions of the last day, this poor earth, which has long groaned under the weight of the curse and been torn by the wild disorders of sin, is laid in its coffin for a thousand years.

We ask the sinner to study well this picture, and haste, while a few precious hours of probation linger, to seek a shelter beneath that wing which shall safely cover the righteous during the time of trouble, and bring them everlasting deliverance at its close.

C. S.

THE SANCTUARY.

Fortieth Paper.—The Scape-Goat.

AFTER the ministry in the most holy place was accomplished, one thing more remained for the priest to do, before the work was entirely finished. Having by presenting before the law in the ark the blood of the appropriate offering, released from the sanctuary the sins for which that blood made atonement, those sins were cancelled as related to the forgiven sinner, but were not by this act destroyed. The high priest having performed the ministry which took them from the sanctuary, they were left for him to dispose of in a manner plainly pointed out. He came out of the sanctuary, and laying both his hands on the head of the scape-goat, held in waiting at the door, confessed over him "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat." Lev. 16:21. This is a plain statement that the sins taken from the sanctuary were transferred to the goat. The goat with these sins upon him was then sent away into the wilderness, into a land of forgetfulness, implying probably the destruction of the goat, in the death of which the sins also perished.

The ceremony of thus sending away the sins of the people in the type, Lev. 16:20-22, has already been noticed. The question now arises, What service in the real ministry of Christ, in the more perfect tabernacle above, answers to this, and how is it to be performed?

The principal point to be decided here is, To what being shall we look as the antitypical scape-goat? When the typical goat, anciently, loaded with the sins of the people, went forth from the camp of Israel, to be heard of no more forever, what did it foreshadow to be fulfilled in this dispensation? Here again we are led to differ materially from the views which have obtained on this subject.

The view very generally held is that the scape-goat typified Christ. Because John the Baptist said, John 1:29, "Behold the Lamb of God, which taketh [margin, beareth] away the sin of the world," and because it is said of the scape-goat that he "shall bear upon him all their iniquities into a land not inhabited," it is, without other thought, concluded by some that the latter was a type of the former.

From such a view we dissent for the following reasons:—

1. If Christ, in bearing the sin of the world, filled the antitype of the scape-goat, he must have filled this office at the time of the crucifixion; for Peter says of him, "Who his own self bore our sins in his own body on the tree;" 1 Pet. 2:24; and this is the only time when, and in only sense in which, he is said to have borne our sins. But in the type the scape-goat did not bear away the sins of the people till after

the cleansing of the sanctuary; hence the antitype of this work cannot take place till after the cleansing of the antitypical sanctuary, which work, as has been proved, did not commence till the termination of the 2300 days in 1844. Dan. 8:14; Heb. 9:23. It is therefore impossible to carry this work back to the crucifixion of Christ, which was even before he commenced his ministry in the Heavenly sanctuary at all. Christ cannot therefore be the antitype of the scape-goat.

2. The scape-goat, after being loaded with sin, was sent away by the priest. He could not therefore be the priest himself. But in this dispensation Christ is priest; he cannot therefore be the antitypical scape-goat to be sent away by the priest. Christ cannot send away himself. The conclusion is hence inevitable that the scape-goat must be some being whom Christ, after placing upon him the sins borne from the sanctuary, shall send away into a land not inhabited.

3. The scape-goat was sent away from Israel, into the uninhabited wilderness. If our Saviour is its antitype, he also must be sent away, not his body alone, as some suppose who refer it to his death, but in his entire being (for the goat was sent away alive) from, not to, nor into, his people; neither into Heaven; for that is not a wilderness, or land not inhabited. But instead of thus being sent away, Christ is to dwell in the midst of his people, the true Israel of faith, forevermore.

4. The scape-goat received and retained all the iniquities of the children of Israel; but when Christ appears the second time, he will be "without sin."

5. It is impossible that two goats, one of which was chosen by the Lord, and is called the Lord's, while the other is not so called, but was left to perform an entirely different office,—it is impossible that these both should typify the same person. But the goat on which the Lord's lot fell, the blood of which was ministered in the sanctuary, did certainly typify Christ. Just as surely the scape-goat did not typify him.

Having thus proved by evidence which must be conclusive to every candid mind, that Christ cannot be the antitype of the Levitical scape-goat, the direct question, Who is the antitype of that goat? now presents itself for solution.

1. The definition of the word is sufficient to suggest an application. In the common acceptation of the word, the term scape-goat is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very ap-

proprate designation for a certain character whom the Scriptures style, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, seducer, &c.

2. We are not without direct evidence to the same purpose. The Hebrew word for scape-goat, as given in the margin of Lev. 16:8, is *Azazel*. On this verse Jenks in his comprehensive commentary remarks: "Scape-goat. See diff. opin. in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks *Azazel* is the name of the devil; and so Rosenmire, whom see. The Syriac has, *Azazel*, the angel (strong one) who revolted." These authorities unmistakably point out Satan. Thus we have the definition of the Scripture term for scape-goat, in two ancient languages, with the oldest opinion of both Hebrews and Christians, in favor of the view that the scape-goat is a type of Satan.

3. Chas. Beecher, in "Redeemer and Redeemed," pp. 67, 68, says:—

"What goes to confirm this is, that the most ancient paraphrases and translations, treat *Azazel* as a proper name. The Chaldee paraphrase, and the targums of Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by *ἀνομιμαίος* (*anomiaios*), a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch where the name *Azazel*, evidently a corruption of *Azazel*, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where *Azazel* is employed as the name of the Evil Spirit. In addition to these we have the evidence of the Jewish work *Zohar*, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence, Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is, when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'If who is called in the Septuagint *ἀνομιμαίος*, and in the Hebrew *Azazel*, is no other than the devil.'

"In view then of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence, that *Azazel* cannot be anything else but another name for Satan."

On page 70, Mr. Beecher further says: "The meaning of the term [scape-goat] viewed as a proper name, was stated, in 1677, by Spencer, Dean of Ely, to be powerful Apostate, or mighty Receder." Prof. Bush is also quoted on p. 72, as regarding *Azazel* as a proper name of Satan.

u. s.

THE SANCTUARY.

Forty-first Paper.—The Binding of Satan.

AMONG the evidences presented last week to show that the scape-goat was a type of Satan, were some extracts from a work entitled, *The Redeemer and Redeemed*, by Chas. Beecher. It is but just to Mr. B. to remark that while he thinks that Azazel is the name for Satan, he does not regard the goat as representing Satan; but looks upon the ceremony as performed in some sense in reference to Satan. This he thinks implied in the words engraved on the lots which the high priest drew for the goats on the day of atonement; one, *La-Yehovah*, for Jehovah, the other, *La-Azazel*, for Azazel, for the devil; and he takes the transaction to signify that subjection of Christ to Satan which is implied in the sentence that the serpent should bruise the heel of the seed of the woman. But as this was done at the crucifixion, it can have no reference to the ceremony of the scape-goat, a ceremony not performed till the work in the sanctuary is finished. And inasmuch as the goat upon which the lot fell for the Lord typified Christ himself, so the goat upon which the lot fell for Azazel would typify Azazel, or Satan himself.

Another reason for considering the scape-goat a type of Satan is the very striking manner in which the ceremony of sending away the goat into the wilderness harmonizes with the events to transpire in connection with the cleansing of the Heavenly sanctuary, so far as revealed to us in the scriptures of truth.

Thus in the type we see the following acts performed: 1. The sin of the transgressor is imparted to the victim. 2. That sin is borne by the priest in the blood of the offering into the sanctuary. 3. On the day of atonement the priest with the blood of the sin offering for the people removes all these sins from the sanctuary, and lays them upon the head of the scape-goat. 4. The goat is then sent away into a land not inhabited.

Answering to these several events in the type, we have in the antitype the following: 1. The great offering for the world was made on Calvary. 2. The sins of all those who avail themselves of Christ's shed blood by faith in him, are represented in that blood, with which he entered into the sanctuary on high, Heb. 9:12, and are through that transferred to that sanctuary. 3. After Christ the minister of the true tabernacle, Heb. 8:2, has finished his ministration, and by the atonement has released the sins of his people from the sanctuary, he will lay them upon the head of their author, the antitypical scape-goat, the devil. 4. The devil will then be sent away, loaded with these sins, into a land not inhabited.

And we apprehend that we find a description of this latter event in plain terms in Rev. 20:1-3: "And I saw an angel come down from Heaven having the key of the bottomless pit,

and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

This is just such a movement in reference to Satan as we might expect to occur on the supposition that he is the antitype of the ancient scape-goat. Looking upon him as such antitype, we watch for some transaction which will correspond to the sending away of the goat anciently, loaded with sins, into the waste wilderness. At length we see an angel come from Heaven, lay hold upon him, bind him, and cast him into the bottomless pit for a thousand years; and we involuntarily exclaim, Here it is; this is it.

With this view, the scene described in Rev. 20:1-3 can show its connections and the reason why it occurs. Without this, it comes in abruptly; and who can tell why just this disposition, instead of some other, is at this time made of the devil?

This scene occurs at just the right time to fulfill the antitype; for it is immediately after Christ has finished his work as priest. Secondly, the right agent is employed. The goat anciently was not led away by the high priest, but

by the hand of another person. So here it is not Christ, our great High Priest, who casts Satan into the bottomless pit, but an angel; which admirably answers to the type. Thirdly, he is cast into the right place. Anciently, the goat was sent away into a waste wilderness, a land not inhabited. The devil is cast into the bottomless pit, corresponding most fittingly to the former, as we shall see.

This word, bottomless pit, in the original signifies an abyss, bottomless, deep, profound. Its use seems to be to denote any place of darkness, desolation, and death. Thus in Rev. 9:1, 2, it is applied to the barren wastes of the Arabian desert, and in Rom. 10:7, to the grave. In Gen. 1:2, the same word is rendered "deep" in the declaration that "darkness was upon the face of the deep;" and here it must apply to the whole earth in its state of primeval chaos. And we have reason to believe that it means precisely this in Rev. 20:3, when it is made the dreary prison-house of Satan. At this time, let it be borne in mind, the earth is a vast charnel-house of desolation and death. The voice of God has shaken it to its foundations, the islands and mountains have been moved out of their places, the great earthquake has leveled to the earth the mightiest works of man, the seven last plagues have left their withering and blasting foot-prints over all the fair face of nature, the burning glory at-

tending the coming of the Son of man has borne its part in accomplishing the general desolation, the wicked have been given to the slaughter, and their putrefying flesh and bleaching bones lie unburied and unlamented from one end of the earth to the other. Thus is the earth made empty and waste, and turned upside down. Isa. 24:1. Thus is it brought back again to its

original state of chaos. See Jer. 4:19-26. And what better term could be used to describe it rolling on in its disorganized condition of darkness and desolation for a thousand years, than the term abyss or bottomless pit, which was used to describe it in the beginning?

Here is a desolate wilderness, or "land not inhabited," well befitting the great antitypical scape-goat. And what more fitting retribution could at this point overtake the author of all our woe, than that he should, through all these slow-circling thousand years, be confined amid the ruin which his own hands have indirectly wrought, unable to flee from his habitation of woe, or to repair in the least degree its hideous wretchedness.

While Satan is passing his thousand years upon this desolate earth, bound, that is, restrained from carrying forward his nefarious work, the righteous being in Heaven, and the wicked in their graves, and so all being beyond his power, the saints are accomplishing the work of judgment they perform in connection with Christ in Heaven, 1 Cor. 2:2; Rev. 20:4, that is, apportioning to the wicked the punishment due to each one, to be inflicted upon them at the end of the thousand years.

This work being accomplished, the thousand years expire, the wicked dead are raised, Satan is loosed, for he now has something to do, and he goes out to deceive those wicked multitudes that are brought out of their graves. Having gathered them around the holy city, which has then come down out of Heaven, fire descends from God and devours them all, root and branch, Satan and all his followers. Here the wicked receive in their own persons the punishment due to their sins, while Satan suffers under the accumulated load of the sins of all the righteous, which, at the beginning of the thousand years, were laid upon him as the antitypical scape-goat.

C. S.

THE SANCTUARY.

Forty-second Paper.—The End of Sin.

The division of the subject now under consideration, is one of exceeding interest. The great burden of the penitent, reaching out for a Saviour, is, "Who shall deliver me from the body of this death?" And the great joy of the new convert is, "There is now no condemnation to them who are in Christ Jesus." The question of becoming free from sin, and the process by which this is accomplished, has power to affect the heart of the awakened sinner, as no other question can.

With scarcely less interest we go forward to the final disposition of sin, when it shall be forever put away. We have now traced it, in the work of salvation, from the sinner to the sacrificial victim, from the victim to the sanctuary, from the sanctuary to the scape-goat, which in the antitype is Satan, and are led to the conclusion that sin, of which he is himself the author, comes to its end in his destruction.

But it may be asked if Paul does not show by the expression that Christ "appeared to put away sin by the sacrifice of himself," that he did put it away upon the cross. The answer is that that must be understood only as making provision for the putting away of sin; for sins cannot be put away in advance, and millions of those who will be saved, were yet unborn when Christ suffered.

But a still stronger objection to the view here advocated, that Satan is the antitype of the scape-goat, is urged from the expression used in reference to that goat in Lev. 16:10: "But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness." How, it is asked, can the scape-goat be a type of Satan when an atonement was made with him? does Satan have anything to do in making the atonement? Assuredly not; and we do not think such an idea is presented in the text. It does not read that the goat should be presented alive before the Lord that he might make an atonement for the sins of the people, or to assist in making the atonement. But the goat shall be "preserved alive before the Lord," by whom? By the priest. "To make an atonement with him." Who to make an atonement? The priest. Then the atonement is all made by the priest. No one shares with him in this work. But in making the atonement, or in carrying out, or completing, the work of the atonement, the high priest has something to do with the scape-goat, and that is to heap upon him the foul load of the sins of the people and send him away to be heard of no more forever.

So, as the antitype, Satan has nothing to do of himself in making the atonement. He has no share in the work; but our High Priest has something to do with him in carrying out the result of his work, by making him bear away the sins which have been taken from the sanctuary, that he may perish with them, and thus a final disposition be made both of them and him. So far therefore as concerns the relation which Satan bears to the atonement, no objection exists to the view here advocated.

Another query arises relative to the punishment of sin. If Satan is punished for the sins of the righteous, are not those sins punished twice, once in the person of Christ, who suffered for our sins, and again in the person of Satan upon whom they are finally laid? We answer that the sins of the righteous are no more punished twice than the sins of the wicked. Christ suffered for all alike, just as much for those who will be finally lost, as for those who will be saved. But the lost will all be punished at last for their own sins.

The trouble arises from a misapprehension of the position of Christ as our substitute. The idea seems to be generally entertained that Christ in his own person suffered all the punishment due to the sins of all the saved, which they would themselves have endured had they been lost. This leaves those who believe in eternal misery to grapple with an insurmountable problem; and it leads to the most ultra Calvinism. The truth seems rather to be that Christ appeared before the law as an innocent victim to meet in behalf of others the sentence, "The soul that sinneth, it shall die." The offering was voluntary, and therefore involved no injustice; it was from one of so exalted a position that God could accept it; and it was of such infinite value that the law could honorably relax its claims from all those who would accept of it, even if all the world should do so. But we have seen from the type that the removal of sin from the penitent did not cancel the sin itself but only transferred it to some other object. The forgiveness was relative not absolute; that is, as related to the sinner it was forgiven, but the sin itself was considered still in existence to be disposed of in some other way. Christ has done for us in fact what the ancient offering did for the sinner in figure; that is, he has provided a medium through which sin with its guilt may be removed from us and transferred to some other party. Thus we can be saved, but the sin must meet its just desert in some other quarter.

Let us now consider where this, in the case of the sinner, would naturally fall. Sin did not have its origin with mankind. They were not the original agents of this evil, but were seduced and led away under the power of temptation by

another. And this we apprehend to be the difference between the condition of men and that of Satan and his angels. With the one sin had its origin; and an outbreak so unprovoked and causeless could have no forgiveness. It would not be safe to re-instate to favor those with whom such a course could originate. But with the other, with men, sin was an evil into which they were led by another party; hence their case could be commiserated, and provision be made for their restoration.

Sin may therefore be represented as a partnership business. Satan is the senior party, the sinner the junior. The latter having been seduced into that position, is allowed under certain conditions, to leave the company and step out from under the obligations of the business. Upon whom then will they fall? Upon the only remaining member of the firm, the instigator of the whole business, the senior partner, Satan. If the sinner chooses to maintain the partnership in that illegitimate business, he can do so, and receive in his own person at last the punishment of his deeds. But it is in his power, if he so desires, to leave his present relation, unite himself to Christ, and leave his former business with him who is primarily responsible for it.

And this is what we are taught by the doctrine of the scape-goat. The sinner goes free, and Satan receives the sins he has incited the sinner to commit back upon his own head, to answer therefor in the settlement which he at last must meet.

Viewing in this light the work of Satan among mankind, it is evident that the matter has been so overruled that he has been playing a losing game, in seducing men to sin. It would have been far better for him if he had done nothing of the kind. But having entered upon this work, we see that he has a personal interest of the most powerful kind to induce him to hold persons in sin to the last; for then they receive the punishment for their own personal sins which he otherwise must suffer. And every one who escapes from his power and secures salvation through Christ, adds an additional weight to his accumulating load of woe.

And it must strike every one as right and consistent that this should be so. The sinner has been seduced into sin, but he repents. Yet standing back of the scene, there is one who is the primary author and instigator of all, the inciting agent in every sinner's deeds; and when the transgressor awakes to the true nature of his course, and sees the enormity of his crimes, and

seeks to put away his sins, what could be more fitting than that they should fall back upon the head of him who first gave birth to sin, and who has fostered the growth of every branch from that baleful root. In this, the decision of every right-minded intelligence must be, that God is just, and Satan receives no more than his due deserts.

Satan, having thus received the load of sins from which the righteous have become free, and being confined to this desolate earth, is reserved to the day of perdition. The thousand years at length expire, the lake of fire prepared, for the devil and his angels, appears. They are cast therein, and all the wicked in league with them, share the same fate. Then every sin ever committed is punished, and in the persons of the wicked, evil angels and Satan, it perishes forever.

C. S.

THE SANCTUARY.

Forty-Third Paper.—The Subject
Concluded.

We are now prepared to take a retrospective view of this important subject. The questions with which we started out in the beginning of these articles, are now answered.

To the question, "The Sanctuary—what is it?" the answer has been plainly found. It is not the earth, not the land of Palestine, not the church; but, as revealed to us in the word, it is first the dwelling which the Lord provided for himself here among men, in the tabernacle of Moses, and afterward in the temple of Jerusalem; and finally we behold it as the temple of God in Heaven, his dwelling place on high.

To the question, "When is it?" the answer has come. In all its most important aspects, it is now. Beginning with Moses, fifteen hundred years before Christ, it becomes an object of ever-increasing interest, till, as we reach our own generation, and the work connected with it is about to close, the issues there to be decided make it an all-important centre of consideration and study.

To the question, "Where is it?" the answer is equally plain. During the typical dispensation, it was here upon earth; in the present antitypical dispensation, it is in Heaven.

"What are its uses?" It is the centre around which all the worship of God revolves, and to which every act of devotion points. "And why?" Because it is the habitation of God, and there in the most holy, he placed the transcript of his will, the ten commandments; and there on the mercy-seat, the cover of the ark, is the focal point in the work of redemption, where "mercy and truth meet together and righteousness and peace kiss each other." There reposes the law which shows transgression; and there is presented the blood which satisfies the law, and, so far as the sinner's record is concerned, blots out the sin.

"What are its relations and how extensive?" The forty-two previous papers in this series of articles have partially and imperfectly answered this question. It relates to everything in the plan of salvation, and has to do with every individual who comes within the range of Christ's redeeming work.

"What prominence is given to it on the inspired pages of the book of God's revelation to men?" Great prominence. The word occurs one hundred and forty-six times, not merely as casual mentions, but often as the theme of the discourse itself.

"What bearing has it upon the interpretation of the prophecies?" A bearing the most intimate. It shows that no prophetic period reaches to the coming of the Lord, but only to the short but indefinite work called the cleansing of the sanctuary which just precedes that coming. It

thus saves us from the folly of time-setting. It clears up and explains the mystery of the disappointment in the past Advent movement. Mistaking the sanctuary to mean the earth, it was supposed that the cleansing of the sanctuary meant the purifying of the earth by fire; and as the Lord is to be revealed in flaming fire, it was argued that the Lord must then come. Hence the coming of the Lord was looked for at the end of the 2300 days in 1844. But the prophecy only says, "Then shall the sanctuary be cleansed," which we now see to be the closing work of our High Priest in the temple above. It explains the parable of the wedding garment, Matt. 22:11-13, shows where that preliminary work of Judgment comes in, which must precede the coming of Christ, and shows how and when that sentence which eternally fixes every man's condition, whether he be filthy or righteous, unjust or holy, can go forth before the Lord appears. Rev. 22:11.

"How is its past history calculated to interpret, or its present work concern, us?" Its past history interests us because it is the text book from which we learn the nature of the work of our great High Priest above, and the manner of his ministration; and its present work concerns us, because in connection with the declaration of the prophecies concerning it, we learn more definitely than from any other source, our proximity to the end.

"In what way are our dearest interests connected with it?" Our dearest interests are there because there is our only hope of life and salvation. There is to be found the only means that can cleanse our soul from guilt, and there the only Advocate who can plead our cause. If we accept his mediation on the free terms offered, our case will go well; if we reject it, all is lost. The court is now sitting; and its session soon will close, and its eternal decisions be rendered.

These are the claims it now has upon our attention, the strongest and most urgent that can ever be brought to bear upon men.

All through its history are epochs of interest. It was a point of great interest when the tabernacle was first reared in this world of ours, and an outward symbol of the work of salvation was given to men.

It was a point of interest when the tabernacle gave place to the larger and more glorious structure of the temple, and when in the dedication of that temple the most imposing religious ceremony was performed which the world has ever witnessed.

It was a point of still greater interest when the typical dispensation closed, and a transfer was made from the sanctuary below to the sanctuary on high. Henceforward we come directly to Jesus, the mediator of the new covenant, and turn our attention to Jerusalem above.

A point of still deeper interest to us was reached when at the end of the 2300 days in 1844 the time came for the cleansing of the sanctuary, and the ministration was moved from the holy into the most holy place. Then the temple of God was open in Heaven. Then was discerned, by faith, the ark of God's testament there. Then the position of the moral law was seen, enthroned in the very presence of Jehovah, immutable, eternal. Then was discovered the connection between this subject and the seal of the living God, the sealing work, the last message of mercy, and the closing up of the great Advent movement of the present generation. Then the foretold Judgment hour began, and the church entered upon the great Sabbath reform. With this subject all portions of the message are connected; this is the grand centre and citadel of the present truth.

Then it was seen that the time of probation could last but a little longer; for the final work in the sanctuary must be brief. Should it be otherwise it would destroy the type, and show in the plan and work of God a want of consistency and harmony, which we know does not exist. And already for thirty-two years this work has been going forward. We understand

that beginning with the human race at the opening of the world's history, the examination passes down through successive generations, in consecutive order, till at length the cases of the last generation, the living, are reached, who come latest into this investigative Judgment, and the work closes. And what generation has the work now reached? Has it come down to the age of Noah? of Abraham? of Job? of Moses? of Daniel? Has it reached the age of the apostles and the early Christians? Are their cases now in review before the great tribunal above? Has it come down to the setting up of the papacy, to the dark ages, when the Waldenses and other few faithful witnesses in obscurity and concealment kept the light of God's truth alive in the world? Has it come down to the great Reformation, to the times of Luther? of the Wesleys? We know not. We only know that it is passing down somewhere through these generations, and rapidly approaching the living, when our cases will come up for decision, and our destiny be decided forever. And here we now stand waiting, may we not also say, preparing?

But with considerations of such thrilling interest even as these, our view of this subject does not end. We go forward a little in the future, and behold the sins of all the righteous loaded upon the head of the antitypical scapegoat to be sent away forever. We see Satan bound, and the saints forever free from his power. This is a point of transcendent interest to all the righteous. Then we take our first draughts from the cup of immortality. Our sins are borne away. They come up to trouble

us no more. We cannot recall them; and even God says that he will forget them. He who instigated them will then have received them back again. Here the serpent's head is effectually bruised by the seed of the woman. Here the strong man armed (Satan), who has been shutting up even the followers of Christ in his prison house, the grave, for six thousand years, will be bound by a stronger than he (Christ), and his house be spoiled of its precious treasures. Then will the tares have been bound in bundles for the burning, and the wheat have been gathered into the heavenly garner. Then our High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then we shall have come, not by faith merely, but in deed and in truth, unto Mount Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh, and the devil, raise their glad voices in the song of Moses and the Lamb. Glorious and longed-for day! May the Lord hasten it in his good time.

One more scene remains: the kindling of those final fires prepared for the devil and his angels, at the end of the thousand years. Here is also the perdition of ungodly men. And here all the agents of evil, root and branch, Satan and all his followers, be they angels or men, are destroyed from the universe of God. The deepest taint of the curse is burnt out; the last vestige of disgrace is removed; and nothing remains but the great and solemn lesson of sin and its fearful results, which will tend to confirm in uprightness and holiness all other intelligences in all the universe.

Thus triumphantly God's controversy with sin will end. Here are finished the results of all Christ's work as connected with the sanctuary. Redemption is successfully completed. The original purpose in regard to this world, that it should be the beautiful abode of holy beings, is carried out. The requisite number to people it is secured, and the earth is renewed to be their eternal abode. Here the righteous are called to inherit the kingdom prepared for them from the foundation of the world.

And from this height of ineffable bliss, away through the ever-revolving cycles of eternity, there open before us boundless vistas of

EVERLASTING LIFE AND ETERNAL GLORY.

U. S.

THE GREAT CENTRAL SUBJECT.

In the Bible-lecture class in the College, the subject of the sanctuary has been under investigation for the past week. At every examination of this question, the evidence in behalf of the view held by H. H. Adventists appears more satisfactory, the testimony more clearly defined and positive, and the possibility of any well-supported objection fainter and fainter; and in just the same proportion our wonder increases that any who are interested in the great question of the second coming of Christ, should reject this view of the subject, and persist in clinging to that misapplication which was the cause of the great disappointment in 1844, and from which has largely resulted the confusion and failures among first-day Adventists since that time. As we look at it, their attitude toward the S. D. Adventist view must result from a wonderful indifference which prevents their examining the subject, or from a strong personal interest in some direction. That this may appear the more clearly, let us look at some of the difficulties solved and the doctrines established by this question.

The view that the sanctuary of the new covenant is in Heaven; that it is cleansed by the service of our great High Priest in the putting away of sins; that this cleansing is the finishing of the mystery of God, Rev. 10:7, and the close of probation; and that it is for this reason, among others, a work of Judgment, marvelously simplifies some otherwise very perplexing questions, and makes room for some plainly predicted and necessary events which, on any other view, are not possible.

1. It makes provision for a preliminary work of Judgment, which must take place before Christ appears. The least reflection will convince any one that when Christ reveals himself in the clouds of heaven, there is no time given for the investigation of character, and the work of deciding who are worthy of the blessings he comes to bring; but he declares that his reward is with him, to give every man as his work shall be; hence it must have been determined before this what every man's reward is to be; and therefore, as soon as he appears, all the dead in Christ can be raised, while all the wicked dead are still left in their graves, and all the righteous living can be changed in a moment, in the twinkling of an eye. The subject of the sanctuary, as set forth in the Scriptures, brings this very preliminary work to view, assigns it a time and place, reveals the period of its beginning, and shows us its nature. But apart from this view of the subject, who can tell us by what this work of Judgment is determined, and when it can be accomplished?

2. It provides a time and place for Christ to confess before the Father and the holy angels the names of his friends, and deny those of his enemies. Matt. 10:32, 33: "Whoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whoever shall deny me before men, him will I also deny before my Father which is in Heaven." This he does as he finishes his work as priest in the sanctuary.

3. It provides a time and place for a blotting out of sins before Christ comes, as in Acts 3:19, 20, or the blotting out of names from the book of life, as in Rev. 3:5. As cases are examined in the sanctuary, the sins of all those who have secured pardon through the intercession of Christ will be blotted out of those books wherein our deeds are written; while, on the other hand, if they have not secured pardon, their names will be blotted from the book of life, and their sins retained against them.

4. It guards against the error of continually setting times for the Lord to come, inasmuch as it shows that no prophetic period reaches to that event—the longest and latest—the 2300 days—reaching not to the coming of the Lord, but to a work called the cleansing of the sanctuary, which must be accomplished before he comes.

5. It enables us to distinguish between the work of Christ as an offering for sin, and his work as a High Priest atoning for sin. In the first-named capacity he atoned for all the world; in the second, for his people only; and by confounding the two, we are inevitably driven into Universalism on the one hand, or into predestinationism on the other. The subject of the sanctuary saves us from both, showing that the atonement is the very last act of Christ's service as a priest and mediator.

6. It establishes the doctrine of the immutability of the law and the perpetuity of the Sabbath, by bringing to view in the temple of God in Heaven, under the sounding of the seventh angel, the ark of his [God's] testament. Rev. 11:19. The ark was so called because it contained the tables of testimony, or tables of the ten commandments, which he calls "his" covenant. The fact that John applies the same name to it, as revealed in Heaven under the sounding of the seventh trumpet, shows that the same law exactly must be therein. Moreover, Christ's work, to be the antitype of the work of the earthly priests, must have reference to the same law that their work had reference to, which was the law of ten commandments in the ark.

7. It establishes the doctrine of the soon coming of Christ; for Christ comes as soon as he has finished his work as priest, and he is now performing the closing service of that priestly work. His coming must therefore be at hand.

8. It establishes the doctrine of the unconscious state of the dead, by showing that no part of the Judgment, which must precede the bestowal of rewards and punishments, could be performed till Christ reached the closing division of his work as mediator. Men and women have not, therefore, through all the ages past, been going to Heaven and hell, but are resting in their graves, awaiting the decision in their cases.

9. It gives us more clear, definite, and beautiful views of Christ's position and work than can be evolved from any other subject.

10. Finally, it sets the seal of divine truth, and of divine providence, to the message now going forth. Here we see the open door which no man can shut. Rev. 3:8. Through this, the ark of God's testament is seen in the temple in Heaven, and no one can shut off the view. Rev. 11:19. The truth will go forth. The message will be proclaimed, though God should have to find new messengers to carry it. The work cannot be overthrown, and will not come to naught; for it is the work of God, and cannot fail.

Do we make enough of this great central subject of that system of truth which belongs to this time? Line upon line must be given, till the people are made familiar with all its parts. Study to present it in such a way as to arrest attention, and show the importance which attaches to it. May Heaven speed the message forward in mighty power!

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., FEBRUARY 20, 1883.

URIAH SMITH, Editor.

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THE SANCTUARY.

THE subject of the sanctuary is one which should specially engage the attention of S. D. Adventists. It is a subject peculiar to this people. There is no other denomination whose views on this question correspond with, or even approximate, the views set forth in the works issued from this Office. Every one of our people should therefore make it a point of first importance to become thoroughly conversant with this subject.

But not merely for the reason already named should we study this question. We should do it on account of its intrinsic importance. It is a safeguard against error. It is a citadel of truth. We still frequently meet with articles on this subject in our exchanges from first-day Adventists advocating the old views, and hence bolstering up the old errors. Not enough can be said in favor of that view to make even the frame-work of a respectable argument; yet they tenaciously cling to it. At first thought, this seems very strange; yet it is perhaps not to be wondered at so much after all; for it does not take a very long look at the subject for any one to see that if the view we hold in place of the one named above, be adopted, it makes absolutely necessary the adoption of certain other views which they seem determined neither to accept nor to obey.

Looking at the subject in a general sense, that which is perhaps most calculated to excite our wonder is the fact that a question so intimately connected with, and so essentially modifying, some of the most important subjects of the Bible, should have lain so long unnoticed. And this furnishes all the greater reason why, now that light is shining upon it, and its commanding position in the great temple of truth is discovered, the most earnest efforts should be made to bring it to the attention of the people.

This subject is intimately connected with the prophecies, and this may be one reason why it has not sooner engaged the special attention of Bible students; for it has been reserved to this present generation, living in "the time of the end," to behold the seal broken from the prophetic page and to see a wonderful increase of knowledge respecting its soul-inspiring utterances. But an understanding of the subject of the sanctuary is essential to the understanding of some of the most important of these prophetic records.

There is, it is said, in Rome, a room the walls of which are covered with tracings which to the beholder, as he enters, appear but a mass of inextricable confusion. But as he reaches one certain point in the room, immediately all lines fall into place, all forms assume their due proportion, the laws of perspective assert their sway, and immediately out of the chaos rise order and beauty in harmonious and beautiful proportion.

The sanctuary occupies this true point of perspective in the prophetic apartment of the Sacred Scriptures. From it the unity and harmony of the prophetic lines can be seen as from no other standpoint.

It is interwoven also with subjects of the greatest practical importance. It has a wider bearing and involves a greater number of important topics than any other subject to which our attention is called by the unfoldings of prophecy. It especially reins up to the work of a preparation of character for the test of the Judgment, and the coming of the Son of man. Study the subject of the sanctuary.

THE SANCTUARY.

The dawning of a new truth brings joy to the heart in proportion to the darkness it expels, and the difficulties it relieves. It should be prized in proportion to its practical value in pointing out duty and shielding from error. Judged by those rules, the truth which has risen upon us on the subject of the sanctuary, is one which should cause the greatest joy to every heart, and be prized by all this people above hid treasures.

1. On this subject we hold doctrines which are peculiar to ourselves. No other people entertain the same views we cherish on this question, nor ever have, so far as we are able to learn, since the darkness of the great apostasy came down like a cloud upon the church, to obscure the true doctrines of the Bible, and corrupt the practices of apostolic times. Now, if there is any reason for our denominational existence, and we have any

right to maintain an organization separate from others, those doctrines which give us this right, and justify this separation, are especially entitled to our regard, our study and support. And just so far as we fail to bear aloft those doctrines on our banner, we are criminally recreant to duty.

2. The great truths that there is a God; that man is his creature and amenable to his will; that by rebellion he has alienated himself from his favor; that a Redeemer has undertaken to bring him back to divine favor, are truths of a fundamental nature, and of the first importance. Of equal interest is the question of the nature of the work which our Lord accomplishes, and the place where this wonderful process of a world's redemption is carried forward. Light on these points is given us in the subject of the sanctuary. No other subject, so fully as this, unites together all parts of revelation into one harmonious whole. The great truths of revelation here find their focal point. From it in every direction they radiate. It unites the two great dispensations, the Mosaic and the Christian, and shows their relation to each other. It divides with no other subject the high honor of explaining the position and work of our Lord Jesus Christ. In the light of this subject, the books of Moses, with their details of offerings and sacrifices, their minutiae of rites and ceremonies, usually considered of so little use, because so destitute of interest, if not of meaning also, become animated with life, and radiant with consistency and beauty. They become the divine glass through which we behold in its true and glorious light the work of Christ as our mediator in the presence of his Father on high.

3. An understanding of the subject of the sanctuary, is the key to the interpretation of the most

important prophecies which are having their fulfillment at the present time. It shows that no prophetic period reaches to the coming of the Lord, but only to the short but indefinite work called the cleansing of the sanctuary, which just precedes that coming. It thus effectually guards us against the folly of time-setting. It makes plain the mystery of the disappointment in the past advent movement, by showing that the earth is not the sanctuary, as was supposed, and its cleansing is not the coming of Christ, but giving us instead the more consistent and Scriptural view that the sanctuary is the place of Christ's ministry on high, and its cleansing is the preliminary work of Judgment which must take place before Christ appears to reward every man as his work shall have been. It explains the parable of the wedding garment, Matt. 22:11-13, and shows when that sentence which irrevocably fixes every man's condition, whether he be filthy or righteous, unjust or holy, can go forth before the Lord appears. Rev. 22:11. It explains all such scriptures as Acts 3:19, and Rev. 3:6, which speak of the blotting out of either our sins or our names, when God's probationary account with us shall close.

4. Our dearest interests are connected with the sanctuary, for there is our only hope of life and salvation. There, and there only, is found the means that can cleanse our souls from guilt, and there only the Advocate who can plead our cause. If we accept his mediation on the conditions offered, our case will go well, and the decision will cause us everlasting rejoicing; but if we reject it, or neglect it, all is lost, and the decision will doom us to shame and everlasting contempt. The court is now sitting. Its sessions soon will close. The Mediator who waits to plead any case which is now in faith committed to his hands, and who sends to his people a message composed of a warning of our danger and an urgent invitation to accept his offers of aid, will soon change his work forever, leaving his position as Advocate and Intercessor, to take the throne as King of kings and Lord of lords. We cannot take a position of

ease in Zion, indifferent and unconcerned, and the delusive idea that nothing will be done in our cases till we ourselves call them up and present them. They are there already on the great court register. Action will be taken upon them, whether we will it or not, whether we are ready or not. And the decisions now so soon to be rendered, will be subject to no appeal, no revision, and no end.

5. In the light of the sanctuary it is seen, through the lens of no other subject, that probationary time can last but a little longer. The final work in the sanctuary, that is, all the work

called its cleansing, must be a comparatively brief work. Should it be otherwise, it would be contrary to the type, and show in the carrying out of the plan and work of God, a want of consistency and harmony which we know does not exist. And already for nearly thirty-nine years, or since the ending of the 2300 days, on the tenth day of the seventh month, Oct. 22, 1814, the cleansing of the sanctuary, the great work of atonement which closes forever the plan of salvation for the human family, has been going forward. How much longer, think you, can it continue? Here the church is enjoined to watch. This event it is—the close of our probation—which is coming suddenly, when we are not aware, and which, so coming may find us sleeping. With such a truth, in such a thrilling hour, with such momentous results before us, how can we be indifferent or careless or worldly now? On the light of the sanctuary let us keep our steadfast gaze. The atonement is passing, and the world should know it. In general it is a careless, reckless, scoffing world, and yet it must be warned. If we are not prepared for impending events, and our friends are not urged by us to flee from the wrath to come, how can our skirts be clean?

A WORK OF JUDGMENT.

The gospel is followed by the Judgment. The latter may be defined, in general terms, to consist of investigation of character, sentence rendered according to the facts established, and the execution of the sentence. It covers a period of over a thousand years. For the wicked dead are not raised till one thousand years after the first resurrection, in which the righteous have their part (Rev. 20: 5); and the sentence against them cannot of course be executed till after their resurrection. But it is said that when Christ appears, he comes to "judge the quick and the dead" (2 Tim. 4: 1); and the destruction of the wicked after the close of the thousand years is called the "day of Judgment and perdition of ungodly men" (2 Pet. 3: 7); and of those who reign with Christ during all the intervening thousand years, it is said that "Judgment [by which we must understand some part of the Judgment work] was given unto them" (1 Cor. 6: 2). These texts show that all of this period of time is covered by the Judgment. The result reached is the establishment of the righteous in their everlasting inheritance, and the final destruction of all the enemies of God.

As investigation of character and decision of cases is included in this work, it follows that the Judgment really begins, and that portion of its work which most vitally concerns us is accomplished, before Christ appears. A few thoughts will suffice to demonstrate this most important and solemn proposition.

The text has already been alluded to that the righteous, according to Rev. 20: 1-6, are raised by themselves, while all the wicked remain in their graves a thousand years thereafter till the second resurrection. The resurrection of the righteous draws the line between these two classes; and this resurrection takes place when Christ appears. 1 Thess. 4: 16. A division equally marked occurs at the same time among the living; for when Christ appears the living righteous are changed to immortality, while all the rest of the living are given over to perish in the judgments of the great day. And this stupendous change, Paul tells us, is accomplished in a moment, in the twinkling of an eye, when the last trumpet sounds. 1 Cor. 15: 52. No space is allotted here for the investigation of character and decision of cases, and no such work is possible after Christ appears, before this change is wrought; for it is done instantaneously, in a moment, in the twinkling of an eye.

Now we ask, how it becomes known, before Christ appears, just who among the great multitudes sleeping in their graves, are to be raised, and just what individuals in the great army of fourteen hundred millions living upon the earth, are to receive the stamp of immortality, and be changed in a moment when the trumpet sounds?

But one answer can be given, and that is, that their cases have been investigated and decision rendered, before this event takes place. That portion of the Judgment for them is then past. And when He who is their life appears, and they appear with him in glory (Col. 3: 4), it is but the carrying out of decisions previously rendered in their cases. This is what must be meant when it is declared that Christ judges "the quick [living] and the dead, at his appearing and his kingdom." He simply carries out, in conferring immortality upon his people, the decisions of a Judgment work previously accomplished.

It is not possible to avoid this conclusion, unless we take one of two other positions which are explicitly contradicted by the Scriptures, but both of which are resorted to by different classes rather than accept the view of a preliminary or investigative Judgment before Christ comes, which is here advocated.

The first of the positions referred to is that there is to be but one resurrection, and that in this resurrection all the dead, good and bad, are raised together in one indiscriminate multitude, and then the separation is made between the righteous and the wicked. But as already noticed, the Bible plainly declares that there are to be two resurrections, one thousand years apart, the first confined exclusively to the righteous; for "blessed and holy" are all they who have a part therein (Rev. 20: 6); and the second embracing only the wicked, those who are the dupes of Satan. This position therefore cannot be true.

The second position is that when Christ comes and the dead in Christ are raised, they are raised in a mortal condition, then judged, and then changed to immortality. But this just as explicitly as the other contradicts the unmistakable teaching of the Scriptures; for they declare respecting the righteous that they are to be raised in power, raised in glory, raised spiritual bodies, raised in incorruption. And besides, the Bible assigns no place, for any such work of investigative Judgment while Christ remains in the clouds of heaven.

These positions are the only ones possible in opposition to the one we advocate; but being so plainly contrary to the Scriptures they are entitled to no sort of credit whatever. Yet, strange to say, no system of belief appears which introduces this preliminary work of Judgment, and provides an appropriate time and place therefor, except that held by S. D. Adventists. Not a few have soon and tacitly confessed the difficulties of the situation. But rather than accept the view offered by this people, which clears away all difficulties and sets all events in the most consistent and harmonious relation to one another, they choose to adopt the anti-Scriptural views above referred to.

Why this opposition? We venture to suggest that the whole trouble is the connection of this view with the subject of the sanctuary; for in this alone we find the time and the place for the preliminary Judgment which the very nature of the case shows to be so indispensable before Christ shall come. It is that portion of the ministry of our blessed Mediator which is performed in the second apartment, or most holy place, of the "true tabernacle" on high. Heb. 8:1, 2. It is the cleansing of the sanctuary which was to commence at the end of the 2300 days. Dan. 8:14. It is the atonement, which concludes our Lord's work as priest, according to the type. Lev. 16:29-34. It is the finishing of the mystery of God, commencing with the sounding of the seventh angel (Rev. 10:7), a work introduced when that apartment of the temple in Heaven was opened which discloses to view the glorious ark of God's testament, containing the ten commandments. Rev. 11:19.

By all these different modes of expression, and repeated Scripture affirmations, the same work is brought to view. It is a work of Judgment; for it investigates character and decides cases. It is the work of Judgment allotted to the last days just before the appearing of the Saviour. It is now going forward. The close of the 2300 days in 1844 brought us to its commencement. The period allotted to it will soon end, and its eternal decisions be all rendered. We cannot too earnestly urge upon the reader the importance of a constant and careful study of this grand theme, the anti-typical sanctuary, and its cleansing. If you have not the works, procure them, and let your soul be come imbued with the spirit of that work in which all our hopes and interests now center.

SATAN AS THE SCAPE-GOAT.

A CORRESPONDENT asks with some apparent solicitude, if it can be possible that we have made so fundamental a mistake as to take the worst and most detestable being in the universe for the antitypical scape-goat, when the goat chosen for that service in the type was perfect, without blemish.

That our correspondent's fears are not well grounded, for that there is no incongruity involved between type and antitype in taking Satan to be the antitypical scape-goat, will appear from a few considerations:—

1. Satan was not always the reprobate that he now is. Once he was one of the anointed cherubim, next in position, dignity, and perfection to the Son of God himself. This we gather from the declarations of Isaiah and Ezekiel.

2. When the goats were selected on the day of atonement, one to be a sacrifice to the Lord, the other to be the scape-goat, it was not decided which goat was to perform either office till the lots were cast upon them. They must therefore both be without defect or blemish, that the lot for the Lord might appropriately fall on either one. And does not this well represent the fact that these two beings, Christ and Satan, were both in their beginning, each in his sphere, perfect in wisdom and beauty?

3. The scape-goat having once been selected, it never after performed any office involving dignity or honor, or calling for any thing which would symbolize perfection of life or character. It was loaded with sins and thus made abominable in God's sight, and with its load of guilt and execration was hurried out of the camp into the wilderness, where it miserably perished afar from the children of Israel and the habitations of man. So will Satan at last receive the load of all that amount of sin which he has incited men to commit, from which they have freed themselves by penitence and confession, thus leaving them with the originator and instigator of sin, and with them he will miserably perish outside the camp of the saints.

4. This never can be true of Christ. That is, Christ never is to perish with the sins of his people upon him. It fell to his lot to bear sins once. But this was when he was nailed to the tree, and bore the sins of the world as a sacrifice, preliminary to his work as mediator in the sanctuary above. In a certain sense he bears the sins of his people as priest in the aforesaid sanctuary work, but only in the process of making a disposition of them, which is completed by placing them all

upon the head of the scape-goat and sending him away into the wilderness. But he never bears sins as the scape-goat. He bore them in his own body on the tree before his work as priest begun. The scape-goat bears them after Christ's work as priest is done.

5. This consideration also answers another objection which is proposed by some, namely, that Satan can have no part to act in the work of the atonement. This objection is, as we view it, based on a misapprehension; for Satan does not have any part to act in making the atonement. The atonement is all made, sins are remitted, the records of the evil deeds of God's people are blotted out, and they are forever freed from them, and these sins are all borne from the sanctuary, before ever Satan is called into requisition at all.

God then simply uses him as the vehicle by which to make a final disposition of these sins in the lake of fire. Thus, so far as the work of atonement itself is concerned, the plan and work of mercy by which God's people are forgiven their sins, Satan has no part to act.

MILLER'S MISTAKE.

BLD. J. B. Goodson has been giving lectures on the views of S. D. Adventists, in Worcester, Mass. In one lecture he took occasion to explain the mistake made by Wm. Miller and others in 1844. Light on the subject of the heavenly sanctuary has made it exceedingly plain that the mistake was not in the time but in the event to occur at that point. The Worcester Evening Gazette of Sept. 18, gave a synopsis of this discourse, which the *World's Crisis* of Oct 3 copied, and to which its Corresponding Editor offers a reply.

The writer of the reply seems to be laboring under the impression that it is one of the easiest things in the world to demolish Seventh day Adventism, and that he is doing it. Two or three specimens of his assertions and his manner of procedure, will be all-sufficient for our readers. He represents us as claiming that the seventy weeks extend to, and end at, the crucifixion of Christ; whereas any one who knows anything of our views knows that we place the termination of the seventy weeks three and a half years this side the crucifixion of Christ, inasmuch as Christ by his crucifixion caused the sacrifice and oblation to cease in the midst or middle of the last or seventh week.

Again, he represents us as placing the crucifixion of Christ in A. D. 34. But none of our preachers have ever made such an assertion, nor have any of our books ever so published it. For the past thirty-five, and more, years, our uniform and invariable teaching has been that Christ was crucified in the spring of A. D. 31. A person who has so slightly or so carelessly examined our position is poorly qualified to act the part of a reviewer.

This assumption, that we place the crucifixion in A. D. 34, affords him a good deal of capital. He says:—

"The Seventh-day people now insist that the 2300 days ended in the autumn of 1844, and this places the crucifixion in the spring of A. D. 34, in which year the Passover fell on Tuesday, and Christ was certainly crucified at the time of the Passover in whatever year he died; so as truly as Sabbatarians are correct in ending the 2300 days in 1844, so surely Christ died on Tuesday, and there is no way of escaping the conclusion."

Ah! indeed! Yes, there is—a very easy way of avoiding that conclusion. If the writer will correct his own unaccountable blunder, his man of straw will instantly vanish, and he will have no occasion to make such an assertion. For in the spring of A. D. 31, the Passover did not fall on Tuesday, and the seventy weeks did not end till the autumn of A. D. 31.

Again he says:—

"The effort to make it appear that there was need of a cleansing work in Heaven by quoting Heb. 9:23, is a failure. While the text reads, 'It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these,' the word 'purified' here means, as in the 18th verse, 'dedicated.'"

How correct and profound this criticism is, may be seen from two facts: 1. The word rendered "dedicated," in verse 18, is *ειδικαιω* (*enkykainizo*), and is defined, "To imitate, i. e., to dedicate, to consecrate."—*Robinson*. 2. The word rendered "purified," in verse 23, is *καθαριζω* (*katharizo*), and is defined, "1. To make clean, to cleanse. 2. Tropically, To cleanse in a moral sense, i. e., a) From sin or pollution, by expiation, to purify, Heb. 9:22, 23. b) Genr. and without expiation, to cleanse, to purify, to free from moral uncleanness. 3. In the Levitical sense, to cleanse, to make lawful."

The words are not the same, are not used interchangeably, and do not mean the same thing; and the work they bring to view was not the same work, nor a work performed for the same object.

Another declaration is about parallel to the foregoing: "When under the law blood was applied to inanimate things, it was for their dedication, and not to remove pollution."

According to Lev. 16, the mercy-seat, the most holy of the tabernacle, the altar of incense, and the first apartment, had blood applied to them every year, to say nothing of other objects, like the altar before the door, which had blood sprinkled upon it every day. The theory under review would have us believe that these things were continually re-dedicated but never cleansed! The chaos which must reign in any mind which can so touch on this subject we leave the reader to fathom if he can.

He thinks our view fails because the sanctuary has been trodden down just as much since 1844, as previous to that time. Here again he entirely misapprehends the subject. The question, How long shall it be trodden under foot? was not directly answered. The answer puts us upon the period of its cleansing which began at the end of the days in 1844; and when this cleansing is finished, the treading under foot both of the sanctuary and its minister, the Lord Jesus Christ, will be brought to a very decisive and effectual close.

This editor of the *Crisis* touches, in short, that this earth is the antitype of the first apartment of the sanctuary; that Heaven is the antitype of the

most holy place; that the sky is the curtain, or veil, between them; that Christ, the antitype of the high priest, entered Heaven, the most holy place, and began his ministry there, over 1800 years ago; and that the "antitypical minor priests," by which he means the ministers of the gospel, officiate here on the earth, in the first apartment.

In this view there is an impossibility and absurdity yoked together like an ox and an ass, which was under the law forbidden. If Christ began his ministry in the most holy place 1800 years ago, there has been, according to this view, no ministration (or work of the gospel) here on the earth, or first apartment; for when the high priest was in the most holy, there could be no man (no ministration) in the first apartment or holy place. Lev. 16:17. This is the impossibility. The absurdity is that this view makes the lower orders of Jewish priests types of the ministers of the gospel in this dispensation, or, which is the same thing, the ministers of the gospel are the antitypes of those ancient Jewish priests. Wonder if Mr. S. is not the antitype of Nadab or Abihu. He is just about wild and reckless enough to occupy that position.

Speaking of Mr. Miller, he says: "He also began to reckon from the 7th of Ezra." He might as well have said, "from the 3d of Job." He probably meant "from the 7th of Artaxerxes Longimanus, which is mentioned in the 7th of Ezra;" and then in reference to the date of the 7th year of Artaxerxes, he says, "which incorrect chronology sets down as 457 B. C." But this date has the authority of the best and most reliable authorities on the subject of chronology the world has ever seen. Yet Mr. S. sets these all aside with as much nonchalance as if they were the merest tyros.

Prophecy assures us that we are now in the "patience of the saints." Yet we confess that nothing so severely tries our patience as the effrontery of such assertions. When we look at such teaching, if it is put forth with becoming modesty and offered as something sincerely believed and honestly taught, it excites only one emotion—that of pity that any one should be so unfortunate in his powers of comprehension; but when it is accompanied with importunate assurance, the most audacious and groundless assumption, and what to a disinterested beholder looks verily like inordinate self-conceit, another emotion is excited; and then just where the pity should end and the contempt begin, it is not easy to determine.

QUESTIONS ON THE SANCTUARY.

1. A CORRESPONDENT asks concerning the gender and signification of the words *hilasterius* and *hilasterion* (*ἱλαστήριον*, *ἱλαστήριον*). Greenfield in his lexicon to the New Testament makes the first a noun in the masculine gender, meaning "one who makes expiation, a propitiatory sacrifice;" applied to Christ in Rom. 3:25; and the second a noun in the neuter gender, meaning the mercy-seat. Heb. 9:5. The accusative singular of the first, and the nominative singular of the second, have precisely the same form; which has led some into the error of confounding the two words.

2. "Is 'holiest' in Heb. 10:19, in the singular in the Greek? and what does the 'new and living way' refer to?"

Answer. There are three instances in which the words "holy places," plural, have been strangely rendered in the singular in the English version. The first is Heb. 9:8: "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing." Here the Greek has *τῶν ἁγίων*, genitive plural, "holy places." The second is verse 12, "By his own blood he entered in once into the holy place," where the Greek has *τὰ ἁγία*, accusative plural, "holy places." The third is the passage named by our correspondent, Heb. 10:19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Here the Greek has *τῶν ἁγίων*, genitive plural, the "holy places." The rendering given in our English version can be accounted for only on the ground that the translators did not see and understand what the apostle has taught us in regard to the sanctuary.

The new and living way is Christ's flesh, or sacrifice. The apostle does not say that the veil is his flesh, as some contend; but his flesh is the way or means by which we gain access to the holy places. A transposition of the sentence will bring out the true idea, thus: "Having therefore, brethren, boldness to enter, through the veil, into the holy places, by the blood of Jesus, by a new and living way, that is to say, his flesh [or sacrifice], which he hath consecrated for us." Under the type, the people entered into the earthly sanctuary by the blood of dead beasts; under the antitype, the gospel, we enter into the heavenly

sanctuary by the blood of Jesus, who though he once gave his life to provide the sacrifice, has been raised from the dead, and now "ever liveth" as a mediator for us before God. So Jesus is the way for us; for he first in his own body provided a sacrifice which was able to take away sin; and he is the "living" way; for he is now a living mediator for us before his Father.

3. "What service is being done in the holy place during the cleansing of the sanctuary? Can now census be brought there, since the work of atonement commenced?"

Answer. There is no service in the holy place while the ministry is going forward in the most holy. Lev. 16:17. But the sacrifice avails and mercy is offered just the same in the most holy place as in the holy; for the blood of the goat which was ministered in the most holy place on the day of atonement, was for all the people; and they availed themselves of its benefits by affliction their souls. Lev. 16:29; 23:27-29. So the blood of Christ, the antitype of that goat, is for all the people; and all who will, may avail themselves of its provisions and find mercy till the last act of mediation therewith has been performed in the most holy place, and the work of the atonement is done.

THE ATONEMENT.

A NEW, ENLARGED, AND IMPROVED EDITION
OF AN EXCELLENT WORK.

Those who have come to feel and confess that the blood of Christ alone can save us, are ready to acknowledge that the subject of the atonement, as an embodiment of this truth, is the great central doctrine of revelation. In it is involved also the great central "mystery" of the gospel—"God manifest in the flesh," a divine being bearing the nature of the seed of Abraham, the innocent paying to inexorable law the debt of the guilty, the criminal pardoned, and at the same time the welfare of the universe not imperiled, the majesty of law sustained, justice satisfied, mercy magnified, and the love and wisdom of God manifesting themselves in a more brilliant uncoiled of light and glory.

It is a doctrine which is extremely sensitive in its relation to other doctrines; that is, more than any other doctrine it exacts of him who would understand it, correctness of belief in all other parts of his faith. It is a doctrine such that if erroneous views are held concerning it, those errors are more far-reaching and more demoralizing to a correct system of truth, than errors on almost any other article of faith.

Unfortunately the Christian world has suffered one of the great truths of revelation—a glowing feature of the plan of redemption—to pass into the background, and be lost sight of. We refer to the subject of the sanctuary. As a consequence, the doctrine of the atonement has become, in the minds of the great mass of Christians, involved in great obscurity and perplexity. And theologians have been led to take positions on the question which are immensely mischievous. Its nature is presented in such a light as to expose it to the charge of leading to license and immorality; and the time of its accomplishment is fixed at such a period that it makes inevitable the doctrine either of universal salvation, or of Calvinistic predestination.

Take the almost universally accepted view that Christ made the atonement on the cross, and one or the other of the errors above named is inevitable. For Christ bore upon the cross the sins of all the world; and if that was the making of the atonement, then the sins of the whole world are atoned for, and universal salvation is the result. Others who cannot accept this conclusion, still clinging to the error that the atonement was made upon the cross, are driven to the conclusion that the work of Christ upon the cross was not for all the world, but was partial, embracing only a special predestinated class, whose sins alone were atoned for, and who consequently, despite all contingencies, must be saved. Thus a distorted form of the doctrine of election is produced. The teaching of the sanctuary question shows that the atonement was not made upon the cross; and if men would accept this, the theology of Christendom

would be revolutionized.

There are but few books issued upon this important subject; hence there is here a want to be supplied in the theological world. The book we here refer to, is the new edition of "The Atonement; an Examination of a Remedial System in the Light of Nature and Revelation," by Eld. J. H. Waggoner. The author treats the subject from the vantage ground of present truth; and while the smaller book which he issued years ago, shed much light on this subject, and did a good work, we have here in the revised and enlarged edition, a complete and exhaustive treatise upon this great question. Yet the arguments are so concisely stated that the work is not bulky, consisting of only 368 pages, and not expensive, the price being only one dollar.

It is unnecessary to say to those so well acquainted with the author as are the readers of the Review, that he builds his argument like an adamantine wall, of such smooth and compact face, that the sharpest darts of the opposition find no crevice through which they can enter, but fall blunted and broken at its base. The subject is presented in two parts: "I. An Atonement Consistent with Reason; II. The Atonement as Revealed in the Bible." And the scope of the work will be seen from the headings of its chapters. Thus, "Part I. Chapter 1. Comparison of Nature and Morality; 2. The Moral System; 3. Requirements of the Moral System. Part II. Chapter 1. Principles of the Divine Government; 2. Sin and its Penalty; 3. Justification and Obedience; 4. The Death of Christ Vicarious; 5. The Son of God Died; 6. Doctrine of a Trinity Subversive of the Atonement; 7. What the Atonement is; 8. The Judgment; 9. The Scape-goat; 10. The Kingdom of Christ; 11 and 12. Redemption; 13. Conclusion," followed by two Appendixes, and a closing paper on "The Love of God in Creation."

The book is needed. And now that the author has so well done his part, and the publishers have brought out the work neatly bound in muslin, at so reasonable a price, it should be sent forth on a lively mission. All our people should procure it, and not simply cursorily read it, but study it—study it till the idea is grasped, and the argument understood. Then place it in the hands of candid and thoughtful readers everywhere.

Too many oppose this doctrine because it is misrepresented. Too many think it a dry subject because they do not understand it. Too many are indifferent to it, because of the artificial and imaginary difficulties with which they clothe it. Now is a golden opportunity for all to assist in dispelling misunderstandings, and presenting in its true light and real beauty that marvelous work by which God has shown his love to man, and by which man becomes reconciled to God. See notice on last page.

THE PARABLE OF THE TEN VIRGINS.

BY THE EDITOR.

TEXT: Matt. 25: 10: "And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut."

If there is one point in the Christian's experience which is of supreme importance, a moment which he should contemplate with the profoundest interest and concern, it is that hidden line that marks the limit of his probation, that moment which decides his eternal destiny.

"There is a time—we know not when;

A point—we know not where;

That marks the destiny of men,

To glory or despair."

Such a moment is brought to view in the text. A certain class, there represented as ready, go in with the bridegroom to the marriage; and then the door is shut; and afterward, when another class come and seek admittance, they cannot find it.

Is it possible for us to understand our relation to this decisive moment, and to know when we are drawing near thereto?

In the great advent movement of forty years ago, this parable was instinctively turned to as one which had a vital connection with the movement, and illustrated its principal features. It was given that prominence and importance to which its evidently solemn truths entitle it. The Adventists of that day well understood the general scope of the parable; and although they had not then light sufficient to discern the real meaning of one of its essential features, they had an application for it all, and used it with wonderful effect. We hear not so much about it now. Further light was needed to a full understanding of it, and the subject has grown, to those who have rejected that light, darker and darker. The disappointment of the passing of the time threw them into confusion; their misapplication of the parable threw them into still worse confusion. They have lost their bearings; and, locating in the future what belongs to the past, they now look for the fulfillment of events which they will ever expect in vain; for they are already accomplished.

There is just one key to the solution of this parable, just one subject which explains it; but only one people have as yet been willing to receive the light on this subject. The subject to which we refer is that of the sanctuary, and the people are the Seventh-day Adventists. When we say that Seventh-day Adventists are the only ones who can explain this parable, it is simply saying that they have adopted the only position on the subject of the sanctuary which makes its explanation possible; for without a correct view of the sanctuary question it is no more possible to explain the parable of the ten virgins than it would be possible to explain the movements of the heavenly bodies without a knowledge of the Copernican theory of the solar system. But that Seventh-day Adventists can explain the parable, and make

an application of all of its solemn and important lessons, it is the purpose of these remarks to demonstrate.

The intuitions of believers in 1844, as to the importance of this parable, were correct. The occasion, the subject, the speaker, all show this. It follows that discourse in Matt. 24, which is justly termed, "Our Lord's great Prophecy." It is designed to illustrate the experience of the church in connection with the doctrine of the second coming of Christ; for to this point, as its ultimate object, the whole of Matthew 24 is devoted. We are taken down step by step through the whole dispensation from the first to the second advent of the Saviour. The chapter closes with the church standing in the last generation ever to live on the earth, and with a warning against the danger and doom of the evil servant who says in his heart, "My Lord delayeth his coming." "Then" says the opening sentence of the parable, "shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." The expression "kingdom of heaven" is here used, as in many other instances in the New Testament, to denote the work of the gospel among men; as in the parable of the net, the mustard seed, the leaven, etc. And by it we are taught that at the time referred to, the experience of the church in the advent movement might be likened to the events of an eastern wedding.

The time and the circumstances being thus clearly defined, let us look at the movements connected with an eastern marriage ceremony, and also at the experience of the church at the time when the coming of Christ is drawing nigh, and mark what events in the latter we are instructed to look for by the illustrations of the former.

The first movement was on the part of the bridegroom, who came with a procession, with torches, timbrels, and song, to the place of the marriage. Meanwhile virgins were waiting to greet him on the way, and join the procession to the appointed place. If there chanced to be some delay on the part of the bridegroom beyond the hour when he was expected, the virgins would naturally incline to drowsiness as they waited, and suffer their lights to grow dim. But when the procession did finally come, they were to proceed with them to the common destination. The householder who made the wedding, provided each guest with a suitable garment in which to appear at the ceremony, called the "wedding garment." And in these garments the guests, having reached the appointed place, were to array themselves. A suitable time being given for this purpose, the master came in to examine them to see if all had complied with the regulations, and were properly arrayed in the wedding garment; then the marriage took place, and the prolonged festivities of the marriage feast in due time followed.

Such were the essential features of an eastern marriage; and through these Christ would instruct us in regard to certain positions which he is to fill, and certain experiences through which the church is to pass in connection with his second coming. First, he is the divine Bridegroom; secondly, there is a definite object called "the bride;" thirdly, there is coming a specific time when a union is to be consummated between the two, called "the marriage of the Lamb;" fourthly, there is a season of joy and heavenly entertainment to follow, called "the marriage supper of the Lamb;" but fifthly, this season immediately follows the redemption of God's people (Rev. 19:1-8), clearly implying that the marriage is, at least, closely connected with the coming of Christ; and sixthly, these events were to excite great interest among men, and cause a movement to be made which would be aptly illustrated by the going forth of virgins to meet the bridegroom at an eastern wedding.

Having now before us the events and the actors concerned in these events, it remains that we locate them and trace, as far as we can, the fulfillment of the parable.

As Christ is the bridegroom, and the leading event of the parable is the coming of the bridegroom, it follows that the virgins represent the church; for the church are the ones to be interested in, and to make preparations for, that event. When Mr. Miller and his co-laborers, at the beginning of the present generation, preached that the Saviour was soon to appear, the church arose, took their lamps—the word of God—and went forth to meet him. This "going forth to meet him" of course implies only the attention that would be given to the subject of the coming of the Lord, and the requisite work of preparation for that event. Ten virgins are introduced to represent the whole body of believers, as that was, perhaps, the usual number who acted this part in the eastern wedding. The fact that just five of these virgins were said to be foolish, shows that no definite proportion was designed to be expressed between the wise and foolish; inasmuch as this is the only division which would not seem to denote definiteness. The foolish virgins, that is, that part of the professed believers in the advent movement represented by them, took no oil in their vessels with their lamps; they had only the oil with which their lamps were first filled; but nothing to replenish them with, when the first supply was exhausted; in other words, they had only the first impulses to carry them forward in the work; the motives by which they were impelled into it were not true and genuine, and they had not the grace to stand should delay occur and a special strain be made upon their endurance.

"While the bridegroom tarried, they all slumbered and slept." There could not be even a seeming tarry on the part of the bridegroom, until some definite point of time, at

which he was expected to appear, had been reached and passed. This shows that in this movement there would be a definite time set for the Lord to come; but the time would pass by, and there would be a seeming delay in his appearing. It was precisely so in the advent movement. The close of the year 1843, Jewish time, which ended with the first new moon after the vernal equinox in 1844, according to our calendar, was fixed as the date which would not pass before the Lord would come. When that time did pass, more or less uncertainty and confusion followed. Those engaged in the movement, being thrown by this unexpected occurrence into a condition of doubt and perplexity, naturally began to lose their faith and zeal. They all slumbered and slept.

"And at midnight there was a cry made, 'Behold the bridegroom cometh; go ye out to meet him.'" The use of the term "midnight" clearly implies that the period of waiting would be a time of darkness; and in the very midnight of that darkness, a cry would be raised, "Behold the bridegroom cometh." This must be owing to some new evidence which would spring up, and some new tokens which would appear, to show that the delay was soon to end, that the bridegroom was indeed coming, and that the cry should accordingly be made. Three months from the passing of the time in the spring of 1844 passed by. With every declining day the doubt and uncertainty and darkness of the situation increased. The mid-summer of 1844 was reached—and then occurred a movement which is a phenomenon among religious revivals. All at once was

heard in different parts of the land, the cry, "Behold the bridegroom cometh, go ye out to meet him;"—a cry raised by men simultaneously, although they knew nothing of each other's movements. The result was a sudden awakening and as powerful a spiritual work as has, perhaps, ever appeared in the Christian church. It will be of interest, as it is also necessary to an understanding of the subject, to inquire into the causes which led to this movement.

In this tarrying time the Adventist leaders had not been idle. Men of clear minds and careful thought (and there were not a few educated and able men among them), were earnestly seeking to solve the mystery of the delay. They suddenly discovered new light—some on the prophetic periods, others on the types of the former dispensation, all of which threw light at once on their position. The great prophetic period, the termination of which was supposed to mark the time for the coming of the Lord, and which was the great foundation of the Advent movement, was the 2300 prophetic days (literal years) of Dan. 8:14: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." It was proved beyond all contradiction that those days began in 457 B. C. An argument

was then constructed, somewhat loosely as it now appears, as follows: "457 B. C., and 1843 A. D., together make 2300; therefore the days will terminate by the last day of the year 1843, Jewish time." They discovered that if they did end thus, they must have commenced with the very first day of 457 B. C.; for it takes 457 full years before Christ and 1843 full years after Christ, to make 2300. Further study showed that they did not begin with the first day of 457 B. C., but in the autumn of that year; consequently their termination would not be reached till the autumn of the year following 1843; that is, the autumn of 1844. And inasmuch as the event to occur at the end of the days was the cleansing of the sanctuary, they looked back to the type, and found that the sanctuary was always cleansed on the tenth day of the seventh month; which again pointed to the autumn according to our calendar. Putting these facts together, they concluded that the days would end, not in the spring of 1844 as they had at first supposed, but the autumn of the year, on the 10th day of the 7th month, Jewish time, which in that year fell on the 22d of October. That day of that month was therefore set as the time when the days would end, and the sanctuary be cleansed. The sanctuary they supposed to be the earth, and that its cleansing would be by fire at the revelation of the Lord Jesus. Therefore the cry was raised, "Behold, the bridegroom cometh; go ye out to meet him;" and the whole church, like the virgins awakened by the cry at midnight, bounded to their feet as the proclamation rang through the land.

They were all aroused and trimmed their lamps, but the foolish had no oil in their vessels. Some did not seem to be able to enter into the movement with the earnestness, zeal, and joy that others experienced. They were told to go and buy for themselves; that is, to seek for themselves individually, the light and the blessing of the Lord. And it is a significant fact that this movement was just midway between the passing of the time in the spring of 1844, and the autumn of that year where it was finally ascertained that the days would end. The cry thus raised continued to be given with ever-increasing power, though all did not receive it, till that point of time was reached which had been set for the end of the days. "While they went to buy, the bridegroom came."

* The days were to date from the beginning of the work of restoring and rebuilding Jerusalem (Dan. 9: 25); but Ezra and his company did not arrive at Jerusalem till the fifth month (Ezra 7: 9); and certainly they could not have employed less than two months in locating themselves, and getting ready to build, which would carry the date into the seventh month.

Did the bridegroom come when the days ended? He certainly did not come to this earth as they had expected. But is it a coming on the part of Christ, in the clouds of heaven to this earth, which the parable brings to view? The question now to be answered is, "What is the coming of the bridegroom brought to view in the parable?" Is

it the coming of Christ in the clouds of heaven? or does it point out some other event? Let it be marked, first of all, that the bridegroom in the parable was coming to the marriage. That, of course, illustrates the coming of Christ to that event which is called his marriage, or the marriage of the Lamb. But does the marriage of the Lamb take place upon this earth? By no means. Then his coming to the marriage is not his coming to this earth. When he comes to his people here, he returns from the wedding. Luke 12: 36. Then his coming to the wedding is some other event. What is it?

To ascertain this, several other questions must be answered; namely, What is the bride? what is the marriage? and when, where, and how, is the marriage to be consummated? A word may be necessary in regard to a widespread misapprehension as to what constitutes the bride. Almost uniformly, in the religious world, the church is called the bride, because Paul uses the marriage relation to illustrate the union which exists between Christ and his church. If this be so, then the marriage of the Lamb has been going on ever since souls began to be united to him. But does any one believe this? No one can believe it, in view of the fact that the marriage of the Lamb is set forth in the Scriptures as a definite event to be accomplished in connection with the redemption of his people; for as they enter the joys of the glorified state, they sing, "Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come; and his wife hath made herself ready"—not, and we, as the bride, have made ourselves ready. Rev. 19: 7. And certainly the church cannot be the bride in this parable; for here the church is represented by the virgins. The bridegroom does not come to marry the virgins; but the virgins go forth to meet him as he is coming to the marriage to take to himself another party which is called the bride.

The church not being the bride, we extend the inquiry, "What is the bride?" a step further. In Rev. 21: 9, 10, John declares that one of the seven angels which had the seven last plagues (one who has to do with the closing scenes of this world's history) addressed him thus: "Come hither, I will show thee the bride, the Lamb's wife." Then the angel took him away to a high mountain, and showed him the city of God, the New Jerusalem, descending out of heaven from God. This city, then, is plainly called the bride; for we may be sure the angel did not mingle deception with the holy vision he was imparting to John.

To parry the force of this testimony, those who claim that the church is the bride, affirm that this city is merely a symbol of the church. But to make this city, with its four-square form, its foundation stones and wall, its gates and streets, its four outlooks toward the four points of the compass, its river and tree of life, and its throne of God and the Lamb,

simply a figure of the church, is too great a paroxysm of mystification to be entertained by any at least for whom these remarks are intended; and we therefore dismiss at once this supposition. Moreover, John says that when this city comes down from God out of heaven, it is prepared as a bride adorned for her husband (Rev. 21:2); and Paul, speaking of the same city (Gal. 4:26) says that it is "the mother of us all." By the phrase "us all," Paul certainly means the church. We, then, are the children of that city, not the city itself. The children must not be confounded with the mother.

With this city, the Lamb, when he takes it as his own, is to be intimately connected. The Lamb's twelve apostles have their names upon its twelve foundation stones. Verse 14. The Lamb's people in twelve divisions have their names upon its twelve gates. Verse 12. The Lamb in connection with God is the temple of it. Verse 22. He is also the light of it. Verse 23. And the Lamb's book of life is the great register of the names of all those who are entitled to enter therein. Verse 27. And above all, and over all, is the throne of the Lamb from which proceeds the river of life that makes glad this city of God. Rev. 22:1; Ps. 46:4. And the prophet Isaiah, addressing this city, as a representative of the new covenant, says: "Thy Maker is thy husband." Isa. 54:5. Paul, in Gal. 4:26, 27, applies this very prophecy to the New Jerusalem above, which is the mother of us all. Christ is the author of the covenant. He is the maker of the city. He is the husband of this city, which, in the illustration used to set forth the events connected with the carrying out of the great plan of salvation, is called the bride.

Having now learned from the testimony of the Scriptures who the bridegroom is, and also what the bride is, it is not difficult to tell what the marriage is—it is a special relation which these parties at some time enter into with each other. Is there, then, ever to come a time when Christ is to enter into such a relation with this city, and so receive it unto himself that the event may be called the marriage of the Lamb?—Most certainly; for this city is to be the grand metropolis of his future kingdom. There is his throne; and when he takes his throne, he receives the city as his own, the ornament and glory of the occasion when he is crowned King of kings and Lord of lords. As he therefore takes the kingdom when he takes the city, his marriage may be described as his *reception of the kingdom*. But he receives his kingdom before he comes in the clouds of heaven; for he represents himself in Luke 19:11, 12, by the nobleman who went away into a far country to receive for himself a kingdom and to return; so Christ has gone away to receive his kingdom and then return; and when he appears in the clouds of heaven, it is after

he has been invested with royalty; for he is then seated upon the throne of his glory. Matt. 25:31. If therefore we can ascertain when, and under what circumstances Christ receives his kingdom, we can tell what the marriage is, and when he comes to it.

THE PARABLE OF THE TEN VIRGINS.

BY THE EDITOR.

(Concluded.)

Text: Matt. 25: 10: "And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut."

CHRIST receives the kingdom of his Father. Ps. 2: 8; 110: 1; Luke 22: 29. The prophet Daniel describes the scene when this kingdom is delivered to the Son. Dan. 7: 13, 14: "I saw in the visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." But this coming to the reception of the kingdom is introduced after the scene described in verses 9 and 10. Daniel there says: "I beheld till the Ancient of days did sit [that is, "took his position as Judge in a court of justice;" for so the words "did sit" signify in the Hebrew]; . . . the Judgment was set, and the books were opened." What Judgment scene is this? It is some portion of the Judgment work which takes place before the kingdom is received, as described in verse 14, and consequently before Christ's work as priest is finished. And right here the light of the sanctuary question comes to our aid in the exposition of this subject; for that shows just such a Judgment work as this, as the closing act of our great High Priest in the tabernacle on high, when he finishes his mediation for the world, before he ascends the throne as King. He closes his great round of service as priest, as the round of service in the typical tabernacle of Moses was closed each year, by a brief ministration in the most holy place, which is the making of the atonement, or the cleansing of the sanctuary. This is a work of Judgment; for it is to remove sin, and decide who is accepted of God, and who is to be cut off from among the people. Lev. 23: 29. Such a work of Judgment must be rendered, and all cases be decided before Christ appears in the clouds of heaven; for then no time is given for the investigation of character, but in a moment, in the twinkling of an eye, the results of some previous decision are carried out, the righteous living are translated, and the righteous dead are raised from the grave. The sanctuary subject provides a time and place for this Judgment work, and no other subject does this—it is the cleansing of the sanctuary, the close of Christ's ministration which transpires in the most holy place; and immediately on the conclusion of this, he receives the kingdom, which is the marriage of the Lamb.

When, then, did Christ enter upon this work in the most holy place in the sanctuary in heaven? At the end of the 2300 days in 1844; for "then," says the prophecy (Dan. 8: 14), "shall the sanctuary be cleansed." When does he go in before the Ancient of days, according to Dan. 7: 13, 14, to receive a kingdom?—When he goes in before the Father in the most holy place; for he does not leave the Father's presence there till he is invested with the royalty of his own throne. When, then, did Christ go to the wedding in the representation of the parable (Matt. 25: 10)?—At the same time, when he entered the most holy to cleanse the sanctuary and then receive his kingdom.

"While they went to buy, the bridegroom came." The Adventists of 1844 fixed the end of the days on the 22d of October of that year; and the argument still holds good that there they did end: there they thought the bridegroom would come; and there he did come—not to this earth, as they incorrectly supposed; but to the marriage, to the place where he is to be crowned king, receive the bride, the New Jerusalem, as the metropolis of his kingdom, and the allegorical representation of the new covenant through which the children—the church—are to be brought to the new life of the heavenly kingdom.

They simply mistook the kind of coming there referred to. All that the prophecy of Dan. 8: 14, or the parable of the ten virgins warranted them to expect, *did there and then take place*. The bridegroom came—not to this earth, but to the marriage, to which he was coming in the parable, when the midnight cry was raised. The "tarrying time" of the parable there ended; and the "midnight cry" of the parable was given from the midsummer of 1844 to that time. Some are looking for this cry to be given in the future; but their expectations are vain; for it will never be repeated.

What, then, has been our position since that time? and what is our present relation to the parable? A query may here arise in some minds on this wise: "You say that the bridegroom came in 1844?"—Yes; to the wedding. "But the parable says that they that were ready went in with him to the marriage; and the door was shut—so you have the door shut in 1844, and no admittance, and no mercy, for any one since that time."—Not quite so fast. Here is the turning point in the parable, and where many jump to a wrong conclusion. They did so in 1844. Even those to whom the light on the sanctuary subject had begun to dawn, were fast drifting to the conclusion that as there was no ministry in the first apartment of the sanctuary while the work was going forward in the second, and the door of the first apartment was shut, it signified that during

this time, no mercy was offered to the world. A further investigation of the question, however, aided by the spirit of prophecy then beginning to be manifested, soon set them right on this; for they saw that the work in the most holy was a work of forgiveness and pardon to all who would seek for its benefits, as well as the work in the holy place. The offering in the most holy was for all the people; and so also in the antitype. If the door of the first apartment was shut, the door into the second apartment was opened. And the so-called door of mercy cannot be shut while the ministration in the most holy continues.

Mark also the very important modifying clause—*they that were ready* went in with him to the marriage. But who was ready then? who is ready yet? Here is the test question in the application. When, and how, is it to be determined who are ready? No one can be pronounced "ready" till his case has been examined to see whether he is ready or not. After the bridegroom has come to the marriage, the King must come in to see the guests, to see whether all have on the wedding garment or not. Matt. 22: 11-13. What is this period of examination?—It is the period of the investigative Judgment in the sanctuary above already referred to. Will any of the guests go in to the marriage, before the very last guest is decided to be ready?—By no means. And when will that be?—When the ministration in the most holy place of the sanctuary is finished, and every case is decided. When does the marriage take place, or, in other words, when does Christ receive his kingdom?—When he has finished his work as priest in the heavenly sanctuary. That is, after we pass the ending of the days, and Christ goes to the marriage, and the work of cleansing the sanctuary, or the examination and decision of all cases, begins, then all further events, all further declarations and remaining prophecies, pass over at once to the conclusion of that work when the last act of ministration in the sanctuary shall be done. This work, having once commenced, absorbs

for the time being the whole current of the parable; and when that is done, then those of the guests who are found with the wedding garment on, are pronounced "ready;" and then, but not before, they go in with him to the marriage. Then the door is shut, and the marriage is consummated, or Christ receives the kingdom.

Thus it is seen that the events mentioned in the text are not all accomplished at once; but after the first event named takes place, namely, "And while they went to buy, the bridegroom came," the whole period of the ministry in the most holy place of the heavenly sanctuary is necessarily thrown in before we come to the next event; namely, "And they that were ready went in with him to the marriage, and

the door was shut." Here is where the mistake is generally made in the application of the parable; and from what has been set forth, it can be readily seen why those only who have correct views of the sanctuary subject can give a consistent explanation of it.

Where, then, are we in the fulfillment? The first inauguration of the past Advent movement was the going forth of the virgins to meet the bridegroom. In the spring of 1844, the bridegroom tarried and the virgins slumbered. In the midsummer of 1844, the midnight cry was made. In the autumn of 1844, the days ended, the bridegroom came to the marriage, and the work which then comes in before the marriage is consummated, commenced; namely, the cleansing of the sanctuary, or, which is the same thing, the examination of the guests. The door cannot be shut till this work is done, and those who are found ready go in to the marriage. The door is still open; and other guests may come till this work in the most holy place of the sanctuary is finished. We are now in this period of the examination of the guests, which is to determine who is ready to go in with him to the marriage. More than forty years of this time are already in the past; and the work must soon be brought to a close, and the great question be decided who among the guests is "ready" to go in to the marriage, and who, not being found with the wedding garment on, is to be bound hand and foot, and cast into outer darkness. The time for the marriage is at hand. Those who are ready will then go in; and the door will be shut. As the going in with him to the marriage is a future event, it becomes a matter of special interest to inquire what it will be. On this point we have the following facts to guide us:

1. The marriage takes place in heaven, not on this earth; for it is in heaven that Christ receives his kingdom before his second coming.

2. It takes place before any of the saints are translated to heaven; hence they enter in with him to the marriage, not literally, but in some accumulated sense.

3. No one can go in with him to the marriage till the marriage takes place; and that does not occur till Christ has finished his work as priest in the sanctuary. The going in could not therefore have been in 1844.

4. No person can go in with him to the marriage till he is pronounced "ready;" and that is not till all cases are decided in the sanctuary above, and probation is ended. The time when those who are ready go in to the marriage, is therefore at that moment of supreme importance when their probation closes; and when all probation closes; for after that the door is shut.

Let us then look at some Scriptures which point out the experience and condition of the

church at this time, and mark what they indicate.

The apostle Peter, in Acts 3: 19, speaks of the time when sins shall be blotted out (which we know is at the conclusion of the sanctuary work), and says that then "times of refreshing shall come from the presence of the Lord." The Lord then comes particularly near to his

people, just as their sins are blotted out, and they pass the line of their probation, and the time comes for them to go in with him to the marriage.

Again, the same apostle in his second epistle (1: 19) speaks as follows: "We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." According to this testimony a time is coming when the day-star will arise in the hearts of God's people, the day will dawn to them, and they will receive such an unction from on high and illumination of the Holy Spirit, that they will no longer need the word of prophecy, the light of the holy Scriptures, to guide their steps. They will themselves be an embodiment of the spirit of prophecy, and be enlightened with greater light than the prophets have ever been able to impart to them. In regard to what is meant by the day-star which is to arise in their hearts, we read in one of the promises to the overcomer (Rev. 2: 28), "And I will give him the morning star." This must be the same as the "day-star" of Peter's epistle. Before the Revelation was finished, Jesus, speaking of himself, said to John, "I am the root and the offspring of David, and the bright and morning star." Rev. 22: 16. To the overcomer, then, Christ promises to give himself. How does he do this? Answer: To the last church, the Laodicean, he says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20. This denotes a state of union with Christ that no church has ever yet enjoyed.

Consider the bearing of all these scriptures and the condition of the church at this time. They are past probation; their sins are blotted out; they are accepted; a refreshing from the presence of the Lord is upon them; the day has dawned to them; they no longer need the light of the Scriptures to guide them; the day-star, the bright and morning star, has arisen in their hearts; and their union with Christ is so complete that they are represented as supping with him and he with them, as friend holds converse with friend at the festal board; they are enraptured with the presence of the Lord; they know his position, and understand his every movement; they are full of the Holy

Ghost, as Stephen was; and as that proto-martyr looked up into heaven and saw the glory of God, and Jesus standing on the right hand of God, so this remnant church, through the divine illumination that is then upon them, behold Jesus their King when he receives from the Father honor, majesty, and power, glory and dominion, when, amid all the pomp and splendor of the heavenly world, his many well-earned crowns are placed upon his brow. What is this, but going in with him to the marriage? It must be this. The time, the place, the circumstances, the scriptures quoted, and the condition of the church at that time, all hold us to this conclusion.

Such is the wonderful period of blessing and exaltation and glory before the faithful. Who will share it?—They who are "ready." All depends upon this. Are we ready? This is the question we should ever address to our own hearts, as we seek with unceasing endeavor to give sure heed to the counsel of the faithful and true Witness, who now urges upon us (Rev. 3: 18) to buy of him the white raiment—the wedding garment—that we may be prepared for that time just at hand when the King shall come in to see if we have that garment on or not, and the investigative Judgment of the sanctuary shall test our fitness for the overcomer's reward.

"Afterward came also the other virgins, saying, Lord, Lord, open unto us." Who are the foolish virgins? If the virgins as a whole represent all those who become interested in

the great Advent movement and are called out by it, the wise are those who follow the true light in regard to it, and the foolish those who walk in darkness and adopt unscripural positions relative to that event. There are, alas! many such in the land. There is still another division to be noticed, and that is those represented by the man who though he had come to the wedding was found without a wedding garment. Matt. 22: 11. This man represents those who receive the truth, have the true light, understand in regard to the sanctuary subject and the marriage, and all the truth of this important time, and yet hold that truth only theoretically, and are not sanctified through it, and prepared by it for the Judgment. Such will finally be rejected, and meet as sad a fate as if they had never had a place among the wise virgins at all. They find themselves among the foolish virgins at last, and the more foolish of the two.

After probation ends, the foolish virgins becoming aware, seemingly, that their condition is not right, begin earnestly to seek the Lord for help. This move on their part is represented in the parable by their coming and saying, Lord, Lord, open unto us. They appar-

only expect to find admittance; but it is denied them. Probation is past, but they know it not; the door is shut, but they are not aware of it. They have rejected the clearest light and truth till the day of grace is ended. These are some of those, at least, who are mentioned in Matt. 7: 21, 23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works? And then will I profess unto them I never knew you. Depart from me, ye that work iniquity."

Ah! that is the trouble. While professing to serve God, they have worked "iniquity;" which word means "lawlessness."—"Depart from me, ye law-breakers." They have been the enemies of God's holy law; they have despised his Sabbath; they have refused to reverence his sanctuary; they rejected the special truths God sent forth to perfect his church in these last days; they have been willfully blind to the light, and the willing servants of sin; their interpretations of prophecy have been the reckless imaginings of their own hearts, their light, the sparks of their own kindling, and the Lord does not know them. One of the saddest conditions in the whole domain of religious experience is this state of self-deception into which many will fall, and the terrible disappointment to which they are doomed at last.

Such is the light this parable of the ten virgins throws upon our present position, such the important lesson we believe the Lord designed through it to impress upon us. Will we walk in the light, and profit by the lesson? Oh! to be ready. Upon this condition all depends; and we know not when the test will pass upon us.

"Oh! where is this mysterious bourn
By which each path is crossed;
Beyond which God himself hath sworn
That he who goes is lost?"

The man in the parable of Matt. 22, who was found upon examination without the wedding garment on when asked why he was in that condition had nothing to say; he was speechless. And if when the decision of our own takes place, we are found unprepared, what will be our excuse? The case of this man is presented to show us that we will have no excuse. Did we not know that we were near the end?—Yes. Did we not know that in the illustration of the parable we were in the solemn time of the examination of the guests?—Yes. Did we not know that Christ was about to cease to plead as Mediator be-

tween God and men in the sanctuary on high?—Yes. Did we not know that our cases must soon come up for examination and decision?—Yes. Did we not have the wedding garment—a robe washed and made white in the blood of the Lamb—offered us without money and without price?—Yes. Did not the faithful and true Witness warn us that we were not ready, and earnestly urge upon us the necessity of buying this robe of him?—Yes. Then why, it may be asked of us, if, despising all this knowledge, we refuse to prepare—why have you come in hither without a wedding garment? Why did you suffer yourself to come to this decisive hour unprepared? What would we have to say? What excuse would we be able to give? Every soul under these circumstances before that tribunal will be struck dumb with an insupportable sense of shame and guilt.

But we need not be in this condition. Thank God, it is yet possible for us to be found "ready" when the decisive hour shall come. "They that were ready went in with him to the marriage, and the door was shut." Enough light has been given to lead us to the requisite preparation, if we will walk in it. We may share in the great refreshing which is just before the church, and find our path growing brighter and brighter till it ends in the perfect day. May He who looks upon his struggling children with more than a father's pity, and a mother's love, enable us thus to do.

"An answer from the skies is sent—
Ye that from God depart,
While it is called to-day repent,
And harden not your heart."

THE JUDGMENT OF THE GREAT DAY.

From the seen, we reasonably look forward to the unseen. To the realm of knowledge, we necessarily anchor a realm of faith. We know that all God's creatures are morally accountable to him. It follows that his favor must be suspended on a compliance with his will, and that some just recompense at his hand must await the incorrigibly disobedient. Then all must at some time be examined that their course may be approved or disapproved by the great Judge of all, and their future condition determined by a decision rendered in accordance with what their course of life has been.

These conclusions deduce themselves from the circumstances in which we find ourselves placed—from conditions of which we take cognizance by our own senses. And in accordance with this is the explicit and oft-repeated testimony of the word of God.

To the Athenians Paul testified of God the Father, that "he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts 17:31.

God, then, is to judge the world by Jesus Christ, whom he hath raised from the dead; and he has, by thus raising him, given assurance to all men of what he will hereafter do.

To the Romans the same apostle bears this testimony: "There is no respect of persons with God." For as many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:11-16 (omitting the parenthesis). What God has appointed is sure to come in due time. The Judgment of the great day is therefore an event which is certain to transpire.

This Judgment will embrace all classes of men, both the righteous and the wicked; for thus Solomon testifies: "I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Eccl. 9:17. It will also embrace Satan and all the evil angels, as Jude declares: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the great day." Jude 6. Beyond our power of conception will therefore be the number of cases to be acted upon at this great tribunal. But let no one for this reason suppose that the individual will be lost in the multitude, and that consequently he will not be obliged

to answer personally for his own sins. No; the Judge will have no difficulty in acting upon every case individually; "for there is a time there for every purpose and every work." "Every one of us shall give an account of himself to God." Rom. 14:12. Christ solemnly assures us that our accountability extends even to our words, and that for every idle word we must give account in the day of Judgment. Matt. 12:36. And Solomon declares that "God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14.

There will be no lack of time for this work. When Paul says that God has appointed a day in which he will judge the world, he does not mean a day of twenty-four hours. It would be impossible to dwarf the immense individual work which the foregoing texts bring to view within such a compass. Moreover the Bible in one instance sets apart a thousand years as belonging to the day of Judgment. Rev. 20:4. The whole work, according to other Scriptures, occupies even more time than this; how much more we do not know.

And as there will be no lack of time, so God has no lack of agents to do his bidding. The prophet Daniel, describing the opening of the Judgment scene, says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; and thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The Judgment was set, and the books were opened." Dan. 7:9, 10. These thousands are not the multitudes of the human family brought up before God for their final trial. They are, instead, the heavenly host who are there to do him service in the great Judgment work. John, in the Revelation, brings to view the same company, as he unmistakably shows by using the same terms of enumeration; and he plainly calls them angels. His words are these: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. Here, there are distinctly specified a hundred millions of angels; and as if this fell immeasurably far short of the whole number, both Daniel and John add the indefinite and innumerable "thousands of thousands." How vast a work must this be, and of what importance to the human family, that unfolds in its performance such multitudes of the heavenly world!

In the passage quoted from Daniel (7: 9, 10), *God the Father*, there called the Ancient of Days, is represented as the Judge; for the expression "did sit" means to take a position as judge in a court of justice. And again we read that the Father "hath committed all judgment unto the Son." John 5: 22. And still again, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. 6: 2, 3.

These passages have an important bearing on this question; for they cannot all apply at the same time; hence they show that there are great divisions of this work with which these parties respectively have to do, and that there must be order in the arrangement by which it is carried forward. Three essential elements enter into a work of judgment. These are, 1. Examination and decision of cases; 2. Rendering of the sentence; 3. Execution of the sentence. It becomes a matter of great interest to determine when, where, and how these divisions of the work are accomplished in the Judgment of the great day. When Christ appears at his second advent, he says, "My reward is with me to give every man according as his work shall be." Rev. 22: 12. The reward he brings is therefore something which had been determined before he left heaven. He does not come to determine what every man's reward shall be, but he brings with him that which is each man's portion, so far as it can then be carried out, as it had been before determined. Some portion of the Judgment work, therefore, is performed before the second coming of Christ. Here we are forced into our first wide departure from the prevailing views upon this question. It seems to be generally supposed that when Christ appears all the nations are gathered before him and all the generations that have ever lived, and then each case is examined and decided and sentence rendered and executed; and by some mysterious process all this is accomplished in one day, and the work is ended. But a moment's consideration will show that this cannot be the correct view; for when Christ appears the righteous dead are raised, and the righteous living are changed in a moment in the twinkling of an eye, and not a moment is then given for the examination of character and the decision of cases.

This proposition, that a portion of the Judgment work transpires before the second coming of Christ, is a very important one, and should be sustained by the most indubitable proof; and of this there is no lack. Our appeal is to the Scriptures of truth. 1 Cor. 15: 51, 52: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be

changed." This testimony applies to the righteous alone; for it is of them alone that the apostle speaks in the preceding verses. In verses 42-44, he says: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." We know that the wicked are not raised in incorruption, glory, power, or spirituality; hence the righteous are singled out for these instantaneous blessings when Christ appears. It must therefore have been decided before his coming who among the dead are worthy of a resurrection to life, and who among the living are then to be changed to immortality. But this decision of cases is a part of the work of Judgment. That portion of it therefore takes place before Christ's coming, and is just when he appears.

Another proof that the Judgment of the righteous takes place before that of the wicked, is found in the fact that the righteous are to judge the wicked, according to the testimony already quoted from 1 Cor. 6: 2, 3. On this point Daniel also testifies: "I beheld and the same horn made war with the saints, and prevailed against them: until the Ancient of days came, and judgment was given to the saints of the Most High." Dan. 7: 21. And John corroborates this statement in these words: "And I saw thrones, and they sat upon them: and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years." Rev. 20: 4.

But as the saints are themselves to be judged, it follows that they must have passed this test before they can thus sit in judgment on the case of the wicked.

Still a third argument on this point may be drawn from the fact that the righteous dead are raised long before the resurrection of the wicked dead takes place. Following the declaration quoted above from Rev. 20: 4, that the righteous dead are raised to reign with Christ in Judgment a thousand years, John continues (verses 5, 6): "But the rest of the dead [this must of course include all the wicked dead and be confined to them] lived not again until the thousand years were finished. This [the resurrection in which the righteous dead come forth] is the first resurrection: Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of

Christ, and shall reign with him a thousand years." Speaking of that resurrection in which he hoped to share, Paul says, "If by any means I might attain unto the resurrection of the dead" (literally, "to the resurrection out from among the dead ones"). Phil. 3:11. To the Corinthians he wrote: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

Here, then, is a resurrection which inspiration denominates "the first resurrection." All who have part in it are pronounced "blessed and holy." On them "the second death will have no power," as it will have power on all the wicked. This resurrection is "out from among the dead." It takes place at the second coming of Christ, and only those who are Christ's have a part therein. And this resurrection of the righteous to immortality must be admitted as decisive proof that they pass the test of the Judgment, and are accepted of the Judge before that time.

There is yet a more explicit statement of this great fact from the lips of our Lord himself. He says: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, . . . are equal unto the angels and are children of God, being children of the resurrection." This act of "accounting worthy" must precede the resurrection of the righteous. But this act of accounting men worthy of a part in the kingdom of God, is none other than the act of acquitting them in the Judgment. The investigative Judgment in the case of the righteous, is consequently passed when they are raised from the dead; and as their resurrection is at the advent of Christ, it follows that they pass their examination, and are accounted worthy of a place in the kingdom of God, before the Saviour returns to this earth to take them to the mansions prepared for them on high.

It will be noticed that all this testimony which speaks of that portion of the Judgment which antedates the second advent, pertains to the righteous. This is the Judgment of which Peter speaks, that begins at the house of God, and he adds, "[I]f it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17. If we cannot pass this division of the Judgment which is, as it were, but the stepping of our feet into the brink of the waters, what shall we do in the swelling of Jordan? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

It becomes now a matter of exceeding importance as well as interest to locate this division of the Judgment, ascertain our relation to it, and trace the steps which follow.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

INASMUCH as the first division of the Judgment work transpires before the coming of Christ, and consists in "accounting worthy" those who are to receive the reward of immortality at that time, it follows that this part of it is accomplished while Christ is yet acting as mediator in the presence of his Father, before he takes his position as king, upon his own throne. Indeed, a moment's thought will make it evident that Christ cannot vacate his position as our High Priest above, till it is ascertained how many have accepted of the offer of forgiveness of sin and everlasting life, through him, as this must be an essential part of his mediatorial work. But on whomsoever the blessed words of acquittal and acceptance are passed, their Judgment is so far accomplished.

But in this part of the Judgment, our Lord cannot be the Judge; for he cannot be both Judge and Advocate at the same time. This, therefore, must be the period during which the Father sits as Judge. And with this agree the words of Daniel, when, describing the very beginning of the Judgment, and the first opening of the books, he declares that the Ancient of days, God, the Father, "did sit" (as Judge), and that one like the Son of man (Jesus, as priest and advocate) came near before him. Dan. 7:9, 10, 13.

A very important and interesting question now arises; namely, in what part of Christ's priestly work does this Judgment scene occur? and this suggests a brief survey of the work of our Lord, in his different offices, and in different dispensations. Three distinct and consecutive positions are assigned him in the Scriptures, in connection with the work of human redemption.

1. His work upon this earth at his first advent was in fulfillment of the prediction by Moses fifteen hundred years before: "And the Lord said unto me, . . . I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18, quoted and applied to Christ, in Acts 3:22, 23.

2. When, having suffered upon the cross as our sacrifice, and being raised from the dead for our justification, he ascended to the right hand of his Father, he became a great High Priest, after the order of Melchisedec. Ps. 110; Heb. 8:1-6.

3. But when he comes again, he is in possession of kingly authority, as promised in the second psalm, and bears upon his vesture the royal title, "King of kings and Lord of lords." Rev. 19:16. We thus find that his prophetic office was the subject of solemn promise (Deut. 18:15-18); his

priesthood is established by an oath (Ps. 110:4); and his kingly office is the subject of a fixed decree, as declared in Ps. 2:6, 7. Our field of inquiry leads us to the contemplation of the latter two only, his position as priest coming first in order for examination.

And when we approach this subject, we are not left to the vague and uncertain views under which the Christian world seems to rest in mystified contentment; for Christ's position as priest is clearly defined, the nature of his work is distinctly set forth, the *modus operandi* of the forgiveness of sin, through his intercession, is made plain by the countless illustrations of fifteen hundred years, the event with which his priestly work shall close is the subject of repeated revelations, and the beginning of the closing division of that work is marked, as will be hereafter seen, by the leading prophetic period of the inspired pages.

When our Lord ascended he took a position "on the right hand of the throne of the majesty in the heavens." Heb. 8:1. "Sit thou at my right hand," said the Father to the Son. Ps. 110:1. We are not, however, to understand from these expressions that the Saviour, as priest, is immovably confined to one place, and in a sitting posture. For Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw Jesus standing on the right hand of God. Acts 7:55, 56. Saul had an actual interview with him while on his way to Damascus. Acts 9:3-5; 1 Cor. 15:8; 9:1. And even when Christ is seen coming in the clouds of heaven, while the Father remains far away in the metropolis of the universe, he is still said to be "sitting on the right hand of power." Mark 16:62.

The expression "on the right hand" refers rather to exaltation and honor than to location. Gesenius defines the Hebrew word *yahmeen*, right hand, as follows: "To sit on the right hand of the king, as the highest place of honor, e. g., spoken of the queen (1 Kings 2:19; Ps. 45:9); of one beloved of the king and vicar of the kingdom. Ps. 110:1." And so Paul testifies of Christ, that the Father hath "set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:20-23. Let us rejoice that he who offers himself as our advocate and friend holds such a position of exaltation and influence and union with him who is the Judge of all.

While Christ thus sits at the right hand of power on the throne with his Father, he performs his priestly office. He is in the fullest sense that which was prefigured by Melchisedec, king of Salem, or Prince of Peace, and priest of the Most High God. His position as priest is thus set forth by the prophet Zechariah: "Behold the man whose name is the Branch; and he shall grow up out of his place; and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he [the Branch, Christ] shall be a priest upon his [Jehovah's] throne; and the counsel of peace shall be between them both." Zech. 6:12, 13. No language could more beautifully describe the relation of the Father and Son to each other, as they are together engaged in carrying out the plan of man's salvation. But Christ is hereafter to occupy another throne in his own name, as he says in his message to the Laodiceans: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

The work of Christ as priest was foreshadowed by the typical services of the Mosaic dispensation. The priests of that time served "unto the example and shadow of heavenly things." Heb. 8:3-5. Paul, in his epistle to the Hebrews, draws out a very full comparison between the earthly priests and our Lord. They had gifts and sacrifices to offer; so he also has somewhat to offer. Heb. 8:2. They had a ministry to perform; he a more excellent ministry than they. Verses 6. They were ministers of the earthly sanctuary, pitched by the hands of men; he is a minister of the true tabernacle in heaven, greater and more perfect, pitched by the Lord and not by men. Heb. 8:2; 9:11. They offered the blood of animals; he offers his own blood. Heb. 9:12. Their offerings could not take away sin, except in figure; his removes sin in reality. Heb. 10:1, 12, 14.

The parallel between them may be easily drawn. In the type there was a real law the transgression of which constituted sin; here we have the same law, and the same results from its transgression. "Sin is [still] the transgression of the law." 1 John 3:4. There was real sin; here the same. There were sinners to be forgiven; here the same. There was the earthly sanctuary; here the heavenly. There was the Levitical order of priesthood; here the Melchisedec. There was the blood of animals; here the blood of Christ. There was forgiveness in figure; here forgiveness in fact. There because men did not long continue by reason of death, a com-

pleted round of service was marked off by the the great day of atonement every year; here Christ, not being subject to death, performs but one great round of service, and accomplishes his work once for all, the conclusion of his ministry being marked by a great antitypical work of atonement.

We now secure the forgiveness of sin in the same manner in which sinners then secured it—we through the more perfect service of which theirs was a figure. All through the year, till the day of atonement, the seekers for pardon among the people of Israel brought the victims which they took for their propitiation to the ministering priest at the tabernacle door. Confessing their sin, that sin was then borne, through the blood of the victim and the ministry of the priest, into the sanctuary. The penitent was dismissed with the sense of pardon in his breast, and the priest, if it may be so expressed, had the sin in charge till the approaching day of atonement. Then by a special service in the second apartment or most holy place, performed only at that time, and only in that place, the sins were removed from the sanctuary, and upon the head of the scape-goat borne away into a land of forgetfulness, and Israel were then, in figure, free.

In like manner all through the present dispensation, till the great antitypical work of atonement, seekers after pardon under the sound of the gospel, bring the victim they take for their propitiation—the antitypical crucified Saviour—by faith to the sanctuary on high, where they find the risen Redeemer as ministering priest, through whom they confess their sins to God the Judge of all. And when the time for the final work of atonement comes, then a special work in the most holy place of the temple on high, of which the people may still avail themselves, removes the sins from the sanctuary and the people, and God's true Israel are then forever acquitted from the guilt of transgression.

But this acquittal from the guilt of sin, is acquittal in the Judgment. This is the setting apart of certain ones to be made like Christ when he shall appear (1 John 3:2), the "accounting worthy" of certain ones to escape the things coming upon the earth, and to stand in his presence; which accounting worthy, as we have seen, must take place before the coming of Christ and the resurrection of the just.

One great question is now answered; namely, In what part of Christ's mediatorial work does that requisite investigative Judgment scene occur which decides who are to receive the reward of immortality which Christ brings with him at his

coming? The answer is that it is the closing division of his ministry, the solemn work of the atonement with which the service of the sanctuary concludes.

But this ministration in the second apartment, or most holy place, where the atonement is made, is the cleansing of the sanctuary (Lev. 16); and the beginning of this work is marked by the great prophetic period of Dan. 8 : 14. "Unto two thousand three hundred days, then shall the sanctuary be cleansed." These days extend far down into

the present dispensation, and hence apply to the sanctuary of this dispensation. They point to the cleansing of the heavenly sanctuary, the great antitypical work of atonement, the solemn conclusion of Christ's mediatorial work for the world, as the plan of salvation is brought to its end.

The twenty-three hundred days (years) commence with the seventy weeks of Dan. 9 : 24, dating from the commandment to restore and build Jerusalem. Verse 25. This commandment for the restoration of Jerusalem, was the culmination of a series of movements in behalf of the Jewish people after their Babylonish captivity, including the decree of Cyrus, B. C. 536, (Ezra 1), the decree of Darius, A. C. 519, (Ezra 6), and reaching their fulness and completion in the grand document issued to Ezra the priest, by Artaxerxes Longimanus, Ezra 7. This decree was issued in the seventh year of the king (verse 7); and this, according to the most authentic chronology, was A. C. 457. Dating from that point, the whole period would terminate, and the cleansing of the heavenly sanctuary begin, in 1844. As Ezra commenced his work in the autumn of the year (Ezra 7 : 8), we are carried to the autumn for the termination of the days; and the exact point in the autumn where they would end is indicated by the type which fixed the cleansing of the sanctuary to the tenth day of the seventh month.

Here we pause that the reader may weigh the momentous conclusion to which this argument leads us. If these things be so, more than forty years of the cleansing of the sanctuary, the antitypical work of atonement, the investigative Judgment, have already transpired! Whoever adopts these conclusions must now turn with interest to the nature of the work involved herein.

RH Feb 17, 1885

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THE JUDGMENT OF THE GREAT DAY.

(Continued.)

turn to this branch of the subject, namely, the nature of the work involved in the cleansing of the sanctuary or the investigative Judgment, another class of declarations which we find in the Scriptures at once suggests itself.

In Acts 3: 19, 20 we read: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." The original admits of a little different translation. Thus, Mr. Wesley, in his notes on the New Testament, reads the passage: "Repent ye therefore, and be converted, that your sins may be blotted out, *that* the times of refreshing may come from the presence of the Lord, and he may send to you Christ Jesus, who was before appointed."

Speaking of these two translations, Albert Barnes, in his notes on the Acts, says: "The grammatical construction will admit of either."

So far as the point now under notice is concerned, it matters not which one of these is adopted. One represents the blotting out of sin to be *when* the times of refreshing arrive; the other makes the blotting out of sin to be the *cause* of the coming of that refreshing. But neither of them gives the idea that this blotting out of sin takes place when the sinner turns to God. Both of them locate it in the future; and both of them represent it as just preceding the second coming of Christ. And this is especially true of the latter translation which follows the original in using a conditional verb respecting Christ's advent; not as though that were at all a doubtful event, but rather as if his coming to the personal salvation of the ones addressed, depended upon their having part in the promised refreshing, and as if that refreshing was to come in consequence of the blotting out of sins.

The relation of this work of blotting out of sins to the second coming of Christ, determines when it must take place. It just precedes that coming; but the last work Christ does before his coming, is to make the atonement in the most holy place of the heavenly sanctuary. This, therefore, must be the time when and the place where this work is done. But if sins are to be blotted out, they must somewhere be written; and before they can be blotted out, the books which contain these records must be examined. On this point the Scriptures are very explicit. Thus, the Lord says by Jeremiah: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me." Jer. 2: 22. By Moses the Lord speaks

as follows: "Is not this laid up in store with me, and sealed up among my treasures?" Deut. 32: 34. In precisely the same manner speaks the apostle Paul: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." Rom. 2: 5, 6.

Such expressions as these—"iniquity marked," "laid up in store," "wrath treasured up," etc.,—can mean nothing less than that God takes notice of man's sins, and that every one is accurately marked before him. All the texts which speak of the blotting out of sin must have reference to the same great fact. David accordingly prays that God would blot out his transgressions. Ps. 51: 1, 9. Nehemiah prays respecting certain ones that their sins may not be blotted out. Neh. 4: 5. David and Jeremiah make use of similar language. Ps. 109: 14; Jer. 18: 23. In Isa. 44: 22, 23, the prophet speaks prophetically of the blotting out of sin, connecting it with the new creation and final redemption, but using the past tense for the future as is common in prophetic language. And in the previous chapter (43: 25) he speaks of this blotting out of sins as being necessary in order that they may be no more remembered.

The existence of these books of record, and the use that is made of them in the great work of Judgment, are matters of the most explicit revelation. In that awe-inspiring view of the Judgment given to the prophet Daniel, he says: "The Ancient of days did sit. . . . Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set and the books were opened." Dan. 7: 9, 10. John also saw the books in connection with the Judgment work. He says: "And I saw the dead small and great stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things written in the books, according to their works." Rev. 20: 12. Thus it is evident that the sins of all men are entered upon the unerring heavenly records, and that the time is coming when the sins of all those who have repented and been converted, will be blotted out.

But there are other books besides the one from the records of which judgment is meted out to the wicked, as in Rev. 20: 12. In Mal. 3: 16 we read: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man

spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Nehemiah offered this prayer to God: "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."

The book here referred to seems to be written for the righteous only, and hence to be designed to record their endeavors in the cause of Christ. No names would be recorded therein except the names of those who enter the service of God. But the Scriptures assure us that not all who enter upon this service will persevere and prove overcomers at last. This book will therefore show just how far they advanced in the work of overcoming, and how and when they failed. The object of this book being to contain only the good deeds of the righteous, such as they have endeavored to perform in the name and for the sake of Christ, it must show all their acts of obedience, sacrifice, self-denial, repentance, confession, and other efforts in the Christian life. When their life record is finished, if they have kept the faith and overcome, then this book will show, when the time comes for the examination of the books in the Judgment, that they are prepared for the ordeal and are entitled to a favorable decision. From the records of this book their destiny must accordingly be determined, and this is the book that is to show them worthy of a part in the first resurrection, and in the world to come.

But there is still another book which is to be taken into account, called "the book of life." Rev. 20:12. It is spoken of also as "the Lamb's book of life." Rev. 13:8; 21:27. Its purpose is to contain the names of all those who have become followers of the Lamb. It is a record of those who will find deliverance in the great time of trouble. Dan. 12:1. "And at that time thy people shall be delivered, every one that shall be found written in the book." It is the grand roll of honor of all those who are entitled to an entrance at last into the city of God. Rev. 21:27. But though a person may have entered God's service, and had his name registered in the book of life, unless he perseveres to the end, his name will be blotted out of that book. Rev. 3:5. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." From this declaration the opposite inevitably follows; namely, that those who do not overcome will have their names blotted out of the book of life. And the

time when this is to be done is also indicated. It is when Christ confesses the names of his people before his Father, which must be in the investigative session with which the Judgment opens, and which results in "accounting worthy" as many as are entitled to eternal life.

This blotting out of the sins of the righteous is to them an event of the utmost importance; for, once blotted out, these sins can never be brought against them again in the Judgment, since men give account to God only for those things which are written in the books. No individual therefore can have his sins blotted out until the close of his probation. And in order for the question to be determined whether they shall be blotted out or not, the books must be examined.

We now have before us the different books which are to be brought into requisition before the Judgment is completed. These are—

1. The books which contain the records of the sins of all men, in which the names of all men are entered, and from which the sins of the righteous will be blotted out, on their acquittal in the Judgment.

2. The books of remembrance written for the righteous only, in which their names only are entered, and which contain simply their good deeds, that is, their efforts to serve God and overcome sin. From these books all the records pertaining to those who do not succeed in overcoming will be blotted out; for "when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, . . . all his righteousness that he hath done shall not be mentioned." Eccl. 10:24.

3. The book of life, containing the names only of those who have made a profession of Christ; from which the names of all those who finally fail to overcome are to be blotted out. Rev. 3:5.

All these books are requisite to the opening Judgment scene described in Daniel 7:9, 10; for they each contain records which are affected thereby. The first must be opened that the sins of the overcomers may be blotted therefrom; the second, that all the abortive efforts of backsliders and apostates may be blotted from its pages; the third, that the names of this latter class may also be blotted from its record, leaving the names only of those who have overcome, and who are to have immortality brought to them at the revelation of Jesus Christ.

It is evident that the result of the blotting out work is to draw the final line of separation between the righteous and the wicked and decide all cases. But this, as we have seen, is just what is

accomplished by the cleansing of the sanctuary,—the work of the atonement in the most holy place of the tabernacle on high. Such, then, is the nature of the work of the investigative Judgment. It consists in the examination of the books, the blotting out of the sins of the overcomers, and the erasing from the book of life of the names of all who have failed to overcome.

As the object of the investigative Judgment is simply to decide who are Christ's that they may be his "at his coming" (1 Cor. 15:23), it is evident that the only cases which come up for examination in this division of the Judgment with a view to determining whether they are the Lord's or not, are those who have at some time made a profession of his name. For those who have never made a profession of the service of God, have already decided for themselves the only question which it is the object of this investigative Judgment to determine, that is, to which class, righteous or wicked, they belong; for by their course of life they have proclaimed themselves his enemies, and on that question there is nothing further to be decided in their cases. Nor would there be anything further to be decided in case of professing Christians, if it was a fact that all who enter the service of Christ were absolutely sure of overcoming. But all do not hold out to the end; hence the necessity of examining their cases to ascertain who have done this and who have failed.

It follows, therefore, that the important book—the decisive book—in this part of the Judgment, is the book of God's remembrance, containing not the names of the wicked world in general, but only of those who have professed to be followers of God. These cases alone come up in the investigative Judgment; for as we have seen, there is no occasion to introduce any others at this point. The records of this book determine whose sins shall be blotted out of the book where they are recorded, and their names retained in the book of life, and on the other hand whose sins shall remain uncanceled to be answered for in a future division of the Judgment, and their names be blotted from the book of life, and their good deeds from this book of God's remembrance.

The accomplishment of this work strikes the great balance sheet of the world. The records are then all complete. The blotting out of sins and names, from their respective books, is all finished. The names then remaining in the book of life show who are to be raised from the dead, and who changed among the living, at the coming of Christ.

Let it be noticed that this branch of the Judgment work has but one specific purpose, and that is to decide the question of acceptance or rejection, life or death for all mankind. It simply assigns

all men to their respective classes, the good or the bad. It does not determine the amount of the reward due to the righteous, or the amount of punishment to be inflicted upon the wicked. Those matters still remain to be settled by the record of the deeds of the wicked, not yet examined at all, and by the records of the good works of the righteous, remaining in the book of remembrance, which have thus far been examined only on the question of character.

In this part of the Judgment God acts as Judge, and Christ as Advocate. Here Christ confesses to his Father the names of those who have confessed him before men; and their names are not blotted from the book of life; and here he also denies before his Father the names of those who do deny him before men; and their names are blotted from the book of life. Matt. 10:32, 33; Rev. 3:5. Thus the Father accepts through Christ all who are his; and this being done, his part in the great work of Judgment ends. Thenceforward all Judgment is committed unto the Son. John 5:22.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

THE sublime scene revealed to Daniel when the Judgment was set and the books of destiny laid in solemn pomp before the heavenly tribunal, did not open unheralded to the world. It was meet that the period of the investigative Judgment, when the cases of all who have ever turned to God were to be examined, their destiny be decided, their sins or names be blotted from the books, the atonement be made, the sanctuary be cleansed, and the probation of all mankind forever closed—it was meet that such a period should be ushered in by a solemn proclamation to the inhabitants of the world.

The work in the most holy of the heavenly sanctuary, the investigative Judgment, began, as we have seen, at the end of the 2300 days in 1844; and right there the voice of a divine message was echoing around the world. The prophecy of this solemn warning is found in Rev. 14:6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

This angel preaches the gospel and yet announces the coming of the hour of God's Judgment. The Judgment here mentioned is therefore some portion of the gospel, and must take place while probation continues. Paul says that the gospel of Christ is "the power of God unto salvation to every one that believeth." Rom. 1:16. And he declared that no other gospel could lawfully be preached even by an angel from heaven. Gal. 1:8. It is therefore an inevitable conclusion that the message of the angel brought to view in Rev. 14:6, 7, represents some part of the great gospel proclamation. It certainly belongs to that preaching which is "the power of God unto salvation to every one that believeth;" and this fact alone is conclusive proof that this proclamation concerning the hour of God's Judgment must be made while human probation lasts. Two other solemn messages follow the one recorded in verses 6 and 7; and it is evident that the human family are still on probation as late as the last of these messages, which declares that, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." These messages of Rev. 14 are consecutive, as the prophecy plainly shows; but it is not till after all these proclamations are finished that the Son of man is seen coming upon the white cloud to reap the harvest of the earth.

The message of verses 6 and 7, beginning to go in great power as early as 1840, in the advent movement of that time, reached an immense extent and unparalleled power as the world approached the great epoch of the ending of the days in the autumn of 1844. As the expectation of the people had been directed to an event which was not then to take place, believers were thrown into great confusion when the time passed and the Lord did not appear. Many entirely lost their bearings, but some held to their anchorage that God had been in the movement, and it must therefore have been essentially correct. Increasing light soon dispelled the shadows, and solved the mystery of the non-appearance of the Saviour. It was seen that the

time had not yet come for the Lord to appear, but the days only marked the time for the cleansing of the sanctuary to begin, and for the hour of God's Judgment to open—the very time and work which the message brings to view. The links of the prophecy were again picked up with a firmer grasp; and the message, proclaimed at first prophetically, was then uttered as an accomplished fact—the hour of his Judgment has come. Additional links were developed, the two messages to follow the first were seen in their true light, and the great truth flashed upon the mind that while the hour of God's Judgment is passing—during this solemn time—the third message (Rev. 14:9-12) was to be proclaimed to the world.

The dawning light of the sanctuary question revealed the true meaning of many scriptures not apparently connected with that subject. One of these is found in Rev. 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." The scene here depicted occurs under the sounding of the last, or seventh, of the series of seven trumpets, which span the Christian dispensation from the first great calamities that burst upon the old Roman world, till human history ends amid "lightnings, voices, thunderings, an earthquake, and great hail." This opening of the temple taking place under the sounding of this seventh trumpet (verse 16), it occurs near the close of this dispensation. But could this opening of the temple be understood till it was seen that there is a tabernacle on high where Christ our high priest ministers—a building which has two apartments, a first and second, a holy and most holy, into the latter of which Christ must go to finish his priesthood in the work of the atonement? That the opening of the second apartment of the sanctuary is what is here brought to view is evident from what was revealed therein. "There was seen in his temple the ark of his testament." But the ark never had any other location than the most holy place. It

was fixed by divine appointment to that position. Consider further that the most holy was opened only for the purpose of making the atonement and cleansing the sanctuary. The scene described in the first part of Rev. 11:19, therefore took place at the end of the 2300 days in 1844, and was the opening of the investigative Judgment.

A matter of wonderful significance is brought out by what John there beheld. It is nothing less than the fact that the great standard by which all cases shall be tested in that investigative Judgment, now going forward, is the law of God as written upon the tables contained in the ark. "There was seen in his temple the ark of his testament." In the type the priest, in the most holy place, sprinkled the blood upon the mercy-seat, which was the cover of the ark, beneath which blood-stained cover reposed the law which the people had broken, and thus made it necessary that blood should be shed for them. So in the temple above, our High Priest ministers his blood upon the mercy-seat, the cover of that ark John saw in heaven, beneath which reposes God's holy and immutable law, the standard of Judgment for all mankind.

That the ark as John beheld it contains the law is evident from the name he gives it. The ark was called "the ark of the testament," because it contained the tables of the testimony or the law which God wrote on the tables of stone. It was made for this very purpose, and without the law never would or could have borne that name. But John, beholding the ark in heaven, under the sounding of the seventh trumpet, at the opening of the investigative Judgment, still applies the same name, "the ark of His testament." It therefore contains the same law, jot for jot, tittle for tittle, which He wrote with his own hand on Sinai.

Another conclusive evidence that the law for the investigative Judgment is the same as that written on the tables of stone lies in the fact that Christ's work is the antitype of the work of the priests under the Mosaic dispensation. They atoned for sins in figure; Christ atones for them in fact. But sin is the same, and the standard of right and wrong which reveals sin is the same. But the standard then was the law on the tables of stone. With reference to that, the typical atonement was made; with reference to the same law, therefore, the real atonement must be made, or Christ's work is not the antitype of the former. But Christ's work is the antitype; and the ten commandments, just as written on the tables of stone, unrepealed, unaltered in a jot or tittle, constitute the law by which all cases will be tested in this Judgment work.

Another portion of Scripture made very clear by this Judgment work of the sanctuary is found in the tenth chapter of the Revelation: "And I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Verses 1, 2, 5, 6.

This prophecy is simply another representation of that movement brought to view by the first message of Rev. 14. The angel in this chapter, as in that, solemnly appeals to the Maker of the heavens and the earth. The message in each case relates to time. The angel of chapter 10 has one foot upon the land and the other upon the sea, showing that his message is world-wide, just as in chapter 14, the proclamation goes to every nation. The angel of chapter 10 has in his hand a book open from which he proclaims his message of time. He declares that "time shall be no longer"—not literal time; for days are mentioned afterward (verse 7); and not probationary time; for a further proclamation of the gospel is brought to view in verse 11—but prophetic time. But it is a fact that the longest and latest prophetic periods are found in the prophecy of Daniel. From no other book could be utter such a proclamation concerning the close of prophetic time. But that book was closed up and sealed to the time of the end. Dan. 12:4. The fact that it was here seen "open," locates this message in the "time of the end," or in the last days. The angel of chapter 14 proclaims the "hour of God's Judgment come;" and here again we are thrown back upon the prophecy of Daniel; for his is the only prophecy which gives a prophetic period marking the beginning of this hour of Judgment. This he does give in the great prophetic period of the 2300 days of Dan. 8:14: "Unto two thousand three hundred days, then shall the sanctuary be cleansed;" and this cleansing of the sanctuary is as we have seen, a work of Judgment; hence this period of the 2300 days must be the very one the angel of Rev. 10 refers to when he says that time shall be no longer.

The identity between the message of Rev. 14:6, 7, and that of chapter 10 being thus shown, we now come to the point of chief interest in the latter, which is found in verse 7: "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants the prophets." In connection with the previous verse, we here

have the assertion that when prophetic time is "no longer," or when the prophetic period comes to an end, then the seventh angel begins to sound, and in the early days of that sounding the mystery of God is to be finished. But in Rev. 11:15, 18 we have these wonderful announcements: "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged." The sounding of the seventh trumpet, therefore, marks a momentous epoch for the world. For then the everlasting reign of Christ is at hand; but that reign cannot commence till the investigative Judgment is passed to determine who are to have part with Christ therein. The first part of the sounding of the seventh trumpet therefore covers the period of the investigative Judgment. But as already quoted from chapter 10, during the initial days of that angel's voice the mystery of God is to be finished.

It is now in order to inquire, What is the mystery of God? and what is its finishing? The Scriptures tell us very plainly what they mean by the "mystery of God," in the following passages: Eph. 3:3-6: "How that by revelation he made known unto me the mystery, as I wrote afore in few words; whereby when ye read ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." In this passage the apostle refers doubtless to Gal. 1:11, 12, written six years before, where we find him saying: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Again in Col. 1:26-28, we read further:

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints to whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you the hope of glory."

The "mystery of God" is thus clearly shown to be the work of salvation for fallen man through the gospel of Christ. It is that which unites Jews and Gentiles in one body as fellow heirs, having Christ in them the hope of glory. The finishing of the mystery of God must therefore be the accomplishment or finishing of the work of the gospel among men. And when this is finished, mercy is no longer offered, probation no longer continues.

The finishing of the mystery therefore signifies the concluding of two important branches of work pertaining to this dispensation; first the priesthood of Christ, which closes with the last offer of mercy, and the end of probation; secondly, the preaching of the gospel to the inhabitants of the earth, which comes with the final messages of warning. Rev. 14:6-12.

This work of finishing the mystery of God is not accomplished instantaneously; for "days" (years) are allotted to it; but the time is brief; for the "days" only constitute the "beginning" of his sounding: "In the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished." A period of time is therefore set apart to the finishing of the work of mercy both in heaven and on earth. But this period coincides exactly with the cleansing of the sanctuary, the investigative Judgment, during which the Ancient of days sits as Judge, and Christ accomplishes before him the grand conclusion of his mediatorial work. The 2300 days, as we have seen, ended in 1844. Then the temple was opened in heaven (Rev. 11:19); the majestic scene of Dan. 7:9, 10 was set in array, the investigative Judgment commenced, the seventh angel began his sounding, and the heavenly world entered upon the solemn work of finishing the mystery of God, or bringing to a conclusion the work of salvation for lost men. The wrath of God which follows this period of Judgment is at hand (Rev. 11:18); and angel voices wait to herald in tones of joy, loud as the sound of many waters, the transfer of earthly kingdoms to the authority of Jesus Christ our Lord. Then shall the heathen (the nations) be given him for an inheritance (Ps. 2:8), and thenceforward all Judgment be committed unto the Son. John 5:22.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

Thus the sounding of the trumpet of the seventh angel is the signal for the opening of the investigative Judgment in the sanctuary on high. But care should be taken not to confound this trumpet with the "last trump" spoken of by Paul in 1 Cor. 15:52. The trump of the seventh angel is indeed the last of its series, but the last only in that respect; and it commences to sound while probation still continues; for the early years of its sounding are allotted to the finishing of the mystery of God. Whereas the other, called also "the trump of God," in 1 Thess. 4:16, is the last that occurs in human history and is not sounded till after the mystery of God is finished, or in other words, till after the investigative Judgment has passed, and every righteous person is accepted of the Father; for when that trump is heard, every one who has been accounted worthy of a part in the resurrection to eternal life, is in an instant made immortal. 1 Cor. 15:52.

No important epoch is marked by the seventh trumpet that it will be a matter of interest to look at the events which transpire under its sounding in chronological order. These, though not given in the prophecy (Rev. 11:15-19) consecutively, are nevertheless of such a nature that it will not be difficult to locate them in the order of their occurrence.

1. *The opening of the temple.* The most holy place of the temple or tabernacle in heaven is opened. We know that this takes place immediately on the sounding of the seventh trumpet; for that trumpet commences to sound just as soon as prophetic time is no longer. Rev. 10:6, 7. But at the end of the great period of 2300 days (Dan. 8:14), which marks the end of all prophetic time, the cleansing of the sanctuary commences, which necessitates the opening of the most holy, and the entrance of the high priest therein. Heb. 9:7, 25, 26. This is the place where our Lord fulfils his priesthood, and where the Ancient of days presides in the Judgment. Dan. 7:9, 10.

2. *Finishing the mystery.* In the days (years) of the beginning of the voice of the seventh angel, the mystery of God, or the work of human probation, is finished. This as we have seen involves the closing up of the immense work of our High Priest as mediator for all the world. It also requires the proclamation of the final waruals to mankind.

3. *Judgment of the righteous.* The finishing of the priesthood of Christ thus at the tribunal of his Father, during this time, consists in making the atonement, that is, in looking over the cases of all those who have ever made a profession of the service of God, and blotting out and putting away the sins of all the overcomers. This involves the Judgment of all the righteous dead, with whom this work would naturally, perhaps necessarily, begin, opening with the case of Abel, the first to die, and closing with the living of the last generation only.

4. *The coronation of Christ.* When Christ finishes his work as priest, he is crowned king (Dan. 7:13, 14); and this coronation, and his assumption of the kingdom, is announced by the great voices in heaven, and by the adoration of the four and twenty elders. Rev. 11:16-17. When Christ begins his reign upon his own throne, he is invested by the Father with that power which Satan usurped from Adam the first. Micah 4:8. The reign of Christ, the second Adam,

is to be the re-establishment of the empire of God in this revolted province; and this throne Christ takes just as soon as he has closed up his office of priest-king, which he now occupies at his Father's right hand. Zech. 6:12, 13; Rev. 3:21.

5. *The anger of the nations.* The national condition of suspicion, jealousy, envy, fear, and anger, brought to view in verse 18, which is now a characteristic of nearly all the governments of the earth, commences soon after the seventh trumpet begins to sound. That commenced, as already noticed, in 1844; and the great monarchical earthquake in Europe, which occurred four years later, in 1848, when so many thrones were overturned, may well be taken as the first installment of the anger of the nations. That revolution threw them into a chronic state of disturbance and hostility which has been increasing to the present day. The East India question, the Russian question, the Turkish question, the Egyptian question, the Franco-German question, the Irish question, nihilism, socialism, communism, and dynamite, have mined all the eastern world, till it already trembles with the first throes of a vast earthquake which seems destined to shake it to ruins. This anger of the nations will reach its climax, when, under the impulse of unclean spirits, they gather to the battle of the great day of God Almighty. Rev. 16:13, 14; 19:19, 21.

6. *The wrath of God.* "And thy wrath is come," is another of the events announced to occur under the sounding of the seventh angel. This wrath comes down upon the wicked when Christ, having received them under his jurisdiction, after they have rejected the last offers of mercy, begins to rule them with the iron scepter of his justice. Ps. 2:8, 9. This wrath consists of the seven last plagues. Rev. 11:18, 19; 14:10, 11; 15:1, 2; 16:1-17.

7. *The reward of the saints.* This is also mentioned in verse 18. The reward of the saints commences at the resurrection of the just. Luke 14:14; Matt. 16:27. It will be given in its fullness when they enter upon their final inheritance at the end of the thousand years. Matt. 25:34.

8. *The destruction of the wicked.* The time is come, continues the prophecy, that "thou shouldst destroy them which destroy the earth." The final destruction of them that destroy (or as the margin reads, "corrupt") the earth is by the second death at the end of the one thousand years of Revelation 20. Rev. 20:7, 9.

The sounding of the seventh trumpet is therefore synchronous with the whole period of the Judgment of the great day. It commenced when the temple was opened in heaven, and the thrones were set for the investigative Judgment, at the end of the 2300 days in 1844, and it ends with the destruction of sin and sinners, root and branch, the arch-deceiver and all his followers, in the lake of fire, at the end of the one thousand years.

So momentous and solemn are these truths that we cannot forbear to remind the reader again of our present position. Prophetic time ended in 1844. There the seventh angel began to sound, the most holy place of the temple in heaven was opened, the judicial thrones of the investigative Judgment (Dan. 7:9, 10) were set (Hebrew), and Christ began the final examination of the cases of his people before the Father, to make the atonement, to cleanse the sanctuary, and finish the mystery of God. More than forty years already have elapsed since we entered this solemn pe-

rod, and this work began.

And what follows? The close of Christ's priesthood, the end of probation, the utterance of that solemn fiat which fixes every man's destiny. "He which is filthy let him be filthy still, and he that is righteous, let him be righteous still" (Rev. 22:11, 12), the coronation of Christ upon the holy hill of Zion (Ps. 2:6), the wrath of God, in the seven last plagues, upon the living wicked, the convulsions of the great day, the revelation of Christ as King of kings and Lord of lords in the clouds of heaven, the giving of immortality to every overcomer, and the destruction of all his incorrigible enemies then living upon the earth. Luke 19:27.

When our Lord ascended to heaven to sit at the right hand of his Father, as mediator between him and his people, he also had another work to accomplish. He revealed to the disciples this work in the following comforting words: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14:2, 3. This doubtless refers to the glorious city, the New Jerusalem, which is being prepared to be the metropolis of Christ's kingdom, and the palatial abode of those who humbly follow him in this lower world. And in view of the language just quoted we cannot doubt that the work is wrought under the personal supervision of our Lord, during the period of his priesthood. And his people will enter those mansions when that which Christ wills is brought to pass, and they are taken into his presence to behold his glory. Such was his prayer. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." John 17:24.

The Saviour being crowned king at the close of his priestly office, begins the exercise of his kingly power by delivering his people, and by bringing to trial, and pronouncing judgment upon, and executing his enemies. This is clearly brought to view in the 110th psalm which speaks of both his kingly and priestly offices. Thus in verse 1 he is assigned the place of honor at the Father's right hand. "The Lord said unto my Lord, Sit thou at my right hand." It is important to observe that there are two personages brought to view in this psalm, to whom the word "Lord" is applied, - the Father and the Son. The first is from the original "Jehovah," referring to the Father, and is printed in the text, as the reader will observe, in small capitals; the second is from "Adonai," and refers to the Son. Thus "Jehovah said unto Adonai," or the Father said unto the Son, Sit thou at my right hand. But the time he is to continue in this position is limited by an event which changes his office from that of priest to that of king. It is expressed in these words which immediately follow: "The Lord make thine enemies thy footstool." Verse 2 states the very act of making Christ king, and placing his enemies under him as his footstool.

"The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." The first clause of this verse is parallel to Ps. 2:6: "Yet have I set my king upon my holy hill of Zion." The heavenly Zion (Heb. 12:22; Rev. 14:1) is the place of Christ's coronation. The last clause, "Rule thou in the midst of thine enemies," expresses the very words of the Father to the Son when he crowns him King. This is obvious from our common English

version, but is made still more evident from the French translation of David Martin in which the two clauses are connected by the words, "In saying;" thus, "The Lord shall transmit out of Zion the scepter of thy strength in saying: Rule in the midst of thy enemies."

The next verse states the sympathy of Christ's people with his work when he is thus inducted into his kingly office, and proceeds to exercise his power against his enemies: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." Instead of "the day of thy power," Martin's French Bible reads, "The day that thou shalt assemble thy army in holy pomp." This is the time when the Son of man descends in power and great glory, and the armies of heaven, that is, all the holy angels, attend and surround him. Matt. 24:30, 31; 1 Thess. 4:16-18; Rev. 19:11, 12. The people of God are to unite with Christ in his rule over the nations of wicked men. Rev. 2:20, 27; Ps. 2:6-9. The morning of this verse must be the morning of the day which it mentions. One of the earliest events of that day is the resurrection of the just, when like their Lord they are born from the dead to life immortal. Rev. 20:4-6; Luke 20:35, 36; Col. 1:19; Rom. 8:13, 14; 1 Cor. 15:42-44, 51-54.

By virtue of the authority vested in our Lord when inducted into his kingly office, he proceeds to judge his enemies, or pass sentence of destruction upon the living nations of those who know not God, and obey not the gospel of our Lord Jesus Christ. So verse 6 of the 110th psalm reads: "He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." This is his work in the day of his power, to which his people give their willing assent. Verse 8. This is the great day of his wrath, when he shall dash the nations in pieces like a potter's vessel (Ps. 2:9), and none will be able to stand except those whose sins are blotted out. The wicked kings of the earth shall fall before him when he is King of kings and Lord of lords.

Instead of the reading given in the English version, "He shall wound the heads over many countries," Martin's Bible has the singular number, and translates thus: "He shall wound the chief who rules over a great country." Thus the text is made to refer unmistakably to Satan. The Hebrew word rendered "wound" is defined by Gesenius thus: "To smite through and through; to dash in pieces; to crush." And thus shall our great adversary be treated when the God of peace shall bruise the prince of darkness under the feet of his people. Rom. 16:20; Gen. 3:15; 1 John 3:8; Heb. 2:14.

Thus the transition of Christ from his priestly to his kingly office is clearly marked. Human probation closes when Christ ceases to be priest. Those who are found in their sins after our Lord has been crowned king upon his own throne, must be destroyed as his enemies. And the priesthood of Christ terminates when he has obtained the acquittal of his people, and secured the blotting out of their sins at the tribunal of his Father. Then and there he is crowned King (Dan. 7:9, 10, 13, 14); and from that coronation scene he shortly comes to our earth as King, to deliver all who at that examination of the books, are accounted worthy to have part in the world to come, and in the resurrection of the just. Dan. 12:1; Luke 20:35, 36; 21:36.

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THE JUDGMENT OF THE GREAT DAY.

(Continued.)

We have now traced the work of the Judgment, with its concomitant events, down to the close of the ministry of our High Priest in the most holy of the true tabernacle on high, when the cleansing of the sanctuary is finished, the atonement is made, and the sins of all God's people are blotted out. This constitutes the first division of the Judgment, that part during which the Father sits as Judge, and before whom Christ, as advocate, opens the books of remembrance written for his people, confessing to him the names of all those who are found worthy from an examination of the records therein contained.

Much light, as we have seen, is thus far thrown upon the subject by the tabernacle service of the former dispensation. There was the sanctuary with its two apartments, and the ministry of the priests connected therewith. There sinners brought their offerings to the first apartment, through all the year till the day of atonement, when the ministry was transferred to the most holy place, the atonement was made, sins were put away, and thus the sanctuary was cleansed. All this, Paul says, was after the example and shadow of heavenly things. Heb. 8:8. Hence we have in this dispensation a long ministry by Christ in the first apartment of the sanctuary above, till the great antitypical work of atonement is reached, and the ministry is transferred to the most holy place, where Christ forever concludes his services as mediator, and the work of mercy for the world is ended.

But there was one peculiar service performed on the day of atonement, which cannot escape the notice of the careful student of this interesting subject. When the high priest, in the Mosaic service, made the atonement, when he sprinkled the blood upon the mercy-seat, and thus, in figure, blotted out the sins of the people, this did not finish his work in regard to those sins. He then bore them from the sanctuary, laid them upon the head of the scape-goat, and sent away the goat by the hand of a fit man, to perish in the wilderness. And these sins were not considered as finally disposed of, till the goat, bearing the execrable load, had ceased to exist.

Tracing out the substance by this shadow, we must conclude that when sins are finally blotted out in the sanctuary above, that is not the end of them. And the query then arises, when this portion of the Judgment is finished, what is done with the sins thus blotted out? There must be an antitypical scape-goat who is to receive them, be sent away and perish beneath the load.

Who is this scape-goat? now becomes an interesting inquiry. Let us see what light the Jewish type will shed upon this point. On the day of atonement two goats were presented before the Lord (see Leviticus 16), at the door of the tabernacle. Lots were then cast upon these goats to determine the use which was to be made of them respectively. One lot designated the goat receiving it to be a sacrifice to the Lord; the other set apart the goat upon which it fell to be the scape-goat. The goat upon which the Lord's lot fell was then slain, and his blood was borne into the most holy place by the priest and sprinkled upon the mercy-seat to cancel the sins of the people and make atone-

ment for them. This being done, the priest bore the sins from the sanctuary, and laying his hands upon the head of the scape-goat, confessed over him all those sins, and thus transferred them to the goat himself. He then committed this goat to the charge of some suitable person appointed for the purpose, by whom the goat, thus loaded with sin, was taken away into the wilderness, or land not inhabited, and there let go, or, as is generally supposed, was caused to perish.

The offices which these goats were to perform are thus clearly defined. The Lord's goat was the atoning sacrifice; and the shedding of his blood preceded the ministry of the priest in his atoning work. But the scape-goat was not called into requisition at all till this work of atonement was done, so far as it pertained to the releasing of the people from their sins, and the cleansing of the sanctuary was finished.

The expression, "to make an atonement with him," found in Lev. 16:10, must refer simply to this part he has to perform in the final extirpation of sin.

As applied to this dispensation, and the antitypical work of our Lord, there would seem to be no occasion for any confusion here. Remember that as antitype our Saviour acts in two capacities: First, he is antitype of the offerings; and, secondly, he is antitype of the priests. But he does not act in both capacities at the same time. His first work in connection with his ministry in the sanctuary was to offer himself as a sacrifice, by dying on the cross. This he did once for all. In this act he was the antitype of all offerings for sin, both the individual offerings through the year, and the great offering on the day of atonement. While suffering as a sacrifice, Christ was not acting as priest. But having by his crucifixion provided the effectual offering for all mankind, he was raised from the dead, and now ever liveth to intercede for men, and forgive the sins of all those who will seek such forgiveness through the merits of his blood. The virtue of his sacrifice continues, but he acts ever after his resurrection as priest, and not in any office typified by any animal.

Governed by this fact, it is impossible to understand the scape-goat as a type of Christ, as so many do. For, as we have seen, the scape-goat is not brought into action till the atonement in the most holy place is completed, which finishes the round of the sanctuary service, and then he is brought alive before the priest, and from his hands is forced to receive the load of the sins of the people, under which load, in charge of a fit man, he is sent away by the priest and away from both the priest and people to perish in the wilderness. But when Christ makes the atonement, he is finishing his mediation for the world; he is acting as priest; he cannot therefore be at the same time the scape-goat to be forcibly encumbered with the sins of the people transferred by himself from himself to himself, and then to be sent away by himself from himself and from his people to perish forever!

That any one should attribute to Christ a position involving such movements, betrays a remarkably confused conception of his position and work. Because it is said of the scape-goat that he "shall bear upon him all their iniquities unto a land not inhabited" (Lev.

16:29), and John said of Jesus, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29), and Peter, speaking also of Jesus, adds, "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24), many, certainly without due thought, adopt the conclusion that Christ is the scape-goat.

One simple inquiry respecting the time when the declarations above quoted apply would have completely barred the way to such a conclusion. Thus, to what time did John refer when he spoke of Christ as the Lamb which taketh away (Gr. *alpa*, bears) the sin of the world? To that time certainly when he was acting in the capacity of the antitype of the sacrificial lamb. And Peter states expressly that he bore our sins in his own body "on the tree," or on the cross. This is the only time when Christ did bear, or was to bear, the sins of all the world; for as priest he acts only in behalf of those who seek his help. But on the cross he bore the sins of the world as victim, as sacrifice, not as priest. This was before his ministry as priest in the sanctuary above had even commenced. But when does the scape-goat act his part in bearing away the iniquities of the people? Not till Christ's ministry as priest in the sanctuary above is entirely finished; and then the scape-goat bears not the sins of all the world, but only the sins for which atonement has been made in the sanctuary, sins which then cling to him as an ineradicable curse, till they work the utter extinction of his being. Surely no one should take expressions which refer to Christ before his priesthood begins, to prove that he acts in another capacity and under to him impossible circumstances, more than eighteen hundred years later, after his priesthood ends. As the scape-goat can by no possibility, according to these considerations, be our Lord Jesus Christ, we must look elsewhere; for some being must, according to the type, be found to act this part in the ultimate disposal of the sins of the world.

The very term itself would seem to indicate the direction in which we are to look. In the common acceptance of the word, the name "scape-goat" is about synonymous with scape-grace, any worthless creature who has forfeited all claim to esteem or confidence; and while it is revolting to all our conceptions of the character and glory of Christ, to apply such a term to him,

our minds instinctively turn to an opposite character whom the Scriptures style the "accuser," "adversary," "Beelzebub," "Belial," "dragon," "enemy," "evil spirit," "prince of devils," "serpent," "tempter," "seducer," "the father of lies," and a "murderer from the beginning."

But we are not left merely to infer that the scape-goat was a type of Satan; there is direct and conclusive evidence that such was the case. The Hebrew name as given in the margin of Leviticus 16:8, is "Azazel;" and we have testimony that the ancient people of God, both Hebrew and Christian, regarded this word as the name of the Devil.

The Comprehensive Commentary speaks of the scape-goat as follows: "Scape-goat. . . . Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the Devil; and so Rossmüller, whom see: 'The Syriac has Azazel, the angel (strong one) who revolted.'"

Cassell's Illustrated Bible speaks thus of the scape-goat: "We offer the following exposition as much more likely, and much more satisfactory: that Azazel is a personal denomination for the evil one."

Charles Beecher in his work, "Redeemer and Redeemed," pp. 66-70, says:—

"Two goats were to be presented before the Lord by the high priest. They must be exactly alike in value, size, age, color,—they must be counterparts. Placing these goats before him, the high priest put both hands into an urn containing the golden lots, and drew them out, one in each hand. On the one was engraven, *La Yehovah* (for Jehovah); on the other, *La Azazel* (for Azazel). The goat on which the lot *La Yehovah* fell was slain. After its blood had been sprinkled in the holy of holies, the high priest laid his hands on the head of the second goat, confessed the sins of the congregation, and gave him to a fit man to lead away and let go in the wilderness; the man thus employed being obliged to wash his clothes and person before returning to the congregation."

After examining two views respecting the meaning of the word "Azazel," which he shows to be incorrect, Mr. Beecher proceeds to state his own view as follows:—

"The third opinion is that Azazel is a proper name of Satan. In support of this the following points are urged. The use of the proposition implies it. The same proposition is used on both lots, *La Yehovah*, *La Azazel*; and if one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chuldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it, if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by *ἀνομιμας*, a word applied by the Greeks to a malignant deity, sometimes appeased by sacrifices.

"Another confirmation is found in the Book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews of that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit.

"In addition to these we have the evidence of the Jewish work, Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundineus feels called to say that it is not a sacrifice but only done because commanded by God.

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen, 'He who is called in the Septuagint *ἀνομιμας*, and in the Hebrew Azazel is no other than the Devil.'

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"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument he brought as an objection against the Bible that Moses commanded a sacrifice to the evil spirit; an objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence that Azazel cannot be anything else but another name for Satan.

"The meaning of the term, viewed as a proper name, was stated in 1677, by Spencer, Dean of Ely, to be Powerful Apostate, or Mighty Recorder."

Prof. Bush is also referred to by Mr. Beecher on p. 72 of his work, as another authority for considering Azazel a proper name for Satan.

Gasenius, the great Hebrew lexicographer, says:—

"Azazel, a word found only in the law respecting the day of Atonement. Lev. 16:8, 10, 21. . . . By this name is probably to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars; but afterward, as the names of idols were often transferred to demons, it seems to denote an evil demon dwelling in the desert, and to be placated with victims, in accordance with this very ancient and Gentile rite. This name Azazel is also used by the Arabs for an evil demon."

Milton represents Azazel as one of the fallen angels and the standard-bearer of Satan:—

"That proud honor claimed

Azazel as his right, a cherub tall;
Who forthwith from the glittering staff unfurled
The imperial ensign."—*Paradise Lost*, b. 1.

These testimonies certainly show conclusively that the scape-goat was a type of Satan; from which it follows that when the investigative Judgment in the most holy of the heavenly sanctuary shall be finished, Satan will receive upon himself all the sins for which atonement has been made in the sanctuary, and which the High Priest bears out from thence, and under that load will be sent away into a "land not inhabited."

The consistency of supposing that these sins will then fall upon the head of Satan, and the guilt of them cleave to him like an ineradicable curse, together with the event by which the sending away of this antitypical scape-goat is plainly brought to view, will next demand consideration.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

To the foregoing reasons for considering the scape-goat a type of Satan, another may be added; and that is, that Satan is so brought to view in connection with the cleansing of the heavenly sanctuary, and is assigned to such a condition, as to furnish a most striking antitype of the ceremony of sending away the goat into the wilderness on the typical day of atonement.

Tracing out in the type the various steps by which the removal of sin was effected, the following acts are conspicuous: 1. The sin of the transgressor was imparted to his victim, in the manner already described; 2. In the shed blood of that victim, the sin, inhering therein, was borne into the sanctuary; 3. On the day of atonement, with the blood of the sin-offering for the people, the high priest removed all their sins from the sanctuary, and laid them on the head of the scape-goat; and 4. The goat was then sent away into a land not inhabited.

And each of these movements in the type finds a corresponding movement in the antitype as follows: 1. The great offering for the world was made on Calvary; 2. The sins of all those who avail themselves of the offer of Christ's blood by faith in him, are represented in that blood, with which he entered into the sanctuary on high (Heb. 9:12), and are through that transferred to that sanctuary; 3. After Christ, the minister of the true tabernacle (Heb. 8:2), has finished his ministration, and by the atonement has released the sins of his people from the sanctuary, he will lay them upon the head of their author, the antitypical scape-goat, the Devil; and 4. The Devil will then be sent away, loaded with these sins, into a land not inhabited.

In what will this last-named event consist? and do the Scriptures anywhere describe it? If we mistake not, Rev. 20:1-8 brings to view this very scene: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

On the supposition that Satan is the antitype of the ancient scape-goat, the movement here described is exactly such as we might expect to occur in reference to him. Having become satisfied that he is the antitype of this goat, we carefully scan the prophecies pointing out the events in which he is concerned, to see if we can anywhere find an event which would fully correspond to the sending away of the goat into the wilderness. To find this event we naturally look to the close of the work of cleansing the heavenly sanctuary. We reach a point of time just subsequent to that work, the time when, in the order of the sanctuary work, the scape-goat in the antitype should be sent away with all the sins of pardoned penitents laid upon him, and lo, an angel comes down from heaven, lays hold upon this very being, Satan, binds

him, casts him into the bottomless pit, and shuts him up for a thousand years. And as we look upon this scene, we are not able to restrain the thought that here is the sending away of the antitypical scape-goat. With this view of the subject the relation of the scene described in Rev. 20:1-8 to other events, can be clearly shown, and a plain reason be given why it should occur at that very time. But without this view, the narrative here given comes in to all appearance, abruptly, arbitrarily, and aimlessly; for who can tell on any other ground, why just this disposition instead of some other is made of the Devil, and why it is made at this particular time.

This scene occurs, as we have seen, at just the right time to fulfill the antitype; for it is immediately after Christ has finished his work as priest. Secondly, the right agent is employed. The goat anciently was not led away by the high priest, but by the hand of another person. So here it is not Christ, our great

High Priest, who casts Satan into the bottomless pit, but an angel; this angel corresponding most fittingly to that "fit man," who, in the type, led away the goat. Thirdly, Satan is cast into the right place to fulfill the type. Anciently the goat was sent away into a waste wilderness, a land not inhabited. The Devil is cast into what is here called "the bottomless pit;" and this place answers most accurately to the "wilderness" of the type, as will now be made to appear.

The words "bottomless pit" in our English version, are from the single Greek word *abussos*, which signifies "an abyss, bottomless, deep, profound." It is used in a way to show that it signifies any place of darkness, desolation, and death. Thus in Rev. 9:1, 2, it is applied to the barren wastes of the Arabian desert, and in Rom. 10:7, to the grave. In Gen. 1:2, we have the declaration that "darkness was upon the face of the deep;" and for the word here rendered "deep" the Septuagint uses *abussos*, the same word which is rendered "bottomless pit" in Rev. 20:8. The Hebrew word *תהום*, from the root *תהו* (to perturb, harass, move, excite, to heave, swell, and be tumultuous), designates a waste, desolate, broken up condition. This is applied to the earth in its original state of chaos, when it was "without form and void." And let it be borne in mind that the earth is to be reduced again to the same condition, when the same word will apply to it. The prophet Jeremiah, describing the scenes of the last days, and the effect of the convulsions then spread through all nature, says: "I beheld the earth, and lo, it was without form, and void; and the heavens and they had no light." Jer. 4:19-26. When will this be brought about? At the very time when Rev. 20:8 applies; for that immediately follows the coming of Christ as described in Rev. 10:11-12; and when Christ comes, the earth is transformed into a vast charnel house of desolation and death; for the voice of God has shaken it to its foundations (Hoh. 12:26; Joel 3:10; Rev. 10:17); the islands and mountains have been moved out of their places (Rev. 6:14; 16:20); the seven last plagues have left their withering and blasting footprints over all the fair face of nature, and the earth-

quake and the hail, with which they close, have shaken down, beaten down, and leveled to the earth, the mightiest works of men (Rev. 16); the burning glory attending the coming of the Son of man has borne its part in accomplishing the general desolation (2 Thess. 2: 8; 1: 7, 8; Jer. 60: 15; Ps. 50: 3); the wicked have been given to the slaughter, and lie unscathed from one end of the earth to the other (Jer. 25: 22, 28); and thus the earth is at this time made empty and waste and turned upside down (Isa. 24: 1), and thus is brought back again to its original chaotic condition, as described by Jeremiah. And then what better term could be used to describe it rolling on in its disorganized condition of darkness and desolation for a thousand years than the term *abyssos*, "abyss," or "bottomless pit," that was used to describe it when in the same condition in the beginning?

Here is the place to which we therefore believe the arch-deceiver will be consigned at last under the load of the sins of the righteous, which he incited them, while in the flesh, to commit, but from which they have escaped by repentance and pardon through Jesus Christ. This world will then indeed be a desolate "wilderness," or "land not inhabited," well befitting the great antitypical scape-goat. And what more fitting retribution could at this point overtake the author of all our woe, than that he should through all these slow circling thousand years be confined to the world which he has tried to ruin, amid the desolation which his own hands have indirectly wrought, unable to flee from his habitation of woe or to repair in the least degree its hideous wretchedness?

It may be asked, by way of objection to the view here presented, if Paul does not say that Christ "appeared to put away sin by the sacrifice of himself," and if this does not show that sins were all put away upon the cross. Paul indeed uses such an expression; but if we allow him to interpret it as he does in other statements which he elsewhere makes, he means simply that Christ by his crucifixion made provision for the taking away of all sin. But sins could not have been put away, as they are by the atonement, on the cross; for millions of those who will be saved were then unborn, and sin cannot be put away in advance—Christ is not the author of the pernicious system of indulgences. But the provision having been made upon the cross, all sins that are confessed and repented of are taken into the provisions of God's grace, atoned for in the final work of the sanctuary, and laid at last upon the head of the scape-goat, to be thus put away forever. Under this load of sin the goat or Satan himself will ultimately perish.

Another seeming objection may arise relative to the punishment of these atoned-for sins in the person of Satan. If Satan is punished for the sins of the righteous, are not those sins, it is asked, punished twice, once in the person of Christ when he suffered for sins on the cross, and again in the person of Satan, upon whom they are finally laid? The answer comes immediately, that the sins of the righteous are no more punished twice than the sins of the wicked. Christ suffered for all alike—just as much for the sins of those who will finally be lost, as for the sins of those who will be saved. But the lost will at last be punished for their own sins in full measure.

The whole trouble arises, we apprehend, from a mistaken view of the position and work of Christ as our substitute. The idea which the query presup-

poses is that Christ in his own person suffered all the punishment, that is, the aggregate amount of physical pain, which all the saved would have suffered had they been lost. But, having suffered for all, as the Scriptures assure us he did, did he not, on this view, suffer the aggregate amount of physical pain which will be endured by all the lost as well? If not, we have the most ultra Calvinism to swallow; and in either case those who believe in the eternal misery of the lost have an insurmountable problem with which to grapple. Is not this rather the truth, that Christ appeared before the law as an innocent victim, to meet in behalf of others the sentence, "The soul that sinneth, it shall die." The offering was voluntary, and therefore involved no injustice; it was from one of so exalted a position that God could accept it as an equivalent for the injured majesty of his law; and it was of such infinite worth as to be equivalent in value to the life of every member of the human family from first to last taken all together, so that the law could without dishonor to itself relax its claims from all those who would accept this priceless sacrifice as their substitute, even if all the world should do so.

But we have learned from the type that the removal of sin from the penitent by the death of the substituted victim, did not cancel the sin itself, but only transferred it to some other object. The forgiveness, or removal, of the sin was relative not absolute; that is, as related to the sinner, it was forgiven, it no longer stood against his account; but the sin itself was considered as still in existence, transferred to the sanctuary, and to be disposed of by other services yet to follow. Christ has done for us in fact what the ancient offering of animals did for the sinner in figure; that is, he has provided a medium in his own blood through which sin with its guilt may be removed from us, and transferred to some other party. Thus we can be saved; but our sins yet remain to be destroyed in some other vehicle.

Let us now consider upon whom the sins of the pardoned sinner, after leaving him in the process of their removal, would naturally lodge. Sin did not originate with mankind. Human beings in this world were not the authors of this evil, nor its foster-fathers. But they were seduced into sin by the temptation of another. And this we apprehend to be the difference between the condition of men and that of evil angels. With the latter, sin had its origin; and an outbreak so unprovoked and causeless could have no forgiveness. It would endanger the peace of the universe to re-instate to favor those with whom such a course could originate. But with the former class, with men, the case was far different; they were seduced into sin by another party; hence their offense could be condoned, and provision be made for their restoration.

The practice of sin may therefore be fairly compared to a partnership business. In this business Satan is the senior partner; the sinner, the junior. The latter having been brought into that relationship by deception and seduction, is granted the privilege, under certain conditions, of leaving the company, and retiring from the business with all its assets and its tremendous prospective liabilities. Upon whom, then, will these obligations fall? Upon the only remaining member of the firm, the instigator of the whole busi-

ness, the senior partner, Satan. If the sinner chooses to maintain his partnership in that illegitimate business, he can do so and receive in his own person at last the terrible retribution that every sin must meet when it is purged out of existence by the fire of God.

And this is what we are taught by the doctrine of the scape-goat. The penitent goes free, while Satan receives the sins he has incited him to commit, back upon his own head, to answer therefor in the settlement which he at last must meet.

And it must strike every one as right and consistent that this should be the case. The sinner has been seduced into sin, but he repents. Yet standing behind the overt act, there is one who is the primary author and instigator of all the inciting agent in every sinful deed. And when the transgressor awakes to the true nature of his course, and sees the enormity of his crimes, and seeks to put away his sins, what could be more fitting than that they should fall back upon the head of him who first gave birth to sin, and who has fostered the growth of every branch from that baleful root. In this the decision of every right-minded intelligence must be that God's throne is clear, and that Satan receives no more than his just deserts.

The antitypical scape-goat having thus received the load of sins from which the righteous have become free, and being confined to this desolate earth for a thousand years, is reserved to the day of perdition at the end of that period. This long cycle of years at length expires, and then appears the lake of fire prepared for the Devil and his angels. Into this fiery vortex they are plunged, and all the wicked in league with them are committed to the same doom. Then all the sins ever committed are punished, and in the persons of wicked human beings, evil angels, and Satan the father of all, they perish wholly and forever. Then the scape-goat has come to his end, and never is remembrance made of sin any more.

RH March 24, 1885

U.S.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

We have anticipated a little in order to follow sin to its final extinction in the person of Satan, the anti-typical scape-goat. Let us now return to the cleansing of the sanctuary, the Investigative Judgment—a Judgment which, as we have seen, must precede the coming of Christ—a Judgment which commenced at the end of the 2300 days in 1844, and has now consequently been in progress for over forty years.

The view that such a Judgment as this must precede the coming of Christ, is not confined to S. D. Adventists. The great fact that the resurrection of the righteous is declarative of their acceptance with God, and therefore proof that the investigation and decision of their cases precede their resurrection and the coming of Christ, has been very distinctly seen and stated by some of the clearest minds in the Advent ranks. The late Sylvester Bliss, for many years editor of the *Advent Herald*, thus states his view of the matter:—

"We are inclined to the opinion that the Judgment is after death and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come (Acts 3: 19); while the fact that the wicked are not raised [for 1000 years], proves that they were previously condemned."—*Advent Shield*, p. 800, published in 1845.

This writer saw with perfect distinctness the fact that there can be no trial of the righteous after they have been made immortal. But it is very evident that he did not well understand how and when the examination of their cases should take place; for the subject of the sanctuary was not then understood.

Ed. Josiah Litch, in the early history of the Advent movement, and then an able writer, states the view even more distinctly than Mr. Bliss. In his "Prophetic Expositions," written in 1842, on pp. 40-54, he says:—

"THE MEANING OF THE TERM 'JUDGE.'"

"1. It is used in the Bible in the sense of a trial according to law and evidence, the idea being drawn from a civil or criminal court.

"2. It signifies a penal judgment; or the execution of judgment.

"The terms are both used in reference to the judgment of the human race. All men will be brought to trial, or into Judgment, and all their deeds and their moral characters will be examined, and their everlasting states will be determined by the evidence produced from God's books, including the book of life, which will decide the moral character and everlasting destiny of each individual of Adam's race. If their names are found in the 'book of life,' they will be saved; and if not found there, they will be cast into the lake of fire, the second death. But the degree of reward or punishment will be graduated by what each one has done.

"THE TRIAL MUST PRECEDE THE EXECUTION.

"This is so clear a proposition that it is sufficient to state it. No human tribunal would think of exe-

cuting judgment on a prisoner till after his trial; much less will God. He will bring every work into Judgment, with every secret thing, whether it be good or evil.

"But the resurrection is the retribution or execution of judgment; for they that have done good shall come forth to the resurrection of life. 'We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.' 'In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' Here is clearly a retribution in the resurrection. It will be administered when the saints are raised. But no more certainly than that they that have done evil will come forth damned, or 'to the resurrection of damnation.' They will come forth to shame and everlasting contempt. The saints will be raised and be caught up at once to meet the Lord in the air, to be forever with the Lord. There can be no general Judgment or trial after the resurrection. The resurrection is the separating process, and they will never be commingled again; after the saints are raised, no matter how long or how short the period to elapse between the two resurrections; it is all the same, so far as the separation which the resurrection produces is concerned. If there is no more than a second which elapses between the two resurrections, the separation it makes is dual.

"These two senses of the Judgment are recognized in Rev. 20: 12. 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' This is the trial of the dead in the invisible and spiritual world before Jesus Christ comes in the clouds of heaven. The only evidence on which the trial proceeds is, the books and the book of life.

"They tell the whole story; and we must abide the issue of the trial on that testimony. The dead as dead were judged. Then follows, in the next verse, the penal Judgment, in connection with the resurrection. 'The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged [judgment was executed upon them] every man according to their works.' There is no reference here to a trial, or to the opening of the books; but simply a penal judgment. Judgment will be executed finally on each party; the righteous and the wicked, each one at the time of their resurrection; the righteous at the first resurrection, and the wicked at the final resurrection.

"GOD, THE 'ANCIENT OF DAYS,' WILL PRESIDE IN THE TRIAL.

"1. Dan. 7: 9, 10, presents the Ancient of days coming on his throne of fiery flame; the Judgment is set and the books are opened. He is distinct from the Son of man, spoken of in verse 13, when he comes to the Ancient of days.

"THE SON OF MAN WILL EXECUTE THE JUDGMENT.

"Thus the Saviour declares, John 5: 27: 'And hath given him authority to execute judgment also.

because he is the Son of man.' Also 2 Cor. 5:10. 'For we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Also Paul's testimony in the Acts of the Apostles: God 'hath appointed a day in the which he will judge the world in righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.' What we are assured of by the resurrection of Christ, is the execution in the resurrection of a righteous judgment on all men.

THE TIME OF THE TRIAL OF THE DEAD.

"It is under the opening of the sixth seal of Revelation sixth chapter, where the servants of God are sealed. . . . And under the seventh seal (chap. 8:1) when there is silence in heaven about the space of half an hour; when the great Mediator ceases to plead for sinners, the day of grace ends; then the judgment or trial will proceed on the living inhabitants of the earth. That done, Christ will appear in the clouds of heaven, and come to the Ancient of days, and the scene of trial, to announce the verdict with a shout, and deliver all his saints as soon as they are declared innocent, or justified, and raise them to eternal life in the twinkling of an eye. We are now justified by faith; we must however be declared justified at the day of Judgment, before the effects of the fall will be taken away, and the saints be restored to God's perfect image and glory."

In subsequent remarks on the twenty-fifth chapter of Matthew, Mr. Litch even raises the query if this judgment on the dead did not commence at the end of the 1260 years in 1798, when the dominion of the papacy was taken away. In these extracts the reader must be deeply interested as showing how the minds of men were led in the direction of the solution of some of the great problems connected with the closing up of earthly scenes. They are not quoted because every idea can be endorsed, because it cannot be; but they are presented to show how the light on the subject of the sanctuary which has arisen so clearly since that time, relieves of all mystery great conclusions of which they themselves saw the necessity, and for which, in some degree of darkness and confusion, they were eagerly groping. Thus Eld. L. thought that when Christ descended to this earth,

was the time when he came to the Ancient of days; but that, as has been shown in former articles, cannot be. His reasoning, however, relative to the investigation and decision of the cases of the righteous before the resurrection, is weighty and conclusive. It is worthy of notice that he places the judgment of the righteous at the tribunal of the Father as presented in Daniel 7. He believed that this part of the judgment work was to be fulfilled while the living were yet in probation; for he suggested that it even might have commenced in 1798. These able writers saw the fact that this work must take place before the resurrection of the just, but they did not see the time and place for this work. They did not see the heavenly sanctuary, and therefore had no clear idea of the concluding work of human probation as presented to us in the Saviour's ministration before the

ark of God's testament. The temple of God in heaven reveals the very nature of this work, and the great prophetic period of 2300 days marks the time of its commencement. The stirring proclamation of the angel that the hour of his Judgment is come, and his solemn oath to the time gives to mankind the knowledge of this momentous work, and the certainty that the present is the time for the investigative Judgment and its eternal decisions. This doctrine is of the highest practical importance. It shows that we are now in the antitype of the great day of atonement, and that our chief concern should be the affliction of our souls and the confession of our sins.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

In tracing the events connected with the opening and progress of the Judgment of the great day, we have now reached that moment of transcendent interest when the next event is the coronation of Christ as King of kings and Lord of lords. And it is worthy of remark that each of the visions of Daniel brings to view either this coronation of our Saviour, or that event which immediately precedes it; namely, the close of his priesthood. Thus, in the first vision, interpreting the great image of chapter 2, in verse 44 we read:—

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The statements of the seventh chapter in reference to the same time and event are much more explicit. The prophet there describes the act of the Father when he takes the seat of Judgment, and opens the heavenly court. Dan. 7:9, 10. Then he represents the Son as being brought in before him, and receiving, at the conclusion of that tribunal, the crown of dominion. In verses 13 and 14 this is stated as follows:—

"I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This is the kingdom which is to break in pieces all the wicked kingdoms of the earth (Ps. 2:9), and the manner in which this will be done is plainly stated in Rev. 19:11-21. In Daniel's fourth vision, as recorded in chapters 10-12, the coronation of our Lord is also very distinctly marked. In chapter 12:1 we read:—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

This standing up of Michael is simply the commencement of the reign of Christ; for Michael is Christ (compare Jude 9; 1 Thess. 4:16; and John 6:25, 28, 29); and to "stand up" means to take the throne. See Dan. 11:2. And this coronation of Christ will be followed by such a time of trouble as this earth has never seen since there was a nation, as will be noticed hereafter. But there is yet another vision of Daniel's to be noticed, the third one as recorded in chapter 8. And although this says not one word respecting the coronation of our Lord, it distinctly marks that event which directly precedes it; namely, the closing service of his priesthood. In chapter 8:13, 14, we have this record:—

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Such is the event to transpire in the conclusion of this vision, or, in other words, in the end of the gospel dispensation. Paul tells us that there are two covenants—the old and the new. Gal. 4:24. The old was confined to the Mosaic dispensation; the new was introduced by Christ and shall continue. Each of these covenants has its tabernacle or sanctuary. That of the old covenant was the building erected by Moses after the pattern showed him in the mount. Heb. 8:5; 9:1-5. The sanctuary of this dispensation, or the new covenant, is the great original or antitype of that, the tabernacle made not by human hands, the temple in heaven. Heb. 8:1, 2; 9:23, 24; Rev. 11:19. The sanctuary to be cleansed at the end of the new covenant dispensation must be the sanctuary of the new covenant. A sanctuary implies of necessity

a priesthood. The cleansing of the sanctuary is that event which completes the work of the priest who ministers therein. When, therefore, we read of the cleansing of the sanctuary at the end of the 2300 days, we understand that this is the closing event of the priesthood of the Son of God. It is of necessity a work which brings human probation to a close, and marks the transition from the priesthood, to the kingly office of the Saviour.

CHRIST'S TWO THRONES.

At his ascension our Lord entered into the heavenly temple and sat down upon his Father's throne, a great high priest after the order of Melchizedek. Ps. 110:1, 4; Heb. 8:1, 2. But when he returns in his infinite majesty as King of kings, he sits upon his own throne and not upon that of his Father. Of this return he speaks himself as follows:—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

It is therefore certain that at the conclusion of our Lord's work in the heavenly temple, an appropriate time is set apart in which his priestly office is exchanged for his kingly dignity; and this transition is marked by his relinquishing his place upon the throne of the Father, and assuming his own throne. The Judgment session of Dan. 7:9-14, is, as we have seen, the time and place of this transition. A plain distinction between these two thrones is made in Rev. 3:21. To the overcomers in the Laodicean church, the Lord says:—

"To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne."

The Saviour's reception of his own throne preparatory to his second advent is described in Ps. 45. As psalm 110 makes prominent his priestly office upon his Father's throne, so psalm 45 describes his kingly office and work upon his own throne. Verses 1-7 read:—

"My heart is inditing a good matter; I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Upright thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible

things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

The personage described in these glowing terms, who is fairer than the sons of men, can be no other than the King in his beauty (Isa. 88:17), who is to be admired in the day of his advent by all them that believe. 2 Thess. 1:10. The time when he rides forth for the destruction of his enemies is presented in Rev. 19:11-21. The apostle Paul quotes and comments upon this psalm, making an inspired application of it to Christ. From this it appears that some of its words are to be addressed by the Father to the Son while investing the latter with kingly power. In Heb. 1:8, 9, he says:—

"But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

It is very important to understand the relation of these two thrones to the work of our Lord, in order to a correct view of the positions which he consecutively occupies. As a priest after the order of Melchisedec who was both priest and king (Gen. 14:18-20; Ps. 110:1, 4; Heb. 7:1-8), the Saviour has had a joint rule with his Father upon the throne of the universe. Zech. 6:12, 13. His office of priest-king continues till his Father makes his enemies his footstool. Then he delivers up this kingdom, which he has shared with the Father, to him alone, that God may be all in all. 1 Cor. 15:24-28. His reign upon the throne of his Father is brought to a conclusion when the promise of Ps. 110:1 is fulfilled, and his foes are delivered into his power for destruction.

The throne which he ascends as king after his priesthood has come to an end, is the throne which he inherits as David's heir. On that throne he will reign over his people, redeemed and made immortal, forever and ever. Luke 1:32, 33; Isa. 9:6, 7. Upon the throne of his Father, Christ exercises a joint rule as priest-king; but upon his own throne his people are to exercise a joint rule with him. The first throne which he occupies with his Father as priest, he surrenders up to the Father at the end of this dispensation (1 Cor. 15:24), that God may be all in all. The second throne, which he occupies as the heir of David, he will occupy forever.

In the light of these facts the relation which both the Father and the Son sustain to the work of Judgment is very apparent. During the Investigative Judgment the Father sits as judge, and the Son acts as advocate. He confesses the names of his people to the Father before the holy angels. Through him the Father accepts them. Christ's priesthood ends with the acquittal of all his people at his Father's bar. This acquittal of the righteous involves the condemnation of all the wicked. All cases are then decided; and this decision of the Judgment rests wholly with the Father. But the execution of the Judgment has not yet come. The next step, and the last act of the Father in the Judgment work of Dan. 7:9-14, is to

crown his Son king, that he may carry out the decisions which have been reached in that investigative work. This act makes Christ's foes his footstool, and subjects all nations to him. Ps. 110:1; Rev. 11:16. Thus, while the decisions of the Judgment rest with the Father, the execution of the Judgment is committed to the Son, for which very purpose he receives from the hand of the Father the crown and scepter of his kingly power.

This distinction is recognized still further in John 5, which takes up the Judgment work just where the prophecy of Dan. 7 leaves it. The Father having rendered decision in all cases, and having anointed his Son king, it then pertains to the Son to execute the Judgment—a work which he distinctly acknowledges in John 5. In verses 22, 23, he says:—

"For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father."

This cannot apply to the Investigative Judgment; for in that work the Father must sit as judge to fulfill Dan. 7:9, 10. But he must refer to the execution of the Judgment, as we shall see by reading verses 26, 27:—

"For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

It is not, therefore, the decision of the Judgment, but the execution thereof, to which Christ refers, and which he even then possessed by promise of his Father. How he will carry out the work he tells us in verses 28, 29, immediately following:—

"Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

And that our Lord is, in this, simply carrying out the decisions of his Father, is clearly taught in the next verse (verse 30):—

"I can of mine own self do nothing; as I hear I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which sent me."

The execution of the Judgment by Christ is all in accordance with the decision which he has heard from the Father, and therefore is right and just. It is evident that the investigation and decision must precede the execution; but it is distinctly stated that when Christ comes it is to execute the Judgment. Thus we read in Jude 14, 15, of the second advent of Christ:—

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

The saints (holy ones) here mentioned are the hosts of heavenly angels who will escort our Lord on his return to this world; for this term is applied to angels as well as to men. Dan. 8:18. The object of the second advent is here clearly stated. It is to execute the

Judgment. That event is, therefore, just what Paul describes it, "the revelation of the righteous Judgment of God." Rom. 2:5. And the very act of giving immortality is one part of the work of rendering to every man according to his deeds. Thus again we are brought to the conclusion, of which this whole argument, thus far, has been an accumulation of

proofs, that the Judgment of God precedes the advent of his Son from heaven.

The execution of the Judgment, which begins with the coronation and second coming of Christ, must include the passing sentence upon the wicked by Christ and his people (1 Cor. 6:2), which will occupy a thousand years (Rev. 20:4), and the execution of that sentence at the end of that period. Ps. 149:9; Rev. 20:14-15. This whole period is therefore doubtless covered by the prophecy of Enoch as quoted by Jude; for often when the events of Christ's coming are mentioned in the Scriptures, they include not merely those which transpire at the moment when he descends from heaven, but those which take place in consequence of that event. And when men shall at last find just retribution meted out to them for all their sins, they will indeed be convinced of all their ungodly deeds and of all their hard speeches.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

When Christ ascends his own throne, after completing his priesthood, it is the event spoken of in the 19th of Revelation, and in the parables of the 23d and 26th chapters of Matthew, as the "marriage of the Lamb." In this ceremony the heavenly city, the New Jerusalem, is described as "the bride, the Lamb's wife." Rev. 21:9-21. The reason why the city is represented under such a figure is very apparent: Just then completed, a city prepared (John 14:2, 8): to be the everlasting metropolis of the future kingdom, it becomes at once a representative of that kingdom; and when the sovereignty of the city is vested in Christ, it is the ceremony by which he is inducted into his kingly office, and the evidence that henceforth, under God, who is all in all, he rules upon the throne of David.

And the church on earth are not left unapprised of a movement of such interest and importance to them. As they pass the test of the Judgment in the closing of the sanctuary work, and are accepted of God, their names being confessed before him by their great Advocate, a new era in their experience opens before them. Then comes upon them the great refreshing spoken of in Acts 3:19; then the day dawns to them, and the day-star arises in their hearts, so illuminating them with heavenly light, that they no longer need the lamp of prophecy to guide them (2 Pet. 1:19); then the bright and morning star, our Lord himself (Rev. 22:16), is given to them as overcomers (Rev. 2:26), and comes in and sups with them, and they with him (Rev. 3:20); and then, passing their probation, they are sealed with the seal of the living God (Rev. 7:2-4), and are prepared to stand without a mediator and without sin, during the falling of the plagues, till Christ appears to take them to himself. Thus they are enabled, like Stephen, to behold through an open heaven the Son of man on the right hand of God. Acts 7:56. And thus they that are "ready" (having been accounted so by the investigative Judgment of the sanctuary) go in with him to the marriage (Matt. 25:10); that is, with spiritual eyesight miraculously quickened by the Holy Ghost, they behold the coronation of their King in the courts above. And then the door is shut.

To the wicked also a new era opens, when the priesthood of Christ ends, and his reign as King commences; for then the judgments of God, in unmitigated severity, begin to fall upon them. These are the seven last plagues so vividly described in Rev. 15 and 16. These plagues cannot fall upon the earth while a mediator stands between God and man. These are called in Rev. 14:10 the "wine of the wrath of God poured out without mixture," and in chapter 18 it is said that "in them is filled up the wrath of God." There can be no wrath without mixture of mercy until mercy has ceased entirely; and this can only be when Christ lays down his mediating career and probation ends. Therefore when the number of God's people is made up and accounted worthy to escape the things coming on the earth, when the wicked are made his footstool and delivered to him that he may dash them in pieces, he begins to pour out upon them his fury in the seven last plagues, commencing with the very class who reject the message of Rev. 14:6, 10, the last message to be given before the Lord appears upon the great white

cloud. How long the pouring out of the plagues as described in Rev. 16, will continue, is not there stated; but in Isa. 34:8, the prophet doubtless alludes to the same time in these words: "For it is the day of the Lord's vengeance and the year of recompenses for the controversy of Zion." And from this inference seems almost unavoidable, that these plagues will be condensed into the space of a prophetic day, or a literal year. We know they do not commence till after the third angel of Rev. 13 has uttered his warning; and we know that they close before Christ appears on the white cloud; for the scenes attending the revelation of Christ in the clouds of heaven are just such as transpire when the plagues reach their

culmination in the outpouring of the seventh vial. See the 24th chapter of Isaiah, Rev. 6:14-17 and 18:17-21.

The plagues having all been poured out, the Lord in fulfillment of his promise in John 14:3 comes to take his people to himself. And the great separation between the righteous and the wicked will be accomplished, as announced in Matt. 25:31-33:--

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

This coming of the Son of man, with all the holy angels, is described in Rev. 19:11-16 as the riding forth of the King of kings, upon the white horse, followed by the armies of heaven. This must be the same event; for it is declared in verse 11, that "in righteousness he doth judge and make war;" and as has elsewhere been noticed the very object of the Lord's coming is to "execute judgment upon all." Jude 14, 15. Now it is worthy of notice that in the events brought to view in Matt. 25:31-33, and in Rev. 19:11-21, the second event in each series is the gathering of the nations before Christ. In Matt. 25:32 we have simply the announcement, "And before him shall be gathered all nations;" but in Rev. 19:19 the occasion of this gathering is clearly stated: "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army."

That the gathering mentioned in Matthew and the one brought to view in Revelation are the same is evident from the fact that they both take place at the same time and are both connected with the same event; namely, the coming of Christ. The agency by which the gathering is accomplished is stated as follows in Rev. 18:13, 14:--

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This text clearly shows that the gathering of the nations is to be effected not by the angels of God, but by the evil angels of Satan. This mighty working of Satan even after men have passed the day of grace, is plainly his final desperate struggle before he is bound. The purpose God has in view in permitting this is thus stated by the prophet. Zeph. 3:8, 9:--

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"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Thus, in the providence of God, the nations are gathered that he may pour on them the fierceness of his wrath in their terrible destruction. The battle of the great day of God Almighty is the very scene described in Rev. 19:11-15, as the treading of the winepress of the wrath of God. The central point of this great slaughter will be according to the prophecy of Joel, the valley of Jehoshaphat, near Jerusalem. Joel 3:2, 9-12. But the gathering may not all be confined to that point; and certainly the slaughter will not be; for "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:31-33.

Then the beast is taken, and the false prophet that wrought miracles before him, and they are both cast alive into a lake of fire burning with brimstone. Rev. 19:20. This lake of fire is caused by the appearing of Christ, who is revealed in "burning fire." 2 Thess. 1:8; Isa. 40:15. Then the "man of sin," the papacy, is consumed by the spirit of Christ's mouth and destroyed by the brightness of his coming. 2 Thess. 2:8.

The separation of the sheep and the goats (Matt. 25:32) must be at the same time as the separation of the wheat and tares (Matt. 13:30, 40, 41); and of the good and bad fishes (Matt. 13:48, 49); and of the wheat and chaff. Matt. 3:12. This separation of the righteous and the wicked is accomplished by the angels as described in the following texts:—

Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." See also the parallel statement in Mark 13:27.

1 Thess. 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

The angels who do this work are acting under the express orders of Christ; for, as quoted from Matthew, "He [Christ] shall send his angels." And David in Ps. 50:3-5 bears testimony to the same fact as follows:—

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

In thus sending forth the angels to gather his saints unto himself, Christ is only carrying out the decisions of the Judgment previously rendered by the Father. John 5:22, 27; Dan. 7:9-14. The sounding of the trumpet is the signal for the angels to descend from Christ to gather the saints; but at the sounding of the trumpet the righteous are changed to immortality in

the twinkling of an eye. And this resurrection which makes a part of mankind equal unto the angels (Luke 20:35, 36); which makes them immortal (1 Cor. 15:51-54); which shows them to be blessed and holy, and not subject to the second death (Rev. 20:6); and which shows that they were that part of the dead which belonged to Christ (1 Cor. 15:23; 1 Thess. 4:16);—this resurrection which our Lord terms "the resurrection of the just" (Luke 14:14), is in the expressive language of Paul declared to be the "justification of life." Rom. 5:18. But this free gift which is open to all men, will be shared only by those who accept the grace and righteousness offered in the gospel.

The righteous dead being now all raised from their graves, and the righteous living all changed to immortality, and the whole company being caught up to meet the Lord in the air, the final separation is accomplished between the sheep and the goats. The former are placed on the right hand and the latter on the left; which expression is simply a figure to show that the one class is accepted of Christ and receive exaltation and honor from him; and the other is rejected and set apart for destruction.

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THE JUDGMENT OF THE GREAT DAY.

(Continued.)

THE saints having passed the final separation, and having been received to the right hand of honor in the presence of Christ, it remains that we trace a little further the happy experience upon which they now enter. Their next destination is the paradise above, the "Father's house," and the presence of God.

When our Lord was about to leave his disciples to go to his Father, he told them that he was going to prepare a place for them, and that, having prepared it, he would return and receive them unto himself that where he was they might be also; that is, that they might be with him in the place which he should prepare. John 14:2, 3. This is proved by what he told Peter on this very occasion. He said to him that he could not follow him then, to the place to which he was going, but that he should follow him afterward. John 13:36. Did not Christ in this language tell Peter as plainly as words could express it, that when he should have completed the preparation of the place, he would return for him and all the saints, and that then they should have the privilege of following him thither? Our Lord thus becomes the forerunner of his people in all things. When he rose from the dead, it was a sure pledge that all his people would be brought from the dead also; and when he entered into the presence of his Father, it was equally a pledge that his people should likewise enter therein. Heb. 9:20.

Of the first part of this proposition 1 Thess. 4:14 is proof, as follows:—

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Many understand this text to teach that Christ at his second advent will bring the souls of his sleeping saints with him from heaven—a supposition disproved by many considerations: 1. According to the text, it is God, not Christ, who "brings" with him those who sleep in Jesus; but, 2. God does not come to this world, but *send* Jesus Christ. Acts 8:20. Therefore God does not bring any sleeping saints to this earth. 3. Heaven is not a place of soul-sleeping. Those who believe in the unconscious state of the dead, are sometimes called "soul-sleepers;" but they never carry the doctrine to such lengths as to suppose them all asleep in heaven. 4. The saints cannot be brought from heaven; for they are not there when Christ descends for his people. 5. They cannot be brought to this earth; for they are at that very time sleeping in his dust. Isa. 26:19; Dan. 12:2; John 5:28, 29. 6. The saints are to be brought according to a certain example; and that is stated in the text to be the rising again of Jesus Christ from the dead; and in the same line of thought with this passage, we read in Heb. 12:20: "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep." Thus God brought Christ from the dead; and those that sleep in Jesus—those that are dead as he was—will God "bring" with him—bring from what place and to what place? Answer: from the grave, from which he brought Christ, and to their own inheritance, which will be paradise, into his own presence.

We cannot therefore avoid the conclusion that this "bringing" which God accomplishes for his saints, is bringing them from the dead into his own presence. And he performs this by sending his Son to gather the elect and bring them to himself, as described in 1 Thess. 4. This chapter thus brings to view the great fact taught in our Lord's promise that he would go into the Father's presence to prepare a place for his people, and return for the purpose of taking them to this prepared place. So Christ will present his saints unblamable in holiness before his Father, as he bears them up to the heavenly Jerusalem. See John 14:2, 3; 1 Thess. 3:13; 4:14.

Paradise, which contains the tree of life (Rev. 2:7), and is now in the third heaven (2 Cor. 12:2-4), was prepared for mankind in their innocence, when the earth itself was founded (Gen. 2:8-15; 3:1-24), and is to be given as a part of the overcomers' reward, and will be reached by their entrance within the walls of the heavenly Jerusalem. Rev. 2:7; 22:2, 14. Paradise, the blissful abode of our first parents, and rendered infinitely more glorious by being situated within the New Jerusalem itself, being that place from which Adam the First was expelled, will be that place to which Adam the Second will first introduce the saved of the human family. The giving of the kingdom to the saints begins with the capital of the kingdom, but will not be finished till they take the kingdom under the whole heaven to possess it forever, even forever and ever. Dan. 7:18, 27; Rev. 21. The giving of the kingdom to the saints by the Saviour is simply another act in the great work of carrying out the decisions of the Father respecting his people; for our Lord himself declared that it was the Father's good pleasure to give them the kingdom. Luke 12:32.

THE REWARD IN HEAVEN.

From the foregoing considerations it is evident that the saints receive a portion of their reward in heaven. A few additional proofs may be given in support of the same proposition.

That the Saviour takes his people to the house of the Father, the New Jerusalem, immediately after he has made them immortal, is further evident by what is said respecting the marriage supper. The saints are to partake of this royal banquet directly after they are received into Christ's presence. Luke 12:30, 37. But the marriage supper must be eaten where the bride is; and the bride, as we have seen, is the New Jerusalem, the heavenly city above, which is expressly called by the angel "the bride, the Lamb's wife." Rev. 21:2, 9, 10. The saints do not constitute the bride in this transaction, as is so widely but erroneously supposed; they are simply the children, or the invited guests. Rev. 19:9; Isa. 54:1, 5, 13; Gal. 4:26, 28. Christ is called our "Everlasting Father" (Isa. 9:6); Jerusalem above is our Mother (see texts above); after Christ takes his bride, and the marriage of the Lamb occurs (that is, after Christ receives his kingdom), the saints, experiencing the fulness of the new birth in the resurrection and translation, are ushered into the new life of the heavenly world. Isa. 65:17, 18; 66:5, 13. Hence Christ says to his people in John 14:18: "I will not leave you com-

fortless: I will come unto you." For "comfortless" the margin reads "orphan"; and the promise refers to the second coming of Christ, when he will take his people to the city above, to be "forever with the Lord," to be no longer orphans here in this world, but to be with Father and Mother forever at home. Those who make the church the bride make the children to be the mother of themselves, and have no guests at all at the marriage supper!

In support of this proposition, that the saints do go to heaven and there spend a joyful season before their location upon the earth, we have such explicit texts as these:—

Rev. 15:2: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb."

In Rev. 4:6, we are informed that this "sea of glass" is before the throne of God; and that throne is in heaven (verse 2); and we have no reason to suppose that either throne or sea of glass had been removed from heaven at the time referred to in Rev. 15:2. But John saw the overcomers standing on that sea of glass before the throne in heaven, as they strike the first glad notes of victory over the powers that sought their ruin here upon the earth. Again, in Rev. 19:1, we have these words:—

"And after these things I heard a great voice of much people [not angels but the redeemed of the earth] in heaven [not on the earth] saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God."

It is here in the Father's presence near the throne, that the saints partake of the marriage supper of the Lamb. Rev. 19:1-9; Luke 12:86, 87; 22:10-18. This is the grand celebration of our Lord's assumption of his own throne and of his royal city, the metropolis of his everlasting kingdom. When this is past, the great work of the Judgment upon the wicked remains to be entered upon by Christ and his saints.

As Christ is crowned for the execution of the Judgment (Dan. 7:9-14; Ps. 110; 45:1-7; 2:8-9), so he raises his people up to be sharers with him in this solemn work. Rev. 8:21; 2:26, 27. This exaltation is given them in the morning of the great day. Compare Ps. 49:14, 15; 110:3; 80:5; Isa. 31:11, 12; Rom. 18:11, 12.

Rev. 20:4: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The saints, having been taken from this earth to heaven, return no more till the time comes for the earth to be made new for their everlasting abode; but this is not till the perdition of ungodly men (2 Pet. 3:7-18) after the wicked dead are raised at the end of the 1,000 years. Rev. 20:5. "The thousand years' reign of the saints is therefore in heaven.

The judicial work performed by the saved in conjunction with Christ, is not the determining of the question who shall be saved or lost; for the Father first decides that question himself in the investigative Judgment, and the Saviour carries out that decision by immortalizing the saints at his coming, and thus setting aside all others for the second death. But there remains something more to be done in their cases; for there are degrees in the amount of punishment to be inflicted; and some shall receive greater damnation than others. Luke 20:47; Rom. 2:8, 9; Luke 12:47, 48.

This punishment must be graded according to those books of record which God keeps (Isa. 43:6, 7; Jer. 2:22; Dan. 7:9, 10; Rev. 20:12), and the estimate which he puts upon man's actions when he weighs them and accurately determines the merits of each. 1 Sam. 2:3.

In view of these facts it is not a strange thing that the immortal saints, with Christ at their head, should be commissioned by the Father to determine the measure of punishment which each wicked man shall receive. 1 Cor. 6:2.

THE JUDGMENT OF THE GREAT DAY.

(Continued.)

THE saints having been received into paradise, into the presence of the Father, and having partaken of the marriage supper of the Lamb, as already set forth, they are ready, in conjunction with their Redeemer, to enter upon the Judgment of the wicked world, which is now committed to their hands. The sitting of the saints in Judgment must begin after they have been themselves accepted of the Father through Jesus Christ, but before the sentence, "Depart, ye cursed," is pronounced by the Saviour upon the wicked whose cases are considered in this Judgment. The following texts bring to view this great Judgment work of the saints:—

Dan. 7:21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and Judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

1 Cor. 4:5: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God."

1 Cor. 6:1-8: "Dare any of you having a matter against another, go to law before the unjust and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

Rev. 20:4-6: "And I saw thrones, and they sat upon them, and Judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

We have presented these texts together that the reader might have before him at one view the testimony of the Scriptures on this important point. Let us examine them briefly in order.

The text first quoted declares plainly that the saints are to have a work of Judgment committed to them. But, as already noticed, this cannot be placed in their hands till they have themselves passed that investigative Judgment which decides all cases, and shows that they are accepted of God. All cases having therefore been decided for life or death, the Judgment work of the saints cannot relate to the salvation or damnation of those who are judged by them, but solely to the determination of the measure of their guilt.

The second text forbids on the part of the church the work of Judgment "before the time." This plainly implies that when the appropriate time does come, then this work is to be done by those who at present are forbidden to do it. And that time will be reached when this prohibition expires; and this is limited by the words, "Until the Lord come." This

must refer to the second coming of Christ, and locates the Judgment work of the saints immediately subsequent to that event. That the decisions which they will render will be correct, is guaranteed in the promise that the Lord shall "bring to light the hidden things of darkness, and make manifest the counsels of the heart." This will no doubt be accomplished by placing in the hands of the saints the books of record which contain an accurate statement of the deeds of those to be judged by them. Barnes in his note on this text makes this remark:—

"And then shall every man have praise of God." The word here rendered praise (*iraia*) denotes in this place reward, or that which is due to him; the just sentence which ought to be pronounced on his character. It does not mean, as our translation would imply, that every man will then receive the divine approbation—which will not be true; but that every man shall receive what is due to his character, whether good or evil. So Bloomfield and Bretschneider explain it."

The third text states in the most explicit manner, "that the saints shall judge the world." As it occurs in the same epistle which forbids this judgment "before the time, until the Lord come," it is manifest that this is a work which the saints enter upon immediately after they have been exalted to reign with Christ. The nature of the Judgment which the saints are to decide is clearly determined by two facts: 1. It is rendered by the saints after the Lord has brought to light the hidden works of darkness, and made manifest the counsels of the heart; 2. It is said in this same passage and in the same manner, that the saints "shall judge angels," meaning of course those angels that have sinned, whose cases are presented in the following texts:—

2 Pet. 2:4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto Judgment."

Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the great day."

These two facts are decisive as to the nature of the Judgment which the saints are to engage in when exalted at Christ's right hand. They are not to be judges over men in a state of probation, something as the ancient judges of Israel were raised up to rule over God's ancient people; but their Judgment is, to be rendered in the case of wicked men when the Lord brings "to light the hidden things of darkness," and it is to be exercised alike in the case of sinful men, and fallen angels. It is not a Judgment to determine the guilt or innocence of the parties to be judged; for the guilt of the angels was virtually pronounced to be unpardonable when they were cast out of heaven, and delivered to chains of darkness, i. e., to utter despair, and the hopeless bondage of their own sins. And as to wicked men, their lost condition is determined by the investigative Judgment, before Judgment is passed upon them by the saints; and their condition is declared by the resurrection and translation of the just, which separates and sets upon the left hand all others as unworthy of everlasting life. And the fact that the saints thus sit in Judge-

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ment to determine the measure of every wicked man's guilt, is the most absolute proof that all the wicked will have a resurrection to consciousness; that they will awake to shame, as declared by the prophet Daniel (12:2), and that God, who he renders to every man according to his deeds, designs, as the apostle Paul declares in Rom. 2:5-8, to inflict "tribulation and anguish" upon every soul of man that doeth evil.

In reference to the text we are now considering (1 Cor. 6:2), and in harmony with the view here presented, Dr. Bloomfield remarks:—

"Upon the whole, there is, after all, no interpretation that involves less of difficulty than the *common one*, supported by some Latin Fathers, and, of modern divines, by Luther, Calvin, Erasmus, Beza, Cassanbon, Crellius, Wolf, Jeremy Taylor, Doddridge, Pearce, Newcome, Scott, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be in a certain sense *assessores judicii*, by *concurrence*, with Christ, and being *partakers* of the Judgment to be held by him over wicked men and apostate angels; who are, as we learn from 2 Pet. 2:4; Jude 6, reserved unto the Judgment of the last day."

On the same text Dr. Barnes presents this comment:—

"Grotius supposes it means that they shall be *first* judged by Christ, and then act as *assessors* to him in the Judgment, or join with him in condemning the wicked."

We now come to the fourth and last text (Rev. 20:4) relative to this Judgment by the saints. This is a very remarkable one. It shows that the resurrection of the just precedes the work of Judgment by them. It elevates them to thrones of Judgment, where they live and reign with Christ during the period between their own resurrection and that of "the rest of the dead." It measures the space of time to be occupied in this vast work; namely, a thousand years! And this period is certainly none too long for the examination of the books containing the deeds of all wicked men and fallen angels, even though all the saints engage in it, as we have learned that they will.

In this statement respecting the "thrones," there is evident allusion to Dan. 7:9, which speaks of the "thrones" being "cast down," or more correctly rendered "were placed," or "set up," as many able critics affirm. These thrones were "placed" for those who were to engage in the work of Judgment, when the Ancient of days took his seat as Judge in the second apartment of the heavenly temple, and the cleansing of the sanctuary, or the investigative Judgment, began. And when at last "Judgment" is committed to the hands of the saints of the Most High, and they are able to enter into the temple after the pouring out of the plagues (Rev. 15:8), it appears that they sit upon these very thrones, and with the Saviour at their head, finish the work of the Judgment, as indicated in the texts before us. In this exalted state they are priests to God and to Christ, not as mediators with them in behalf of wicked men, but as worshipers of God and the Lamb, even as Christians in their mortal state are a royal priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. 1 Pet. 2:5, 9.

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THE JUDGMENT OF THE GREAT DAY.

(Continued.)

We have now soon—

1. That in the great Judgment work, the decision of every case is rendered by God, the Father, in the investigative Judgment in the sanctuary on high.

2. That he then commits all Judgment to the Son, and sends him to execute the same.

3. That the saints have no part to act in the Judgment until the coming of the Lord. The work which is then given to him, he shares with his saints. For his promise is that when he sits upon his throne, all his saints shall sit down with him, as he has set down with his Father upon his throne. Rev. 3:21. A portion of that power which God gives to Christ over the nations, Christ delegates to his saints, that they may share with him in the execution of the Judgment. Compare Ps. 2:8-9; Rev. 2:26, 27.

This fact is very plainly brought to view in Ps. 149:4-9:—

"For the Lord taketh pleasure in his people. He will beautify the meek with salvation. Let the saints be joyful in glory. Let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the Judgment written. This honor have all his saints. Praise ye the Lord."

This passage is worthy of careful study.

1. When the meek are beautified with salvation, it will be by the change to immortality. They will bear the image of the second Adam as in this life they bear the image of the first Adam. 1 Cor. 15:47-49, also Isa. 60:17, with 1 John 3:2.

2. This beautifying of the saints and exalting them to glory, precedes their participation in the Judgment mentioned in verses 7-9 of this Psalm.

3. The two-edged sword in their hand is doubtless the same as that which proceeded out of the mouth of Him whose name is called the Word of God. Rev. 19:11-15.

4. And if we consider this Psalm from verses 6-9, we shall see that the work of the immortal saints in the Judgment of the wicked is effected by the examination of the book of God, the sharp sword which they hold in their hands (Eph. 6:17; Heb. 4:12), and the written record of their evil deeds; so that the record of their lives will be compared with the rule given them to govern their conduct, and the measure of their guilt be determined thereby.

When God thus commits Judgment to the Son, and the Son ceases forever the work of Intercession, the words of Ps. 76:7-9 will be found to be true:—

"Thou, even thou art to be feared; and who may stand in thy sight when once thou art angry? Thou didst cause Judgment to be heard from heaven. The earth feared and was still, when God arose to Judgment, to save all the meek of the earth. Selah."

The time when the Son of God saves all the meek of the earth, is when he raises them up from the dust to inherit the throne of his own glory. 1 Sam. 2:8; Matt. 25:31-33; Rev. 3:21. But the adversaries of the Lord will be broken to pieces. Out of heaven will he thunder upon them (Rev. 18:18); he will render decision in strict justice in the cases of all men, and

then clothe his anointed king with strength to execute that decision. 1 Sam. 2:10. Indeed, it is because the Son loves righteousness and hates iniquity that he is anointed to do this work. Ps. 45:7; 2:6-9. His arrows will be sharp in the hearts of the king's enemies (Ps. 45:4, 5), and none will escape his just infliction of wrath. Rom. 2:6, 7.

The binding of Satan precedes the resurrection of the just. This seems evident enough from Rev. 20; but it is very plainly taught in our Lord's parable of binding the strong man and spoiling his house. Matt. 12:29; Mark 3:27; Luke 11:21, 22. He is evidently bound before the complete slaughter of the wicked in the battle of the great day. Then the righteous dead, represented by the goods of the strong man (Satan), are taken from his prison house (the grave) by Him who has passed through the tomb

and taken away the keys. Rev. 1:18. This is the first resurrection. "Blessed and holy," says Rev. 20:6, "is he that hath part in the first resurrection. On such the second death hath no power." As already shown, their characters were previously decided to be holy in the investigative Judgment.

Satan is cast into the bottomless pit, a term which we have seen is applied to this earth during the thousand years of its complete and utter desolation, between the first and second resurrections. And this binding of the Devil is the antitype of the sending away of the scape-goat on the day of atonement. Here to this earth in its chaotic condition, he, as the antitypical scape-goat, is confined, with his terrible load of guilt upon him, while the saints sit in Judgment upon the fallen angels, and upon all the wicked who joined and continued with them in their great rebellion.

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THE JUDGMENT OF THE GREAT DAY.

(Concluded.)

WHAT a historical study will be the work of the thousand years! Then every plan, purpose, and act of rebellion against God, from the beginning of the defection in heaven by the apostasy of Satan, to the last acts of wicked men at the close of time, will come under review; and the record will contain no imperfections through the lack of data, forgetfulness, or misjudgment, on the part of the historians; but all the records will be full to the minutest act, and absolutely true, just as each scene transpired; and everything will appear in its true light.

The work of examining the records contained in the books of God's remembrance, will solve to the minds of the saints many providences which have seemed to them dark and mysterious. For God will then lay open the hidden springs of human conduct, and bring to light the hidden things of darkness, and make manifest the counsels of the heart. 1 Cor. 4:5. Then will such scriptures as Matt. 12:41 and Luke 11:31, 32, have their application. For the course of those who have diligently used the comparatively small measure of light which has been granted them, will come up to condemn those who have been favored with greater light and rejected it. And so, likewise, the course of those who have been cut off in their sins, but who would have repented had as great light been given them as was granted to those who lived at a later time, will come up in this examination to condemn most fearfully those who have had the example of their fate, and had seen greater light than they, and yet have not repented. Matt. 11:21, 23; Luke 10:13. But notwithstanding wicked men have been cut off by God's judgments, as an example to those that after should live ungodly, they will come up in the Judgment just the same, for the complete punish-

ment of their own sins. But their cases will be more tolerable in the Judgment than that of those who have had the example of their punishment before their eyes, and have had far greater light than they were favored with, and yet refused to repent. Matt. 10:15; 11:23, 24; Luke 10:12, 14. Thus even the mitigating circumstances are taken into the account of the Judgment of the wicked as certainly as are those of an aggravating character. Thus will God show himself to be in the highest sense just and righteous.

The thousand years at length expire, the examination of the records of the actions of all evil doers is completed, and sentence written according to their deeds. It now remains that the sentence be executed. To accomplish this, it appears that just before the thousand years expire, the holy city with its immortal inhabitants descends to our earth, and rests upon a place prepared for it. See Zech. 14:4, 5; Rev. 21:2. And when the thousand years reach their full termination, the wicked dead hear the voice of the Son of God, and come forth from their graves. John 5:28, 29. It is then that the "unjust" have their "resurrection." Acts 24:15. Then the "rest of the dead" live "again." Rev. 20:5. They come forth from the depths of the ocean, and from the caverns of the earth; for the sea gives up the dead which are in it, and *Ades* gives them up also; and they come forth alive, for *death* itself gives them up. Rev. 20:13.

This resurrection of the unnumbered hosts of the wicked, removes from Satan the restrictions under which he has labored during the thousand years, while the wicked have all been in their graves, and the righteous all in heaven, so that he has had no one to practice his deceptions upon. The coming forth of the wicked to be again for a "little season" under his influence, constitutes the "loosing" of Satan; for he now has opportunity to work again among his deceived followers. And he commences just where he left off when he was bound and cast into the bottomless pit—that is, was confined to this desolated earth—at the beginning of the thousand years. He had then gathered the nations to the battle of the great day; but in the midst of the commotion he was suddenly taken, and his followers were de-

stroyed. This was indeed the beginning of the end with them; but the great battle could not then go on to the complete destruction of Satan and all his children; for the measure of their punishment had not then been determined. Hence the destruction is confined simply to the living wicked, and consists in depriving them only of this present life. A lake of fire sufficient for the purpose is made the instrument of this destruction, foreshadowing what will follow at the end of the thousand years. But right at this point the battle is suspended, and the work of the lake of fire is arrested, that the depth of guilt and the consequent measure of punishment belonging to every guilty being may be determined before his final destruction; and for this purpose the thousand years' Judgment by Christ and the saints is now thrown in.

At the end of the thousand years, the wicked, having been "many days" in the "prison"—the grave—are now "visited," that is, are brought forth to their destruction. Isa. 24:21, 22; Eze. 38:8, 9. This making alive again of the wicked is embraced in the statement made by the apostle Paul that "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. It was a necessary part of the great plan of salvation, which Christ is engaging to carry out, pledged himself to perform, that all men should be made alive again from the Adamic death, that they might give account of themselves to God, and then pass to a destiny determined, not by Adam's sin, but by their own actions.

Satan, perhaps causing them to believe that he is the one who has given them their new life, true to his nature, begins to deceive them again. He invites them to come up around the "camp of the saints" (the city of God, the New Jerusalem which has then come down from heaven), for the purpose of its capture. Thus by the direct action of Satan, all the wicked, with himself at their head, stand in the presence of Christ, for the execution of the Judgment.

Paul assures us that all men will stand before the Judgment seat of Christ, to receive for the deeds done in the body both good and evil; and as the righteous stand in his presence immediately after they are made immortal, and receive according to their labor, it follows that those who stand before him to receive recompense for their evil deeds, must be the wicked who thus appear before him in the second resurrection.

And now for the first time all the members of the

human family are congregated together in one vast assembly. The wicked see the righteous within the city—the kingdom of God—and realize that they themselves are thrust out (Luke 18:28); and when they come to comprehend in some degree the mercy which they have alighted, and the infinite sacrifice made for their salvation in the death of God's only Son, and remember their persistent continuance in sin till he could bear with them no longer, every knee will bow in deepest abasement, acknowledging that God is just, and that their ruin was caused by themselves alone, while the throne of God is forever clear.

We may safely conclude that in this company will be many who have gone down to their graves self-deceived, who will come up in the second resurrection, really expecting to be saved, and all unaware that it is the resurrection of the unjust; and to this class doubtless our Lord's words have reference: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity." Matt. 7:22, 23.

Both classes, the righteous and the wicked, now behold the final results of faithful obedience, and of persistent sin—the one crowned with everlasting life, the other ready to perish forever; and as they comprehend the situation they will with one mind and voice declare, "Verily there is a reward for the righteous; verily he is a God that judgeth in the earth." Ps. 58:11. The terrible moment for them has now come when they must hear the Son of God pronounce the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. 25:41.

As the whole human family are there assembled, so every sin which has ever been committed is there represented also, the wicked and evil angels bearing their own sins, and Satan bearing his own and all the sins of the righteous also. And now, according to the example of Sodom and Gomorrah, fire comes down from God out of heaven and devours them. Gen. 19:24-28; 2 Pet. 2:6; 3:7; Rev. 20:9. The lake of fire again appears as at the beginning of the thousand years, more potent and wide-spread because now enveloping the whole earth, and seizing upon even the elements themselves. This is the "perdition of ungodly men." 2 Pet. 3:7. And thus the earth itself becomes the "gohouna"—hell—of the wicked. This is the lake of fire in which they will suffer the second death.

The furnace fires fed by the breath of the Almighty, "like a stream of brimstone" (Isa. 30:33), glow more and more fiercely. The elements themselves melt with fervent heat. 2 Pet. 3:10. The earth becomes a molten liquid mass; and the New Jerusalem rides upon the glowing waves of that fiery sea, as the ark rode upon the angry waves of the flood, when the world was destroyed by water. Then the prophet's question can be answered: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly." Isa. 33:13, 14. Yes, the righteous can endure the scene. There will be

safety in the city; and the saints can then, according to another declaration of the prophet, go forth and look upon the carcasses of the men who have transgressed against the Lord, "where their worm dieth not and their fire is not quenched." Isa. 66:24.

Meanwhile the fury of the fiery storm increases until the earth itself is reduced to a gaseous condition, and thus becoming invisible, seems to flee away before the face of Him who sits upon the great white throne, who is doubtless God the Father. Rev. 20:11. Then the city will seem for a time to be suspended in mid-heaven, with no visible resting place. But He that sitteth upon the throne utters the glorious promise, "Behold, I make all things new!" Rev. 21:5. And then these purified elements, with the last traces of sin and the curse purged out of them, are brought by God's re-creating power together again, and the earth assumes its renewed form of more than pristine majesty and glory. The New Jerusalem takes its place as the metropolis of the new earth; and the glory of God shall fill the earth as the waters fill the sea. The saints shall bear the glorious image of the second Adam, and live through endless ages. Through all the universe, from planet to planet, from sun to sun, from the center to the utmost limits of God's creative works, peace and righteousness and beauty, and life and joy shall then reign supreme. Then shall there be no discordant note in the "music of the spheres." And then shall be heard that anthem which John declares shall ascend from every intelligence, of "blessing and honor and glory and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

But being thus destroyed, and all the agents of sin, from first to last, from highest to lowest, being struck out of existence, this evil principle shall never rise up again to mar the handiwork of God. Its temporary history shall drift away, a little speck upon the illustrious past, the remembrance and the lesson alone remaining. And the universe shall be as clean and pure as it was before sin's polluting presence found lodgment in the mind of Satan. Then in its fullness will the reward prepared for the saints be entered upon: "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Then will our Lord and Saviour take the throne of David to reign over Israel forever and ever, and

GOD SHALL BE ALL IN ALL.

THE ANGEL'S ANSWER.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

So read the familiar passages of Dan. 8:13, 14; but the query has arisen in many minds, what particular connection there is to be found between the question and the answer. What has the cleansing of the sanctuary to do with the time during which the host (the Church) is to be trodden under foot? Some, being unable to see any connection, have fallen into no little perplexity over the matter. But we think the answer is just as explicit and definite as could have been given to the question without transcending the bounds of that information respecting time which the Bible has seen fit to give us, or perhaps that which even the angels themselves possess.

The Church is to be trodden under foot, that is, to be more or less oppressed by worldly and wicked powers, till her final deliverance in immediate connection with the second coming of Christ. Now if the full answer had been given, telling just how long this would be, it is evident that the time of Christ's coming would have been revealed. But the Scriptures have not seen fit to do this. For we read, "But of that day and hour knoweth no man, no not the angels of heaven." The information could not therefore be carried to such an extent as to reveal this time. Why, then, was such a question asked?—Because it was designed to give the Church just as definite information respecting the time of her deliverance, as could be given without going beyond the limitations above mentioned; and no other question would bring out this point.

How, then, could the question be answered, and the desired information be imparted?—It could be done only in one way; and that is, by directing the mind to the most definite event that could be found, covering an indefinite space of time, and connected immediately with Christ's second coming and the deliverance of God's people. And that is the very event brought to view in the answer—the cleansing of the sanctuary.

A moment's thought will show that this is the most definite event of its kind, and hence the only one which answers the question as nearly as it was allowable, perhaps possible, to answer it. The time might have been given to the taking away of papal supremacy, or the rise of the United States, or the commencement of Spiritualism; but these are all utterly indefinite as compared with that closing work of Christ in the heavenly sanctuary which constitutes its cleansing, which begins at a definite point of time and continues till probation ends, till every case has passed this investigative Judgment, and all the saints are sealed preparatory to the coming of Christ, and delivered from the further power of oppression and evil.

With this view, the force and beauty of the passage appear. The question is the only one that could have been asked to bring out the information desired; and the answer was the most definite that it was allowable to give.

THE JUDGMENT NOW PASSING.

THE present truth in the days of the apostle Paul was that the Son of God, in the person of Jesus Christ, had just been to this earth, and by his death on the cross had made the great sacrifice which was able to redeem men, and purchase back his forfeited possession. Hence, the apostle declared that he determined to know nothing among those with whom he labored, "but Jesus Christ and him crucified." 1 Cor. 2:2. That is, he would labor to "make known" nothing else; this should be his constant theme, iterated and reiterated, till the glad tidings had gone to all men.

The present truth for this time is that this same Jesus, having now nearly accomplished the purpose for which he ascended to heaven, is about to return to this earth again to gather up the fruit of his long and merciful labors in behalf of the children of men; that his work as mediator is almost finished; and that the primary division of the work of the Judgment of the great day must take place before his priesthood ends; for the last work he performs as mediator for his people is to confess their names before his Father and the holy angels (Rev. 8:5), and then their cases are forever decided.

A part of the work of Judgment must therefore precede the coming of Christ in the clouds of heaven; and if he is about thus to appear, the time has already come for this deciding Judgment work. And this is the startling feature of this truth—the time has come, and this Judgment work has been for even many years going forward. Ought not this truth then to be iterated and reiterated in the ears of the people, that the Judgment is now passing, and they all have a case, involving their interests for eternity, pending there? This great truth has not been revealed to be hidden under a bushel, immured in silence, or lost amid the Babel voices of the world. Therefore, even though the reader may be already well-informed upon this subject, we ask him to read again the prophet's sublime description of the scene:—

In Daniel 7:9, 10, the prophet says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame; and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousands stood before him: the Judgment was set, and the books were opened."

The work of Judgment here referred to and the time when it takes place are usually supposed to be what is termed the 'last Judgment'; and the casting down of the thrones is generally thought to refer to the destruction of all earthly governments by the Son of man. It was doubtless the idea that such must be the meaning that led the translators to use the expression "were cast down," as the translation of a term which literally and primarily signifies just the opposite, namely, to set up, or place. The Hebrew word, *q'mah*, Gesenius defines as follows: "To place, to set, e. g. thrones (Dan. 8:9); and he further says that it is akin to the word *q'mah*, a name given to several towns because they were situated on elevated or high

places. The Septuagint has *q'mah*, a word which according to all the lexicons signifies, not to overthrow or cast down, but to set up, place, establish. The Cottage Bible says that Winstie and Boothroyd give it the sense of "were placed." Dr. Clarke, although he thinks the common version a proper one, nevertheless says that the sentence, "the thrones were cast down," might be translated, the thrones were "erected; so the vulgate, *positi sunt*, and so all the versions." Dr. Hales translates it "were erected."

From the authorities here cited, it is sufficiently evident that the meaning is that thrones were erected or placed, and that the language refers to a time when some special work of judgment was opened, some special tribunal commenced its sitting.

At what time was this to take place? By looking at events to transpire in connection, one of which is given in verses 13 and 14 of Dan. 7, we have light on this point: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The "coming of the Son of man" here spoken of, is not his second advent to earth in the clouds of heaven; for he comes to the Ancient of days, God the Father; but God the Father is not located here upon earth. And this coming takes place before his second advent to earth; for in this passage he comes, that is, is brought near before God, to receive from him a kingdom and dominion. This is a gift from the Father to the Son: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. And the Lord receives this dominion and kingdom before his second advent to earth; for in the parable, Luke 19:12, in which Christ is represented by the nobleman, he goes into a far country to receive a kingdom, and, after having received it, to return.

The propositions thus far stated are beyond dispute. We therefore inquire, When does Christ receive his kingdom? Certainly not while he occupies the office of a priest; and certainly, just as soon as his work in that capacity is completed. But he comes before the Ancient of days before he receives the kingdom, for it is after this coming that a kingdom and dominion are given him. This, therefore, must take place in the closing up of his priestly work. We therefore inquire again, Do we find any event in the close of Christ's priestly work, answering to the movement and change of position here ascribed to the Son of man? We do; and herein we have a most striking harmony in the prophetic word. According to the type, Christ commenced his ministry, when he ascended, in the first apartment of the "true tabernacle," the sanctuary in heaven. The closing part of the sanctuary work, called its cleansing, involved a change in the ministration from the holy to the most holy place. About six hundred years before the complete and final destruction of the earthly sanctuary, it

had been announced to Daniel that unto two thousand three hundred days, then the sanctuary should be cleansed. This must of course refer to the heavenly sanctuary, as the earthly was destroyed nearly eighteen hundred years ago. The twenty-three hundred days are shown by arguments which have thus far stood the test of the severest criticism, to have ended in 1844. Then the time came for the cleansing of the heavenly sanctuary to commence; and at that point of time we are just as sure that our great High Priest, in accordance with the type, changed his position from the holy to the most holy place of the sanctuary above to finish his priestly work, and close up the plan of salvation, as we are sure that there is any confidence to be placed in type and antitype, or that there is any correspondence between the old dispensation and the new.

Just before this period was reached, the announcement had gone forth, symbolized by an angel flying in mid-heaven, crying with a loud voice, "Fear God, and give glory to him, for the hour of his Judgment is come." And at that point one like the Son of man, came, not the second time to earth, but to the Ancient of days, and was brought near before him; and this was the change in our Lord's position from the first to the second apartment of the heavenly sanctuary to perform the last acts of his office as priest-king on the throne of his Father. Zech. 6:13; Rev. 9:21. It was then that the thrones were erected, and the heavenly tribunal commenced its session. Then the Judgment was set and the books were opened.

That such a scene must transpire, and such a work of investigative judgment be accomplished before the Lord appears, is evident; for at that time the cases of all have been examined so far as to cause it to be decided who among the living are then to be changed, and who among the dead are to have a part in the first resurrection.

The time of the cleansing of the sanctuary, then, is a period of Judgment; and in that period we are now living. We are past the opening of the awfully sublime scene described by the prophet in Dan. 7:9, 10. It is as yet to us a matter of faith and not of sight; but the result will soon be declared. Solemn moment! Do we realize the issue? Are we living so that in a little from this, the decision in our cases will be, "Let him be holy still?"

THE SANCTUARY.

A COMMUNICATION from O. R. L. Crozier to the *Bible Banner* of May 27, 1886, refers to a report that he wrote an article to the *Review and Herald* years ago on the subject of the Sanctuary. To this he replies that he never wrote an article for the *Review and Herald*. This is all true; and how or when or why such a report arose we have no means of knowing, and never heard of it before. He did, however, write an article on the subject of the Sanctuary, giving the first light Adventists ever received on the subject of the Sanctuary in heaven. This was published in the *Day Dawn*, and copied into the *Review and Herald*, of May 3, 1851. This article closed with these words:—

"And now we feel safe in stating that there is no Scripture authority for calling anything else the Sanctuary under the gospel dispensation, but the place of Christ's ministry in the heavens, from the time of his ascension to the Father till his second coming. If there be, let it be produced."

So S. D. Adventists until then, and so they have been saying ever since. But the authority called for has not been produced.

— THE MARRIAGE OF THE LAMB.

On this subject a correspondent proposes for answer the two following questions:—

"1. If the going in to the marriage (Matt. 25:10) is an event in the experience of the people of God to take place *after* their probation is closed, what is meant by their *watching* (Matt. 25:13) and *waiting* (Luke 12:36, 37) for their Lord, when he will *return from the wedding*?"

"2. If the coming in of the King to see the guests is an event which takes place after Christ's priestly work is accomplished, who is represented by the man found there without a wedding garment on? Will there be some mistake made in the investigative Judgment, so when it is said, Let the holy be holy still, and the King comes in to see his people, he finds some sinners among them, after all, and has to make his decisions over again?"

1. In reference to the first question we would say that Matt. 25:13 and Luke 12:36, 37 doubtless refer to the same time and event. But let us consider a moment what that event can be. Of the three separate events to which the words "coming of the bridegroom" or "coming of the Lord" are applied, there is only one, as we view it, in reference to which it is necessary that we "watch" in the sense of Matt. 24:42-44; 25:13; Mark 13:35, 36; Luke 12:36-40, in order to understand when it takes place. One of these events—the coming of the bridegroom to the marriage—was marked by the ending of the great prophetic period of the 2300 days; and as those days were understood, it was known when that coming would take place, although at the time the nature of that coming was misunderstood. But this could not be the coming of Luke 12:36; for he did not then come to "knock" for admittance. Another of these events is when Christ comes in the clouds of heaven

with all the holy angels. But it certainly cannot be said of this coming that he comes to "knock," and that we are then to be ready to open unto him immediately; neither will this coming be liable to find the church "sleeping," on account of its "sudden coming," as in Mark 13:35, 36; for there will be such events, such startling phenomena in both heaven and earth, to mark its approach, that even the wicked will understand that the great day of His wrath is come, before the Lord appears. Rev. 6:15-17. There is but one other time and event in which the term "coming" is applied; and to that, therefore, these expressions must apply. That is the coming brought to view in Matt. 25:10, in these words: "After a long time the Lord of those servants *cometh*, and *reckoneth* with them." The Lord did not come to reckon with his servants in 1844; for then he came to the marriage; he does not come to reckon when he comes in the clouds of heaven; for the reckoning is all done before that time, and he simply brings the reward to give to every man as his work shall be. He does come to reckon with us when he reaches our cases in the investigative Judgment of the sanctuary on high. When this coming will take place, we have neither prophetic periods nor signs to tell us; there will be nothing to indicate to us when our cases will come in review before the heavenly tribunal, and be decided; and for this we are to be on our constant watch, lest that hour find us sleeping in our

hearts, "My Lord delayeth his coming" (Matt. 24:48), eating and drinking with the drunken (verse 49), and sleeping. Mark 13:30. This is the time when we must stand ready to respond to his first knock, and open unto him immediately. Luke 12:36; Rev. 3:20.

If, then, Luke 12:36 applies to the investigation of our cases in the sanctuary, the query of our correspondent remains to be answered. How can it be said that in this event he *returns from the wedding*? The answer is at hand. The word here rendered "wedding," is a comprehensive word, and is not confined to the mere ceremony of the union of the two parties. It embraces all the preliminary arrangements, and covers the proceedings throughout, even to the close of the nuptial feast. So that if at any time after they have been summoned, the Lord of the wedding has any interview with the guests, he may be said to come "from the wedding" for that purpose. When the King came in to see the guests, in the parable of Matt. 22, he may be said to have "come from the wedding"—from the place where the parties were

waiting the completion of the ceremony—for that purpose. So when the Lord comes to reckon with us as servants, comes to examine us to see if we have on the wedding garment, comes to see if we have reserved for him the entire heart, he comes from the wedding to do this; that is, it is a part of the procedure which belongs to the wedding occasion; and we must be ready to open unto him immediately, be ready to present ourselves to him at once with the wedding garment on.

2. As to the second query, we are at a loss to conceive from what our correspondent gathered the idea that the coming in of the King to see the guests is *after* Christ's priestly work is accomplished. The Review has never so taught, but, on the contrary, the effort has ever been to show that the time when the King comes in to see and examine the guests is the time of the investigative Judgment in the sanctuary. That work began at the end of the 2300 days in 1844. It has to do first, of course, with the generations of the dead. Beginning with Abel, that member of the human family whose earthly record was first closed, we may reasonably suppose that cases would be taken up in consecutive order from generation to generation down the stream of time. Of these cases examined, some would be found worthy, and the sins of such would be blotted from the books, and their names retained in the book of life; some would be found unworthy, and the sins of such would be left upon the record, but their names be blotted from the book of life. Acts 3:19; Rev. 3:5. Soon the court, having disposed of the cases of all the dead, will reach the cases of the living; and then the conditions of the parable of Matt. 22:11-13, although fulfilled in other cases so far as the mere records are concerned, will be fulfilled in living experience in all the members of the visible church who are not prepared to pass the Judgment test. They will be found without the wedding garment, and be cast out, or forever separated from the people of God. In Rev. 3:10, the faithful and true

witness expresses the same fact when he says, "I will spue thee out of my mouth." This examination and decision of cases is not *after* Christ's priestly work is ended, but is the closing portion of that work; it is not *after* individuals have passed their probation, but is the time when they pass the line that fixes their destiny forever. The members are here on earth, not in heaven, when this decision is passed upon them. No one is taken into favor and then found to be undeserving of it, and cast out; but this examination and Investigative Judgment is that which draws the line between the two classes, and receives one into God's full favor and blessing, and forever shuts the other out.

Then those who are "ready," go in with Christ to the marriage. How do they go in?—By receiving such an illumination of the Holy Spirit, that, like Stephen (Acts 7:55), "full of the Holy Ghost," they can look up and behold the Son of God, not now simply "standing on the right hand of God," as Stephen beheld him, but receiving from the Father the crown of dominion, a kingdom, honor, and glory. Dan. 7:14. This is the marriage of the Lamb, and his people are in with him at the marriage. This is the rapture of the church at the coronation of their King. The difficulty which seems to some to exist in this subject, we apprehend arises from their understanding that when the bridegroom came to the marriage in 1844 (Matt. 25:10), the going in of his people with him took place then and there. The objection to this is, that the coming of the bridegroom to the marriage is not the marriage itself; that does not take place for some time after he so comes to the place. The marriage does not take place till the guests go in also; and no guests can go in till they are pronounced "ready;" and none are found to be "ready" till their cases are examined in the Investigative Judgment, and they are accepted; that is, till the King comes in to see them, and finds them with the wedding garment on. And when they go in, immediately the door is shut and there is no more admittance. Some seem to have the idea that none can be examined till they have gone in to the marriage; and if they do not thus go in till they pass their probation, the examination must come after that; and as our correspondent says some may have to be cast out, or the decision of the Judgment to be reversed. But the examination takes place *before* they go in. It will all be made clear by looking at the different features of an eastern marriage, and marking to what point in that our present position

corresponds. First, the guests are bidden; the bridegroom comes to the place of marriage; but the bidden guests do not at first go in to the apartment with him, but assemble in an anteroom to put on the wedding garment and wait for the arrangements to be completed, when they will be bidden to enter and witness the ceremony. When all is ready, the King returns from the wedding—from the place where it is to be, at that stage of the proceedings when the preparations are completed (Luke 12:36)—and comes into the anteroom to examine the guests, to see who are properly arrayed in the wedding garment, and ready to enter. Matt. 22:11. They that are found

ready go in, the door is shut, and the marriage takes place. In the application, the bridegroom came to the marriage in 1844—came to the place where it is to take place. The marriage did not then take place, nor did the virgins then go in with him to that place; but they came into the anteroom, where they are to array themselves in the wedding garment, and to be examined by the King, before the marriage ceremony transpires. This anteroom represents the position of all those who accept the invitation, and by receiving the truth make themselves candidates for admission into the marriage. In this anteroom the guests began to assemble in 1844; and have been coming in ever since; and they can continue to come till the door is shut. We are now in this anteroom, putting on the wedding garment, or bringing our characters into harmony with the law of God, the standard of righteousness, and so preparing for the time when the King shall come in to examine us, that we may be found "ready." His coming in to examine us is when our cases come up in the Judgment of the sanctuary, though we are here upon the earth. None are in with Christ to the marriage now, but if then found ready we shall go in, as explained above, and the door will be shut.

Then will come the foolish virgins, those who are beating around after oil, adopting any fanciful theory, but refusing to accept the true light of prophetic fulfillment for these last days, on account of the crosses it involves. They will see at last, too late, where the light is, and come and seek for admittance, but then the door will be shut.

But was there not a door opened and a door shut in 1844?—In a certain and a very definite sense, yes. Then the temple of God was opened in heaven, where the ark was seen (Rev. 11:19)—a door of truth and opportunity. "I have set before thee," said Christ to the Philadelphia church, "an open door." There was also another door closed. When the ministry of Christ was transferred to the most holy place of the sanctuary, his ministry in the holy place or first apartment closed. And the door through which any one would seek light and truth from him there, as if no change had taken place, was closed; they can no longer find it there. But the door of Matt. 25:10, we believe to be another door, even the door of salvation, which will be shut when all cases are decided, and probation ends.

QUESTIONS ON THE SANCTUARY.

The following queries are sometimes raised as objections to the views we hold on the subject of the Sanctuary. We ask the candid attention of the reader to the thoughts presented and the scriptures quoted in consideration of them, believing that they not only remove all ground of difficulty, but furnish the strongest evidence that the position we hold is correct. That position, in brief, is this: 1. That the sanctuary and priesthood of the Moosaic dispensation represented in shadow the sanctuary and priesthood of the present or Christian dispensation (Heb. 8:5); 2. That this Sanctuary and priesthood are in heaven, resembling the former as nearly as heavenly things may resemble the earthly (Heb. 9:28, 24); 3. That the ministry of Christ, our great high priest, in the heavenly Sanctuary is composed of two great divisions, as in the type; first, in the first apartment, or holy place, and, secondly, in the second apartment, or most holy place; 4. That the beginning of his ministry in the second apartment is marked by the great prophetic period of 2,800 days (Dan. 8:14), and began when those days ended in 1844; 5. That the ministry he is now performing in the second apartment of the heavenly temple, is "the atonement" (Lev. 16:17), the "cleansing of the Sanctuary" (Dan. 8:14), the "investigative Judgment" (Dan. 7:10), the "unfolding of the mystery of God" (Rev. 10:7; 11:15, 19), which will complete Christ's work as priest, consummate the plan of salvation, terminate human probation, decide every case for eternity, and bring Christ to his throne of eternal dominion.

These propositions once established are absolutely decisive as touching all questions of prophecy relative to the second coming of Christ, and all questions of duty touching our obligation to the law of God. It becomes us, then, to examine with care the foundations upon which they rest, and candidly consider whatever may seem to any as objections to these positions. This we are happy to do. The following points are among those that first occur for examination:—

"1. Heb. 10:20 calls the veil his flesh. Rev. 1:20 explains that the seven candlesticks are symbols of the seven churches. Now if the Sanctuary in heaven is literal and according to the one built by Moses, why this explanation?"

We answer by saying that we do not understand Heb. 10:20 to call the veil his flesh. The verse reads: "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." What is the subject upon which Paul treats in this verse? It is the "new and living way" which Christ hath consecrated for us. Through what does this way lead? Through the veil. And what is this way which he has provided for us?—It is his flesh. Paul's declaration is that Christ's flesh is, *not* the veil, but the new and living way *through* the veil. And the meaning evidently is that it is by the flesh of Christ, or, in other words, by the offering which he has provided in the sacrifice of himself, that we are able to enter by faith through the veil into the

Sanctuary above for the forgiveness of our sins. This is simple and plain. But with the view that his flesh is the veil, the text would be both confused and imperfect; for then we should find Paul speaking of a way through Christ's flesh which would be an incomprehensible idea; and, secondly, we should find him introducing the subject of a new and living way, and then leaving it without telling us what that way is, or to what it leads. That is neither like Paul, nor the Holy Spirit by which he wrote.

In reference to the candlestick, we think it an entire mistake to regard the seven candlesticks of Rev. 1:12, 13, as the antitype of the candlestick of the sanctuary; for, first, these are seven distinct and separate candlesticks, or "lamp stands," as the word here signifies; but the sanctuary candlestick was only one, with seven branches. Secondly, one like the Son of man was seen walking in the midst of the seven candlesticks; but the high priest never climbed up among the seven branches of the one candlestick of the sanctuary, nor walked around in the midst of them. They therefore have no connection with each other. The seven candlesticks, are simply intro-

duced as symbols of the seven churches. When we inquire for the antitype of the sanctuary candlestick, we find it in the seven lamps of fire which John saw before the throne. Rev. 4:5.

A second difficulty which sometimes arises, is the following:—

"Heb. 10:12, says, He 'sat down [past tense] on the right hand of God,' which must have been in the most holy place. Now if Christ entered the most holy place on his ascension (as these texts plainly imply), the view you hold of the sanctuary and 2,800 days is shaken to the foundation."

In reply to the objection, we answer that we entirely disagree with the conclusion that the expression "at the right hand of God," always means in the most holy place. Stephen said (Acts 7:55), that he saw heaven opened, and Jesus standing on the right hand of God. Was this the most holy place? That apartment of the Sanctuary was not opened, nor anything seen there, according to the evidence of the Scriptures, till the seventh trumpet commenced to sound, near the end. Rev. 11:19. Again, our Lord himself said, (Matt. 26:64), "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Is he in the most holy place when he is coming in the clouds of heaven? Yet he is, in that very act, "sitting on the right hand of power," or, which is obviously the same thing, sitting at the right hand of God. These texts show that this expression, "at the right hand of God," simply denotes the position Christ holds in relation to God, as the second in exaltation, power, and glory.

But, for the sake of the argument, let us take it in its strictest sense, as there are scriptures (Heb. 8:21; Zech. 6:13, 18) which speak of Christ as actually seated with the Father upon his throne. And this position of course he assumed when he ascended. Still we claim that there is not the least proof in this that when Christ ascended he entered into the most holy place; for God's throne is not always and im-

movably in the most holy place. Where is the proof that it is? It will be answered, perhaps, that God is represented as dwelling between the cherubim, which were upon the ark in the most holy place. These expressions are all found in the Old Testament, and have evident reference to the arrangement of the earthly sanctuary. God told Moses that he would meet him from between the two cherubim; and there he manifested his glory. Now suppose that during that period when God communed with mankind through the earthly sanctuary, he ordained to meet them nowhere else but from between the cherubim, would it follow that while in heaven he must be always in that particular place? This conclusion does not seem at all necessary. The law had a shadow, but not the very image of the things.

If it be said that some of these expressions refer to God's position in heaven, as the prayer of Hezekiah (2 Kings 19:15, 16), then it follows that he does not remain fixed in that place; for he left it to come down and communicate with Moses and the elders of Israel. If Ps. 103:1 be referred to, we answer that that verse evidently refers to the time when the earth is to be moved (margin, stagger), or reel to and fro like a drunkard, as Isaiah has it, at the voice of God. Isa. 24:20; Jer. 25:30; Joel 3:16; Rev. 16:17. And at this time his position is between the cherubim in the most holy place, where the priesthood of our Lord then terminates.

But even here upon the earth, although the general rule was that God would commune with Moses from between the cherubim, if these were the cherubim of the mercy-seat, he did not always confine himself to that position; for he sometimes met Moses at the door of the tabernacle. Ex. 33:9; Num. 12:5; Deut. 31:15.

Finally, the throne of God itself, as it exists in heaven, is a living, moving throne. Read Ezekiel's sublime description of this in his first and tenth chapters. Over the heads of living creatures of awful majesty, called cherubim, was the likeness of a firmament, and over that the likeness of a throne, and one above upon it, which the prophet calls "the appearance of the likeness of the glory of the Lord." In chapter ten he calls it "the living creature that" he "saw under the God of Israel." Beyond all question, the prophet here had a vision of God in his holy temple. He himself calls it "visions of God." Chap. 1:1. And this wonderful being, full of eyes and the Spirit of God, is represented as moving about with the Lord of Israel, the Almighty; and the glory of the Lord appeared at times at the threshold of the house, or temple, not always in the most holy place.

All these facts and considerations go to show that we are not to conceive of the throne of God as any earthly throne, composed of inert material, but one of awful life and majesty. Nor are we to conceive of it as an immovable structure, but borne up by the living creatures, and in a measure incorporated with them, who have the power to go and return like a

flesh of lightening. Eze. 1:14. Are not these the cherubim between which God dwells? And were not the cherubim placed upon the mercy-seat to represent the fact that these were the foundation of God's living throne? Whoever, therefore, builds a theory upon the idea that God's throne is an immovable structure, and always in the same place, is sure to build an erroneous one.

In John's first view of the heavenly Sanctuary, he saw the throne of God in the holy place. Rev. 4:1-6. Here John beheld, not heaven opened, but a door opened in heaven. And within the apartment opened before him, he saw a throne circled with the rainbow, and glowing like an emerald. The one seated upon the throne was the Father; for Christ is subsequently introduced as the one who took from his right hand the book sealed with seven seals. And before the throne there were seven lamps of fire, the antitype of the candlestick of the earthly sanctuary, which was placed in the first apartment. John's field of vision, therefore, in this instance, lies in the first apartment of the heavenly Sanctuary, and he there beholds the throne of God; and he sees the Father, the Son, the four and twenty elders, the four living creatures, and the innumerable company of angels acting together in reference to the salvation of man. Here, then, is positive proof that the first part of Christ's ministry before his Father was performed in the holy place.

We find equal evidence that when the time comes for a change in the ministration from the holy to the

most holy place, there is a change in the position of the Father. The opening of the work in the most holy place is undoubtedly described in Dan. 7:8, 10; and there we find this significant language: "I beheld till the thrones were cast down [placed], and the Ancient of days did sit." The Ancient of days can be none other than God the Father. The expression that he "did sit," shows that he here took a position which, in this work, he had not before occupied. In other words, he changed his position from the holy to the most holy place. He thus having changed his position, there is room for the fulfillment of verses 13 and 14, which represent Christ with his holy retinue as being brought into his presence to receive his kingdom, glory, and dominion. This certainly did not take place at the time of Christ's ascension; and there is no place to locate it, without supposing some such movement as is here suggested, on the part of God. These conclusions are necessary; and as they are the only ones which will harmonize all the Scriptures on the point, we may rest with all confidence on their correctness.

THE SANCTUARY.

A BIBLE reading upon this subject has come under our notice, which we think is calculated to convey a wrong idea and seriously confuse the mind of the reader in regard to the testimony of the Scriptures upon this subject. It says: "God's sanctuary was in heaven during the former dispensation." Ps. 102: 19 is referred to in proof of this. The next proposition is: "In the present dispensation it is in heaven, and Christ is its minister." Heb. 8: 1, 2.

On the basis of this view, the query will arise, who was its minister in the former dispensation? Christ's work as a minister of the sanctuary certainly did not commence till after he had shed his blood here upon earth. If, then, we say that God's sanctuary was in heaven during the former dispensation, who was its minister then?

Again, if the sanctuary of both dispensations is in heaven, what is the difference between these dispensations? Dispensation, testament, and covenant may often be used as synonymous terms. But Paul tells us plainly what the sanctuary of the first covenant was, by describing the tabernacle built by Moses. Heb. 9: 1-5. This, then, was God's sanctuary during that dispensation. And while this stood, the way into the true holy places, or sanctuary in heaven, was not laid open, as we are told in verse 8.

The idea the writer had in mind was probably this, that the pattern from which the earthly sanctuary was built, was in heaven; and this is true; but it did not itself become the sanctuary till its holy places were anointed, and Christ began his ministry therein. Dan. 9: 24.

In Jer. 17: 12 we read: "A glorious high throne from the beginning is the place of our sanctuary." The idea taught in this text would seem to be this: that when the plan of salvation was laid in the beginning, the Lord purposed that in his very temple and upon his throne the work of redemption should have its center. In purpose that temple then became his sanctuary, but for a time in purpose only. From this was given the pattern for the imperfect representation contained in the sanctuary of Moses, the shekinah between the cherubim, indicating God's presence, as his throne is supported by the living cherubim on high. Eze. 1: 1-28; 10: 1, 20-22. It is called his sanctuary by anticipation, as in Ps. 102: 19; and became such in reality when in the fullness of time the earthly sanctuary and its ministry gave place to it, at the ascension of Christ.

Strictly speaking, therefore, God's sanctuary during the former dispensation was here upon earth, and during the present dispensation is in heaven.

J. W. MORTON AND THE SANCTUARY QUESTION.

In the *Sabbath Recorder* of July 21, 1887, appears a very singular article from the pen of him whose name stands at the head of these lines. As it is designed to controvert publicly the position of S. D. Adventists, it challenges some notice at our hands. Had he confined himself simply to the theology of the question, we might have let it pass unnoticed; for when a person still clings to the fog and mysticism of mediæval theology, instead of exchanging that musty patulum for the clearer light and more satisfactory conclusion of modern investigation, in this age of advanced

Biblical knowledge, he could hardly be expected to present anything worthy of serious refutation. But when he seeks to hold up the denomination to the concentrated gaze of all whose attention he can secure, and then descends to the work of perverting their views and grossly misrepresenting their position, it becomes a very different matter, and some one is called upon to remind him that he is doing a work very unworthy of his profession, to say nothing of his years.

Respecting his theory on the Sanctuary question, it is unnecessary for us to say anything to those who have investigated our views upon that subject, and understand the reasons upon which they rest. But we can hardly refrain from noticing a point or two, that the reader may get something of an idea of the condition of his mind on this subject.

1. He admits that there is a sanctuary in heaven, but claims that it has but one apartment, and that is the "most holy place." To this it is sufficient to reply that the earthly was a type of the heavenly, and the "pattern" according to which Moses was commanded to make the earthly, was the heavenly Sanctuary itself. Working after that pattern, Moses made a sanctuary with two apartments, a holy place and a most holy place. Yet Mr. Morton says the pattern had but one apartment. Then Moses was a wonderfully stupid builder, so phenomenally stupid that the Holy Spirit itself couldn't save him from such a blunder! But no; the fact that Moses made two apartments in his likeness of the heavenly temple, is a demonstration that the latter has two apartments also; and it is utterly useless for men to deny it. This fact being forever settled, we inquire, if there are two apartments in the heavenly temple, what are they for? Why will not people be constant on this question?—It must be that a priestly service is performed in both; and the priests here on earth, in both apartments, served unto the example of a like service in heaven. So Paul directly testifies. Heb. 8:5. Then it follows, as clear as type and symbol and direct statement can make it, that as the two apartments of the earthly sanctuary typified the two apartments of the heavenly, so the service in each apartment here typified a like service there; and therefore the service in the temple above must follow the same order as that performed here in the shadow which that cast on earth; namely, a long service in the first apartment followed by a short service in the second, which service consisted in making the atonement (Lev. 16), and finished the yearly round of the tabernacle ministry. So Christ will finish his priestly work by a short work of atonement in the most holy

place of the heavenly Sanctuary; and then, his work as mediator being done, he will come in all his glory as King of kings and Lord of lords. In strict accordance with the type, this closing work is the cleansing of the Sanctuary; and it is most appropriate that the time when Christ enters upon that momentous division of his priestly work, should be noted in prophecy, as it is in Dan. 8:14: "Unto two thousand and three hundred days; then shall the Sanctuary be cleansed."

2. Mr. M. will have Christ perform no service above, except in the most holy place. He says:—

"The services performed by the priests in the court of the tabernacle and in the first tabernacle itself, were all typical of the work of Christ on earth, and were completely fulfilled when he expired on the cross."

According to this, Christ must have performed a portion of his priesthood on earth; but this directly contradicts the apostle Paul, who declares positively that he accomplishes no part of his priestly work here below. In Heb. 8:4, 5, he says: "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things." That is, all the work of the tabernacle priesthood performed here was to be performed by those priests who were ordained thereto by the law of Moses; and all the priesthood of Christ must be performed in heaven. The text referred to (Heb. 7:26, 27) simply relates to the fact of his giving himself as an offering. But his priesthood could not commence till he had provided the offering whereunto he was to plead for men before his Father.

3. He has Christ make the atonement immediately on his ascension to heaven. He says:—

"In the natural order of things, the atonement preceded the session of Christ on the mediatorial throne. . . . His very first act, therefore, after his ascension, was to present his atoning blood in the holy of holies. There he sat down by the Father's side."

This is no particular improvement over the more common error that the atonement was made upon the cross—an error which inevitably leads to Universalism or the most ultra predestinationism. What he lays down as the "natural order," every reader of the Old Testament knows is exactly the reverse of the natural order; for in that yearly round of priestly service which prefigured the work of Christ in heaven, making the atonement was the *closing up* of the work, not the *beginning* of it; it was the *last* act, not the *first*. If this is not so, and if Mr. M. is not entirely wrong in his position, then the type deceives instead of instructs us, and the shadow plays false to the substance which cast it.

4. He falls into the usual chaos over Heb. 10:20. Verses 19 and 20 read as follows: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." In reference to this Mr. M. comments as follows:—

"The veil therefore was an essential part of the earthly sanctuary. This veil represented Christ's human nature—his flesh. Heb. 10:20. When this human nature was lacerated on the cross, and he was

in the agonies of death, 'the veil of the temple was rent in twain.' The mortal flesh was thenceforward to be replaced by the glorified and immortal body, in which the worshiper might approach into the presence of God."

The person who can evolve an intelligible idea from such a view of the subject ought to rise and explain. Moses was commanded to make a tabernacle and all its furnishings according to patterns which were shown him. According to the view here set forth, it seems that "Christ's human nature" was shown to Moses, and he was commanded to make something to represent it; and the nearest likeness he could devise was a curtain of fine linen, wrought all over with figures of cherubim suspended before the most holy place of the sanctuary! But it is said that after this mortal flesh, this veil, was "rent in twain," it was "to be replaced by the glorified and immortal body." Then was there not another veil immediately set up when the first was destroyed? And then Mr. M. says

that in this we approach to God, but Paul says that we have a way through it. The ancient apostle and the modern expositor are a good ways apart, and one or the other is fearfully mixed. But a slight transposition will free the text from all ambiguity, and make the apostle's meaning clear and consistent. Thus: "Having, therefore, brethren, boldness to enter through the veil into the holiest by the blood of Jesus, by a new and living way, that is to say, his flesh, which he hath consecrated for us." Thus it appears that Christ's "flesh," that is, the offering which he has provided, is—not the veil, but the new and living way by which we enter through the veil into the Sanctuary on high, and have access to the one mediator between God and man.

5. To prove that there is but one apartment in the heavenly Sanctuary, Mr. M. quotes those texts in Hebrews which speak about the "holy place," as it is rendered in the common version. Thus Heb. 9: 8: "The Holy Ghost thus signifying, that the way into the holiest of all [or, Revised Version, holy place] was not yet made manifest, while as the first tabernacle was yet standing." Verse 12: "Entered in once into the holy place." Heb. 10: 19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." And, following the Revised Version, he quotes Heb. 9: 24 as follows: "For Christ entered not into a holy place made with hands, like in pattern to the true." Now Mr. M. knows better than to quote these texts thus, and make this application of them. He is a Greek scholar, and well understands that in every one of these instances the word is in the original in the plural number, reading "holy places," and should be so translated. This would seem like a deliberate attempt to deceive and mislead the uninformed. But we will not accuse him of this. His course is rather to be attributed, perhaps, to the bewildering influence of a false theology which has led him, like the translators themselves, to turn their rendering into a lie in obedience to its imperious demands.

6. Speaking of S. D. Adventists, he further says:—

"They teach that when Jesus did enter into the holy place, it was not for the purpose of presenting his blood, and thus making an atonement, for the sins of his people, but rather that he might enter upon what they call 'The Investigative Judgment,' for the purpose of ascertaining from the books of God's remembrance the actual moral and spiritual

condition and character of those who in all ages have professed to be his people."

We are utterly unable to account for such a statement as this; for by the insertion of the word "not," which should not be there, it expresses exactly the reverse of the truth. The very thing we do teach, as every reader of our literature knows, is that Christ entered the most holy place for the very purpose of presenting his blood, and making an atonement for his people. And from the very nature of the case, this is the "Investigative Judgment." We do not claim that we find this term in the Bible; but we adopt it as being the most clearly expressive of the nature of this portion of the Judgment work; and a moment's thought must convince any one that just such a Judgment, or investigation of character, and decision of cases for salvation or destruction, must precede the coming of Christ, inasmuch as when Christ appears there is no time allotted for investigation of character, but in a moment, in the twinkling of an eye, the two classes, righteous and wicked, both dead and living, are divided, the righteous being made immortal, and the wicked given over to destruction. Well, it may be asked, could not God do this?—No doubt he could; but he has seen fit to reveal to us that when the Judgment sets, books are opened (Dan. 7: 9, 10), and from the record therein men are to be judged according to their works. Rev. 20: 12. Mr. M. thinks our view contrary to the Scriptures because it is as King that Christ judges the people. In this he overlooks the fact that in all judgment work there are two divisions: the judicial, through which examination is made and sentence passed; and the executive, through which the decision rendered is carried into effect. It is as King that Christ engages in this latter work of Judgment, not in the former; as King he executes the Judgment, but does not investigate. This latter work is all done in the Sanctuary, while the "Ancient of Days," the Father, sits in Judgment (Dan. 7: 9), and Christ, as he makes the atonement, presents the cases to him for acceptance.

7. He speaks of us as "the self-styled 'Remnant Church.'" This is no self-styling of our own. The Bible calls the last generation of Christians, those who will be living at the second coming of Christ, "the remnant of the woman's seed." Rev. 12: 17. Now whether there is such a body on the earth to-day or not, all depends on the question whether or not we have reached the last days and Christ is about to appear. If we have reached that time, as we suppose, there is a "remnant" of those who have constituted the church, now on earth. And whenever that time comes, all who are ready for Christ's coming will belong to that "remnant." Even Seventh-day Baptists, if they are saved, must help compose it. We really do not see the call for the sneers with which he interlards his essay on this point.

8. He says that the 2,300 days are literal days, and that the prophecy has been fulfilled, and that if he knew more of history he could tell where. It will be enough if the reader will consider what a wonderful prophecy, on this ground, this would be. Twenty-three hundred literal days are not quite six and a half years. And when the angel propounded the momentous inquiry, "How long shall be the vision . . . to

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give both the Sanctuary and the host to be trodden under foot?" how sublime would be the answer, would it not, "Unto six years and a quarter; then shall the Sanctuary be cleansed"? He admits that in Num. 14: 34 and Eze. 4: 4-6 days represent years, yet cannot see how in the symbolic prophecy of Dan. 8: 14, days can also represent years. He says:—

"I am perfectly satisfied, on the contrary, that there is not a single passage in God's word in which it is clear from the context that this word [day] has any such meaning."

Has he ever read Dan. 9: 25? Here a period of sixty-nine weeks is marked off, to reach from the commandment to restore and build Jerusalem to the Messiah the Prince. All expositors, except Jewish, understand this to refer to the revelation of Christ at its first advent. In sixty-nine weeks there are 483 days. Were these days literal, or do they represent years? It would be the merest quibble to object that the word "days" is not here used. No one can deny but the same principle is here involved. If the time is literal, it is 483 literal days. If it is symbolic, it is 63 years. According to Mr. M. it must be literal. But who supposes that a prophecy was given covering only sixty-nine literal weeks—about a year and a half—before the manifestation of Christ as the Mes-

siah the Prince? Or who supposes that a commandment to restore Jerusalem went forth a year and a half before Christ came? The idea is too absurd to mention. But if the days in Dan. 9 are symbolic, a day for a year, the days in Dan. 8, which Dan. 9 is given to explain, are also symbolic.

9. Enumerating a few of our "so-called expositions," he calls them the most "complete column of assumptions," he has ever seen set up. In answer he simply writes down "assumption," offering no proof whatever. But as his *ipse dixit* is worth no more than so much air issuing through any other human larynx, we pass it by.

10. We now come to the crushing climax of his whole effort. He says:—

"What I have written above respecting the teachings of the self-styled 'Remnant Church,' I have written in all sincerity and good will, but with very little hope that any member of that body will be influenced thereby. I know full well that though the doctrines criticised above are diametrically opposed to the Bible, they are in perfect accord with the teachings of their prophets, whose so-called revelations [revelations?] are permanent with those who believe in her inspiration. If the apostles contradict her 'visions' and 'testimonies,' so much the worse for the apostles! But I do most earnestly entreat those of God's dear people who still believe in the Bible, and the Bible alone, as the rule of faith and manners, to pause and weigh the matter carefully before plunging into this miry pool of human invention."

We are sorry Mr. Morton could not finish his essay without unveiling to public view a darkened chamber of his soul out of whose murky recesses the serpent of falsehood thrusts its head to bias, and the blind owl of bigotry and prejudice lifts up its voice to hoot. If he has investigated the subject at all, he knows that the views we hold on the question of the Sanctuary were not suggested by any vision from sister White, and in all our investigations of the subject we never appeal to any of her writings, but rest the

argument wholly upon the Scriptures, taking the ground on this, as upon all other subjects, that whatever is not sustained by the Bible must fall. But he must have his fling at the "prophets," even though it be at the expense of truth; he must endeavor to raise prejudice against us, by representing that we would deliberately set aside a positive statement of the apostles, in behalf of a vision or testimony from sister White. All this foolish clap-trap about the Bible and the Bible alone, which we italicise in the foregoing extract just as he published it, is getting a little stale. The profession of "good will" with which he prefaces these statements might well have been dispensed with. We will forego that, sad as it would be, if he will keep himself in harmony with facts. A little less "good will" and a little more truth would be a wonderfully good exchange for him in our opinion. On the subject of the Sanctuary we have no misgivings. It throws a flood of light most wonderful on the philosophy of the plan of salvation, the relation of the two dispensations, and the position and work of Christ, the Redeemer of men, in our behalf. Nothing can exceed the beauty and harmony of the view which it presents. If it is truth, all the mighty hosts of heaven are enlisted in its behalf, and it cannot be overthrown. Mr. M. calls upon his brethren to be careful not to plunge into "this miry pool of human inventions." We call upon our brethren to give themselves to God by a new, more full, and perfect consecration, that they may everywhere become the vehicles of divine power, and channels through which the light of the glorious gospel may go forth to those who sit in darkness.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., SEPTEMBER 27, 1887.

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THE SANCTUARY.

A BROTHER inquires what relation the subject of the Sanctuary bears to other subjects in our system of belief.

A volume would better convey an answer to this question than a brief article. A synopsis of the subject only can be here attempted.

1. The subject of the Sanctuary is essential to an understanding of many of the prophecies. The event to occur at the end of prophetic time—the 2800 days (Dan. 8:14)—is the cleansing of the Sanctuary. Without an understanding of this, one must necessarily go astray in applying the prophetic periods.

2. The view of the Sanctuary as held by S. D. Adventists is the only subject which provides a place for, and brings to view, the preliminary Judgment which must precede the coming of Christ—a work which for the sake of convenience, as best expressing the nature of the work, we call "the Investigative Judgment." That such a preliminary Judgment, or decision of cases for life and death, does take place before Christ appears, is absolutely certain from the very nature of the case; for when Christ is revealed in the clouds of heaven, with the suddenness of a flash of lightning the line is drawn between the righteous and the wicked, and the righteous are made immortal, the righteous dead being raised, and the righteous living changed in a moment, in the twinkling of an eye. There is no time here for investigation of character, decision of cases, or rendering of sentences. This work is evidently already done, and what is here seen, is but the carrying out of a previous decision. The view of the Sanctuary which we hold to be the scriptural view, presents Christ as finishing up his work as priest with this very service, examining cases, making the atonement, blotting out sins, and making up the blessed list of the subjects of his ever-lasting kingdom. Aside from this view, no time nor place for this necessary work can be found. This point has given a deal of trouble to first-day Adventists.

3. Such prophecies as Rev. 10:5-7 and Rev. 11:19, are utterly unintelligible without an understanding of the subject of the Sanctuary.

4. It is a most wonderful auxiliary to the argument on the Sabbath question. While the Sabbath can be shown to be binding by independent lines of arguments from the Scriptures, the Sanctuary argument is absolutely and forever decisive on this question. Any person who is established on the subject of the Sanctuary, can never have the first shadow of doubt or misgiving on the subjects of the law and the Sabbath.

5. The same may be said of the question of the second coming of Christ. While it can be proved that the coming of Christ is at the door by scriptures not directly connected with this subject, yet the Sanctuary subject is a demonstration on that question. For if Christ is now closing up his work as priest—which is very soon to be finished, it is absolutely certain that the second coming, also, is very soon to occur; inasmuch as, his priesthood being finished, his next position is that of king, and his next move is to come for his people.

6. It guards against time-setting for the Lord to come, as it shows that no prophetic period reaches to the coming of Christ.

7. It is the only question which explains the great Advent movement of the past, as viewed with reference to the disappointment of 1844, and binds the past and present movements together as one consistent whole.

8. It holds us to correct views in regard to the condition of man in death, by showing that rewards and punishments cannot be given till the atonement of Christ is finished.

9. It guards against the two errors, Universalism on the one hand and predestination on the other, which spring from the popular error of placing the atonement on the cross, by showing that the atonement is the last work of Christ before his coming, and pertains to those only who have sought an interest in it by repentance and faith.

10. It brings before the mind Christ as a tangible Saviour, and his work as a reality, as they are not brought out in any other theme treated upon in the word of God.

11. It explains the parable of Matt. 22:1-14.

12. It explains the important parable of the ten virgins of Matt. 25:1-13.

13. It is the foundation of the Third Angel's Message of Rev. 14.

But why enumerate further. As a light on theological subjects and an incentive to the highest practical godliness it ranks with the choicest of all Bible themes. Especially is it the great citadel of the truth for the last days. Every believer should be as familiar with it as with his mother tongue. Every time we seek the Saviour we go to the Sanctuary; and there our eternal interests center.

March 6, 1888

US

BETWEEN THE CHERUBIM.

A CORRESPONDENT writes: "In investigating the subject of the Sanctuary, we find it stated in Ps. 80: 1 and 99: 1, that God's throne, or dwelling-place, is between the cherubim over the mercy-seat. And in Rev. 4: 3 John saw his throne in the outer apartment of the heavenly Sanctuary. Were the mercy-seat and cherubim ever in the outer apartment of the earthly sanctuary? If not, how do you reconcile the two scriptures?"

Our correspondent has stretched the two texts in Psalms a little, by attributing to them the statement that God's throne is between the cherubim, "over the mercy-seat." There were other cherubim besides those over the mercy-seat, and to some of these reference may be made. We do not suppose that the throne of God was, or is, inseparably connected with the mercy-seat. To be sure, he chose, as the most appropriate place in which to manifest the outward symbol of his presence, the glorious shekinah, here upon the earth, the one spot where he could consistently manifest his presence, the holiest spot in the most holy place of the sanctuary, over the mercy-seat, beneath which reposed his holy law. But these restrictions would not exist elsewhere. Before the fact that the shekinah was manifested over the mercy-seat can occasion any trouble with Rev. 4, it must be shown that even though God did meet and commune with his servants from between the cherubim of the ark here below, so much so that it is spoken of as his "dwelling-place," it must also be so in heaven. But this would not inevitably follow; for in his intercourse with men this might be the best mode of procedure, but not necessarily so in heaven.

Further, it must be shown that the cherubim between whom God dwells on high, are the cherubim of the ark. But this cannot be shown; for it appears from Ezekiel's vision of God and his throne, in Ezekiel, chap. 1 and 10, that the throne of God itself is a living throne, supported by the most exalted order of cherubim. And the most appropriate representation of this fact that could be given here on earth, was to designate the locality between the cherubim over the ark, as his dwelling-place, in his ordinary intercourse with the human race.

And again, it must be shown that God's throne in heaven is immovably fixed to one place. But this cannot be shown; for in Ezekiel's vision above referred to, it is represented as full of awful life and unapproachable majesty, and moving whithersoever the Spirit was to go. And as in the earthly tabernacle, so here, it sometimes stood at the door of the Lord's house. Eze. 10: 18, 19.

According to Ezekiel's sublime description, the Creator of the universe, the upholder and ruler of all this vast realm, is not immovably confined to any one locality. And yet he dwells "between the cherubim," because his throne itself is upheld by those wonderful beings.

Thus there is no difficulty in supposing that when Christ ascended to commence his ministry above, he took his position at the "right hand of the throne of the Majesty in the heavens," in the first apartment, or holy place, of the Sanctuary. And we know from Rev. 4: 1-4, that he did commence his ministry in that apartment.

We have further evidence of the fact that the

Father's throne was in the holy place till the time came for the ministry to begin in the most holy, at the end of the 2800 days in 1844; or at least that it was not in the most holy where the ark is, till that time. For Daniel in describing the opening of this scene, says: "I beheld . . . till the Ancient of days did sit, and . . . the judgment was set and the books were opened." The word here rendered, "did sit," means according to the standard lexicographers, "to take a seat as a judge in a court of justice." This is exactly the position the Father occupies during the cleansing of the Sanctuary. He here sits as the awful Judge in this great tribunal, and accepts or rejects men, as Christ presents their cases before him, accordingly as they have accepted or rejected Christ here upon earth. Matt. 10: 32, 33; Luke 12: 8, 9; Rev. 8: 5.

This representation clearly implies a move on the part of the Father. He takes a position which he has not before occupied. And inasmuch as this judgment work is the only work which transpires in the most holy place, and he holds that position during all the time he is there, it follows that before he took that position, before he "did sit," as Daniel declares, he must have occupied some other location.

All is harmonious and consistent when we suppose that during Christ's ministry in the holy place, God's throne was there. When the time came for the opening of the judgment scene in the most holy place, the Father first moved his throne thence and took his position as judge in that court. And then the Son of man, the mediator, now to enter upon the last brief division of his great work for a lost world, escorted by clouds of heavenly angels, is brought in and comes near before him. Dan. 7: 13, 14. See the whole subject discussed in the work on the Sanctuary, pp. 230-236. Some other queries from another correspondent, on the subject of the Sanctuary, we shall endeavor to notice next week.

THEN SHALL THE SANCTUARY BE CLEANSED.

As announced last week, we now offer a few remarks upon this subject, in response to queries of another correspondent in addition to the points then noticed. This writer has no difficulty with the view that there is an inseparable connection between the eighth and ninth chapters of Daniel; that the vision of chapter nine is the key to that of chapter eight; that the seventy weeks are the first portion of the 2800 days of Dan. 8:14, they being cut off from those days, and that therefore the computation of the whole period is determined by that of the seventy weeks, and that beginning in 457 B. C., they terminated in 1844 A. D. But his query is how we can tell that this has any connection with the cleansing of the Sanctuary as we view it, and the investigative Judgment, inasmuch as the margin of Dan. 8:14 reads, not, then shall the Sanctuary "be cleansed," but "be justified."

The word "justified" is given in the margin as being a more literal definition of the Hebrew word; but the "justification" involved in the term must be secured by removing or cleansing from something which so long as it remains prevents such justification. Thus it must be that "to cleanse" also conveys a proper meaning of the word, or the translators would not have incorporated it into the text in place of the word "justify."

The word rendered "cleansed" (margin, "justified"), in Dan. 8:14, is *tsadag*; and one of the definitions given to this word in Bagster's Hebrew lexicon is, "to be purified"; and Dan. 8:14 is referred to as the passage where it has this meaning. Bagster refers also to the Septuagint and Vulgate as using the word in the same sense. This is the term which Paul uses in Heb. 9:28, when speaking of the cleansing of both the worldly and the heavenly Sanctuary. He says: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." The Greek word here used is *katharizo*, which is defined, "to cleanse, to render pure; by metonymy, to cleanse from sin, purify by an expiatory offering, make expiation for, Heb. 9:22, 23."

Thus we see that there is complete harmony between the Hebrew and the Greek, and between the Old and New Testaments on this subject. Daniel uses a word which means "to purify": "Unto two thousand and three hundred days, then shall the Sanctuary be purified." And Paul follows with a comment saying that "the heavenly things themselves" (by which terms he refers to the heavenly Sanctuary, Heb. 8:3; 9:28) must be "purified." And this purification is a "cleansing from sin by an expiatory offering." The words used in the original convey the idea more accurately than the English translation; for the English word "to cleanse," suggests first the idea of removing literal or physical impurity, and so gives an objector a chance to quibble over the idea that there is any thing physically impure in heaven; but the words used in the Hebrew and Greek do not admit the idea

of cleansing from physical uncleanness, but only from the defilement of sin; and this is not accomplished by soap and sand, but by the blood of an offering. Of sins only is the Sanctuary to be cleansed. Sins, by the plan of redemption, are treated as real objects, and are considered as lodged in the Sanctuary when they are removed from us by the mediation of Christ; and from the Sanctuary they are to be removed by the work of atonement which Christ accomplishes in the most holy place; and when they are thus removed, the Sanctuary is purified, justified, or cleansed from sin.

The cleansing of the Sanctuary in the type (Lev. 16), was "a shadow" of this work, but not the "very image" (Heb. 10:1); for that work pertained to the congregation as a whole, but this pertains to individuals; and as Christ's atonement reaches each individual case, that case is decided; for when a person's sins are atoned for and put away, he is forever saved. But this decision of cases is a work

of judgment; for that is a part of the work of judgment, to decide the case of the person under trial; and it is the very first step in the work of judgment; for decision of the case, as between guilt and innocence, must be made before sentence is rendered and executed. This decision of cases is the very work done in the Sanctuary, and the only work accomplished there. This is why we call the cleansing of the Sanctuary a work of judgment; and this work of judgment ends probation and closes the plan of salvation so far as offers of mercy and pardon are concerned.

Our correspondent further says: "If Dan. 7:9, 10 refers to this work of cleansing the Sanctuary, is not the Father the one that cleanses; as we all agree that the 'Ancient of days' is the Father?"—No; he does not do the work; he acts as judge only. The phrase, "the Ancient of days did sit," means to take a seat as judge in a court of justice. Then Christ is brought in before him (verses 13, 14) to accomplish with his thousand thousand and ten thousand times ten thousand heavenly assistants, the work of examination of cases and blotting out the sins of those whose names he confesses to his Father (Matt. 10:32; Luke 12:8; Rev. 3:5), and whom the Father accepts as the fruits of his Son's great sacrifice; thus Christ cleanses the Sanctuary, submitting his work to the Father as judge. This being accomplished, all further judgment, that is, in reference to the sentence and the execution, is committed by the Father to the Son. John 5:22, 27. The Son then exchanges his priestly for his royal attire (Rev. 19:16), and commences the work of carrying out the decisions rendered in the Sanctuary, by appearing in his glory in the clouds of heaven (Rev. 22:12), to take his people to himself (John 14:3; 1 Cor. 15:51, 52) and to break the nations with a rod of iron, and dash them in pieces like a potter's vessel. Ps. 2:9; Dan. 2:34, 35, 44; 2 Thess. 1:7, 8.

Thus opens the millennium, the thousand years of Rev. 20:4. During this period, the saints, sitting on thrones with Christ at their head (Rev. 3:21; 20:4), fix the sentences to be executed on the subjects of the second resurrection, at the end of that time. 1 Cor. 6:2, 3. The years expire; the wicked dead are raised, and the sentence written is executed upon them. Ps. 149:9. Then the new creation (Isa. 65:17; 2 Pet. 3:10; Rev. 21:1-8) is brought in, and the saints possess the kingdom under the whole heaven. Dan. 7:27. Thus the Judgment, the preliminary stages of which are now being accomplished in the Sanctuary on high, will be fully completed.

The question is further asked, what we mean by Christ's entering into the most holy place, or second apartment of the Sanctuary; if that implies that he had not been there at all till the end of the 2300 days in 1844. We mean that the service which is performed in the Sanctuary, was, till that time, performed in the outer apartment. No service pertains to the second apartment but the work of atonement, which is the cleansing of the Sanctuary; and this work did not commence till the end of the 2300 days in 1844. But we believe it did commence then according to the prophecy, and will soon be finished.

NOT THE VERY IMAGE.

In Heb. 10:1, Paul says: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." The book of Hebrews contains Paul's great argument on the change of dispensations from the Mosaic to the Christian, the change of the priesthood from that of Aaron after the order of Levi, to that of Christ after the order of Melchisedec, and from the sanctuary and its ministry in type, to the greater and more perfect tabernacle and its ministry in antitype.

In the course of his argument, he finds it necessary to guard against an error which he seems to anticipate some would be in danger of falling into, and that is, to take every little particular of the type, and every circumstance, and all its minutiae, and try to find a counterpart to them all in the antitype; and so he says that the law had a shadow of good things to come, but not the very image of the things. Its great and central truths are to be looked at, and its leading features to be studied and applied. These shadowed forth marvelous and blessed provisions of grace to be offered to men through the gospel. But any typical service confined to this earth and performed by mortal men, must necessarily contain limitations and imperfections not to be duplicated in the higher and heavenly services which they foreshadowed.

It was so in the tabernacle and Levitical priesthood here on earth, as compared with the tabernacle in heaven and the priesthood of Christ. Here the tabernacle in its size, materials, and changeable conditions (to adapt it to circumstances for the time being), bore, of course, no comparison to the true tabernacle on high, which the Lord pitched and not man. And yet in some of its main features, its two holy places, its furniture, and the purposes for which it was designed, it was "a figure for the time then present," "pattern of things in the heavens," "figures of the true."

And so also with the priesthood. The priests had offerings to make for themselves, which our Saviour does not. They performed a complete round of service each year; Christ performs the round of his ministry once for all. They had a variety of offerings to present; he but the one offering of himself. They also had particular and multiplied services to perform in their work, which are not necessary, nor to be looked for, in the work of our great High Priest above. But yet, as the apostle declares, those priests served "unto the example and shadow of heavenly things." Great truths were prefigured in their service, such as these: that a priest higher than they was at some time to undertake the cases of penitent men; that an offering better than theirs had been provided; that as they atoned for sin in figure, the sins of the penitent were at length to be atoned for in fact; that this service was to be performed in heaven by a divine mediator between God and man, in the true sanctuary built by the Lord, of which their sanctuary built by Moses was a figure. These were the great general truths set forth; but it does not follow, and

no one ever dreamed, that instruction such as was given to the earthly priests according to the first chapters of Leviticus, was to be carried out in the antitype, or that such stated and repeated services as the daily morning and evening sacrifices, the extra offerings on the Sabbath, etc., were to re-appear in the heavenly ministration.

The facts of the type, and the argument of Paul in his Epistle to the Hebrews, certainly lay an immovable foundation upon which to build such conclusions as these; namely, 1. That as the earthly sanctuary was expressly provided with two apartments, a holy and a most holy place, which were designed for a special purpose, and without which the services of the sanctuary could not have been carried forward, they were essential features of the sanctuary, and, as such, must have been designed to show that the great antitype of which this sanctuary was a figure or pattern, had also the corresponding apartments,—a holy and a most holy place. 2. That as the ministry of the earthly priests was as clearly separated into two divisions, as the sanctuary itself was into two holy places, and each division was confined to its appropriate place the work in the holy place never being performed in the most holy, nor that of the most holy place, ever being attended to in the holy place, it follows that if the ministry of these earthly priests was a shadow of the ministry of Christ in heaven, as Paul so positively asserts, his ministry also must consist of two divisions, and each division be performed in its appropriate apartment, a portion of it in the first apartment, and another portion in the second apartment corresponding to the typical work which the priests performed in these apartments respectively, in the sanctuary here on earth. If this is not so—if the heavenly sanctuary has but one apartment, corresponding to the most holy place, and Christ ministers only therein, it follows that two thirds of the sanctuary, as constructed by Moses (the holy place), was an unwarrantable addition, and had no antitype, and that all the service of the priests through the entire year, except one solitary day, was performed unto the example and shadow of nothing! Such teaching is an insult to the sacred record.

Yet when we reason thus respecting the work of Christ, in accordance with the light shed upon the subject by the teaching of the Bible in reference to the sanctuary, an effort is made in the very way indicated above, to turn it into nonsense. Thus in replying to Mr. Morton's attack upon our position on this subject, we made this statement: "The fact that Moses made two apartments in his likeness of the heavenly temple, is a demonstration that the latter has two apartments also." And again: "The priests here on earth, in both apartments, served unto the example of a like service in heaven." In his reply Mr. M. quotes these statements, and then makes answer as follows:—

Now, Jesus is the only priest in heaven, and he must perform this "like service." The earthly priests offered, every day, the morning and evening sacrifice, sprinkling the blood of fresh-slain victims in the outer sanctuary. So for more than eighteen hundred years, Jesus, according to Mr. M., must have offered his own fresh-shed blood in the outer apartment of the heavenly sanctuary twice every day;

that is, more than *thirteen hundred thousand times* from his ascension to 1844. This is the logical result of Mr. Smith's "demonstration." The apostle says (Heb. 7:27): "This he did once for all, when he offered up himself." Thus the "demonstration" flatly contradicts the Scriptures.

It is more calculated to excite feelings of sadness than resentment to read such an argument as this; it seems so like trifling with sacred and momentous themes. What Christ did "once for all" was to give himself upon the cross, a sacrifice of such infinite merit as to be able to cancel the guilt of the whole world. Through this sacrifice every sinner must come to God. How it is made to avail for us, we may not say. On this point we have ever felt to adopt the language of the late Eld. Andrews. Speaking of the fact that Christ obtains from God the pardon of the sinner through his blood, he said, "Whether by its actual presentation or by virtue of its merits, we need not stop to inquire." So we say, and have ever said. What, then, can Mr. M. mean by asserting that our position leads to the conclusion that Christ must have offered "fresh-shed" blood, or have gone through again the scene of the crucifixion, twice a day for the past 1800 years? Christ shed his blood, and the merits of that sacrifice he pleads before the Father for the sinner. How often does he do this?—As often as a sinner comes to him. Does Mr. M. believe that Christ has pleaded his blood only once before the Father? The trouble with him, as with religious teachers generally, is that he confounds the sacrifice with the ministration, the offering of the victim with the atonement. Though Christ died once for all upon the cross, the virtue of that sacrifice is often called into requisition. It is applied in the case of every penitent sinner who comes to God through Jesus Christ. And this we sincerely trust was done oftener than "twice every day" from the ascension to 1844, or more than "thirteen hundred thousand times" during that time, and as often down to the present time. And when at last, not only thirteen hundred thousand, but "*a great multitude which no man could number*" (Rev. 7:9), stand before the throne, "clothed with white robes, and palms in their hands," it will be because to every one of these cases the precious blood of Christ has been applied to cleanse them from their sins.

Thus the "flat contradiction" which Mr. M. imagines to exist between our "demonstration" and the Scriptures, turns out to be only his misconception of the subject, and so far as we are concerned, vanishes into thin air. Other points we propose to notice hereafter.

Apr 24, 1888 US

WAS CHRIST A PRIEST ON EARTH?

ON this subject the apostle Paul, in Heb. 8:3-5, makes what seems to us a very explicit statement, as follows: "For every high priest is ordained to offer

gifts and sacrifices: wherefore it is of necessity that this man [Christ] have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount."

The apostle is here speaking of Christ, who, as a priest after the order of Melchisedec, has superseded the Levitical priesthood of the former dispensation. He shows that the Levitical priesthood was a type of the priesthood of Christ; and that, consequently, as those priests were ordained to offer gifts and sacrifices, Christ must also offer gifts and sacrifices. He then proceeds to state where Christ was to perform his priestly work. It was not here on earth, but in heaven; for they served unto the example and shadow of heavenly things. And he emphasizes this fact by saying expressly that if he (Christ) were on earth, he could not be a priest, because a class of priests had already been ordained here who were to do all the literal work of the priesthood that was to be accomplished on earth; therefore Christ could not be a priest here also, as there could not be two lines of priests operating at the same time. All Christ's priestly work is therefore performed in heaven, in connection with the sanctuary of which he is the minister. Heb. 8:1, 2.

Following out the logical sequence of these statements, B. D. Adventists come to the conclusion that the sanctuary is heaven, to be the counterpart of the sanctuary here on earth, must have its two apartments also; and that Christ's work, to be the counterpart of the work of the priests on earth, must be performed in both the apartments of the heavenly temple, as theirs was performed in both the apartments of the type, the Mosaic tabernacle.

Another step brings us to our present position; namely, the ministry in the first apartment precedes that in the second. So Christ must first minister in the holy place or outer apartment of the heavenly temple. The ministration in the second apartment, or most holy place, followed. It was comparatively a brief work, was the great and closing work of atonement, and completed the round of the sanctuary service. So in Christ's work as the great Mediator for the world, the time must come when he finishes his general work in the first apartment of the sanctuary on high, enters upon the special work of the holy of holies, which is to make the atonement, cleanse the sanctuary, and bring to a close his work as intercessor for lost men.

And the time when this momentous change in the ministry of Christ is reached, is marked by a prophetic period: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. That period being computed, is found to end in 1844;

and thus it is shown that we are in the time of the cleansing of the sanctuary, and that the close of probation, and the second coming of Christ must be at the door. The truth on these points is as simple as the a, b, c, and as impressive and beautiful as it is simple.

But all this badly upsets modern theology, and consequently meets with corresponding opposition. The church has lost sight of the heavenly sanctuary, and hence has but vague and confused ideas of the position and work of Christ on high. They will have it that Christ has but one apartment in which to minister since his ascension to the Father, and that is all heaven, and has but one kind of ministry to perform, with nothing to indicate when it is about to close. So to meet the views referred to above, they set up the claim that Christ performed here on the earth that part of his priestly work corresponding to the work of the Levitical priests in the first apartment of the sanctuary, and hence has only the antitype of the most holy to enter in heaven. Thus Mr. J. W. Morton, in his essay against our views of the sanctuary, says:—

The services performed by the priests in the court of the tabernacle, and in the first tabernacle itself, were all typical of the work of Christ on earth, and were completely fulfilled when he expired on the cross.

In our reply to this, we objected to the view here expressed, inasmuch as it represents Christ as performing a portion of his priestly work here upon the earth, contrary to the declaration of Paul in Heb. 8:4, that Christ could not be a priest on earth. In his rejoinder, Mr. M. still contends that Christ did act as a priest here on earth, and says:—

This is indeed a precious Bible truth. He died as a sin-offering. Mr. M. does not deny this. Now, who offered that offering? Was it a Levitical priest?—Certainly not. The apostle says: "He offered himself;" and he himself says (John 10:15, 18) "I lay down my life for the sheep." "No one taketh it away from me, but I lay it down of myself." If Caliph had offered him, that would have been a priestly act; was it any less so because he offered himself? I repeat what was said in the essay: "The last sin-offering that could be acceptable to God was slain on Calvary." If Christ had not presented that offering as a priest, his death would have been nothing but a common murder. If I may borrow Mr. Smith's language, I will add, that it is "the merest quibble" for him to quote Heb. 8:4, 5 as he has done. He utterly misapplies the apostle's argument in that passage. What the apostle meant was, that if the Mosaic economy had continued in force, Christ would have no priestly work to perform. In other words, that the Levitical priesthood ended where his began, at the cross.

With the inspired record before him, we will leave the reader to judge whether or not we have utterly misapplied the apostle's testimony. Why Mr. M. should present a statement utterly foreign to any idea which the apostle's language would convey, and then boldly declare that that is what he "meant," is more than we will attempt to account for.

In the foregoing extract we have another instance of the confounding of things distinct, which has brought so much confusion into the theological world. From some unexplainable cause, men seem utterly unable to distinguish between Christ as a sacrifice and Christ as a priest; between Christ dying as a victim, and Christ acting as a mediator. So Mr. M. says that

Christ offered himself on the cross "as a priest." Reader, have you ever found, in looking over the whole field of types, an instance in which the *victim* was acting also as *priest*? or an instance in which the *priest* offered himself as the *victim*? That Christ fills the offices of both victim and priest, we well know. But he does not fill them both at the same time. While he is victim, he isn't priest; and while he is priest, he isn't victim. Attributing both offices to him at the same time, betrays that very confusion of ideas which is so much to be deplored in Biblical teaching. Christ is first a sacrifice, to shed the blood without which there is no remission; then being raised from the dead, he takes his place as priest to plead that blood in behalf of penitent sinners; and he "ever liveth" to make intercession for them.

But did not Christ "offer himself"?—Yes; so far as giving himself up to die as a sacrifice. And he would have given his life, even had none been found sufficiently pharisaic by sin to put him to death. But God suffered the Jews to fill up their cup of iniquity by nailing him to the cross; and so far as they were concerned, it was a murder. Stephen, in his scathing charge upon the Jews, said: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Acts 7:52. And Peter said of Christ: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23. And on another occasion the apostles testified: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins." Acts 5:30, 31. Mark that his work as a Saviour (priest) to grant repentance, is located after he is raised up to the right hand of God. Peter in the temple, re-iterated the same truth: "But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead." Acts 3:14, 15. The prophet Isaiah said: "The Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:6, 7.

Compare these declarations of Scripture, all representing Christ as having surrendered himself a helpless sufferer, a passive victim, in the hands of his enemies, with Mr. Morton's idea that he was at this time acting as a priest before God! He was only providing that divine and infinite sacrifice which afterward as priest he could plead before his Father in behalf of men.

Another point Mr. M. seems to have overlooked. According to the first four chapters of Leviticus the general law of sacrifice was for the penitent to slay the victim himself, and then the priest took the blood and performed his ministry therewith. So with Christ. The blood having been first provided in his

death, he could then, after being raised up, make use of that sacrifice in his priestly work.

In Zech. 6:12, 13, there is a prophecy of Christ, and the relation he sustains to the Father while the plan of salvation is in process of fulfillment between them. The prophet declares that Christ, here called "the Branch," "shall sit and rule upon his throne;" that is, upon the throne of his Father; "and he shall be a priest upon his throne." He has no priesthood till he is raised up to the throne of his Father; no priesthood till he "is set on the right hand of the throne of the Majesty in the heavens," and installed as "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

Yet, according to Mr. M.'s position, it took the Levitical priests the whole year, except a part of one day, to typify what Christ was to do in only one day as a priest here on earth, where Paul says he could not be a priest, and only a part of one day to typify what he has been doing in heaven for over 1800 years!

We will not follow his argument on this particular branch of the subject further. It grows more and more preposterous, the more we examine it. We do implore him to cast aside the mysticism of a "medieval theology," and accept the clearer light that is shining in this age of "advanced Biblical knowledge."

THE BLOOD OF CHRIST.

The question whether Christ, in his office of mediator before his Father in heaven, actually presents his blood in behalf of the sinner, or ministers simply by virtue of the great sacrifice he has made, without the real presence of blood, is one upon which no small amount of thought has been bestowed. As stated two weeks ago, we have always been content to leave it an open question, using in this respect the language of Eld. Andrews, "Whether by its actual presentation, or by virtue of its merits, we need not stop to inquire."

But a brother has taken so much interest in our remarks that he has sent us an article by Daniel Steele, D. D., published in the *Advocate of Bible Holiness*, December, 1882, in which the position is taken that Christ's blood was no more subject to decay than his body; that he took it with him to heaven, where it ever remains fresh and pure from corruption, to be pleaded as a living sacrifice in the presence of God. There is a certain force and impressiveness in Mr. Steele's reasoning, so much so that we think our readers will be interested to examine it. His position seems to be confirmed by the view John gives us of Christ in Rev. 5:6: "I beheld, . . . a Lamb as it had been slain;" that is, as if in the very act of being slain.

Two sentences in which Mr. S. betrays his adherence to the common error, that Christ on his ascension entered the holy of holies and made the atonement, we omit. But he rightly maintains the distinction presented in last week's Review, between Christ as a priest and Christ as a victim. He says: "He became the high priest as soon as he ceased to be the victim." This we can heartily indorse, but can never sanction the confusion which makes Christ both priest and victim at the same time. As to our views of the time when the atonement is made, we will speak in next week's paper. But to Mr. Steele's article, which reads:—

I am not a polemic, nor is the *Advocate* a medium for theological controversy. Yet I must solemnly protest against a statement in the November number which dishonors my adorable Saviour. I am pained, yea shocked, to read that the blood of Christ "dried and decayed on the ground." My objections are the following:—

1. It is derogatory to the dignity of the Son of God and plucks the crown of divinity from his head, to assert that one part of his humanity, and that a vital part, is permanently subject to death. If death retains the blood of Jesus, the vehicle of his earthly life, under the dominion of corruption forever, then the king of terrors is in an important sense Christ's eternal conqueror.

2. It is taking the first step in the path which ends in "counting the blood of the covenant . . . an unholy [common] thing;" i. e., like the blood of an ordinary man.

3. The Christian man who asserts that the blood of Jesus was decomposed like that of an animal, can give no better reason for his assertion than to say, "This is the law of nature." In saying that natural law had its course in disposing of the blood of Christ, the writer has put himself into a position where a skeptic can logically force him to make the same admission respecting the body of Christ. Thus one half of the fortress of supernaturalism is needlessly surrendered to the enemy, who will use his advantage to force the surrender of the other half.

4. If it is said that Christ's resurrection is proved by positive Scripture testimony, we say that the incorruptibility of his blood is established by just as strong testimony of Holy Writ; for Peter (Acts 2:27) asserts that the prediction of the psalmist, "Thou wilt not . . . suffer thine Holy One to see corruption," is fulfilled in Christ. This covers the blood, the very medium of life; if it does not, the Holy One saw corruption.

But still more plainly does Peter proclaim the undecaying nature of Christ's blood in his first epistle (ch. 1:18, 19): "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." Alloys may dissolve silver and gold, but no chemical agent can decompose the precious blood of the Lamb of God. If Peter does not assert this, then he asserts nothing intelligible on this question.

In refuting this error, we are not under obligation to show what became of the blood of Christ, but for the information of the reader we will say that two theories have divided theologians and exegetes:—

1. That it was restored to his veins when he arose from the dead. This is a modern theory devised by the Romanists after they had begun to deny the cup to the laity. They were told that the touch of the priest changed the water into the veritable body of Christ, and that, since the blood was in the body, the laity received the blood in the water. There is not a shadow of a hint in the Scriptures on which to base this theory of the restoration of the blood. It is a pure invention of popery.

2. The view of eminent Christian writers, including some of the greatest names in church history, such as Chrysostom, Calvin, and Bengel, is that the blood always remains blood shed, ever fresh and pure from corruption, in the presence of God, having been carried into the heavenly sanctuary by Jesus, the great high priest, after his resurrection. Heb. 9:12: "By his own blood he entered in once into the holy places, having obtained eternal redemption for us." Since the whole office of a priest, especially of a high priest, was blood-sprinkling, it follows that Jesus, the great antitype, must (Heb. 8:3) have had blood to offer in the tabernacle not made with hands.

In John 20:17, we have an intimation that this high-priestly act was performed on the resurrection morning, immediately after appearing to Mary. He says to her, "Go to my brethren, and say unto them, I ascend unto my Father." If this refers to the ascension after forty days, why did Jesus use the present tense? and why did he send such a message to his disciples whom he was to see and speak to nine times during that period? Mary could have delivered no other message than this: "Jesus is ascending to his Father." His great errand could have been none other than to carry his own blood into the holy of holies above, and to sprinkle it before his Father. He became the high priest as soon as he ceased to be the victim. This beautifully explains the difficult prohibition, "Touch me not." . . . Hence Jesus gives the reason for his prohibition, "For I am not yet ascended to my Father." Later in the day he permitted and commanded his disciples to touch his person. The conclusion is natural that, between the morning and the evening, Jesus ascended and performed the office of high priest, carrying his own blood with him. . . . Again, since this ascension of Jesus was his initial glorification, he was prepared to give to his disciples on the evening of the first day, a foretaste of that gift, the fullness of which he was to impart after his full glorification. Hence

he breathed on them, and said, "Receive ye the Holy Ghost,"—a real impartation of the Spirit, but in less measure than at the Pentecost.

I know that my readers may feel a shrinking back from the incongruity of material blood in heaven, a sphere of purely spiritual realities. But there is no greater incongruity in the presence of Christ's material blood in that sphere, than there is in the presence of the very body that was laid in Joseph's tomb. The advantages of this doctrine are:—

1. It makes the atonement a vivid, present reality, eternally fresh and efficacious, as if the blood of the divine victim were continually flowing before the eyes of all moral intelligences.

2. It explains the studied peculiarity of the Scripture phraseology. Our redemption is always through the blood shed, and not through the shedding of blood. As our redemption is eternal, the price remains eternally existent, just as if the Redeemer hangs on the cross daily, and daily dies for us. It is fitting that the price of our redemption should ever remain an objective reality, the immutable basis of faith.

3. It gives a beautiful symmetry and a wonderful significance to the Lord's supper, the bread being the shadow of a true substance, the really existent body; and the fruit of the vine the shadow of a true substance, the really existent blood of Christ, and not the shadow of a shadow, the non-existent blood of atonement.

4. It gives a powerful leverage to my faith, when I attempt to move God in prayer. Says Bengel, "He who will not straightway shrink from that which seems at first a paradox, will soon after taste its sweetness with the progress of faith." My experience has abundantly verified this remark of the great exegete in his extended note on Heb. 13: 24, where he shows that we have in Jesus a living mediator, and in his blood (a separately existing material substance), the ground of eternal salvation. Ye are come unto "Jesus the mediator of the new covenant, and to the blood of sprinkling."

5. It affords an intelligent conception of the truth that the blood of Christ cleanseth from all sin. For the shed blood stands in the presence of God as the eternal basis for administering pardon to the penitent believer, and the eternal purchase price of the Holy Spirit, the regenerator and sanctifier. Thus Christ, through faith in his blood, immediately pardons, and mediately, through the Spirit, purifies from all sin, actual and original. This is what is signified by the application of the blood of sprinkling to the soul of the believer.

THE CHRONOLOGICAL POSITION OF THE ATONEMENT.

Christ's work as priest is not all a work of atonement. While his work in general is that of intercession, pardon, and reconciliation, there is a portion of it which is specifically called "a work of atonement." This is made certain by the services of the Levitical priesthood under the type. Let it ever be borne in mind that those priests "served unto the example and shadow of heavenly things" (Heb. 8:5); that is, unto the example and shadow of Christ's priesthood in heaven. But their work was not all a work of atonement. Their daily work was to receive the blood of those offerings which the people brought to be their propitiation, and perform therewith a ministry in the tabernacle, all of course with reference to a final work of atonement to be subsequently accomplished (Lev. 4:20); yet there was a particular time set apart in the year, and a specific work appointed, which were called, the "day of atonement," and the work of atonement. "And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." Lev. 16:31. See verses 20-33, and chap. 28:27-32.

This is the picture we have to teach us in regard to the work of Christ. They served unto the example and shadow of heavenly things. So we say that, according to this evidence, Christ must have a long general work to perform, and besides this, a comparatively short and specific ministry to accomplish, called, the making of the atonement. If this is not so, then less than one three hundred and sixty-fifth part of the work of the earthly priests was a shadow of Christ's work in heaven, and three hundred and sixty-four parts of it, out of three hundred and sixty-five, were a type and shadow of nothing. But Paul says that they "served [certainly more service than that indicated above] unto the example and shadow of heavenly things," or the work of Christ in heaven.

Now, in what portion of Christ's ministry is this work of atonement located? Does it occur at the commencement, in the middle, at the close, or where? We boldly aver that nearly all Christendom, losing sight of the great subject of the sanctuary, have gone astray on this point. Failing to distinguish between the slaying of the offering, and the making of the atonement, they have come generally to locate the latter at the time of the former, and assert that the atonement was made on the cross.

Mr. Morton, in his essay against us on the sanctuary question, falls into substantially the same error; for although he does not have the atonement made upon the cross, he does have Christ enter the most holy place immediately on his ascension to heaven, and then and there make the atonement, before taking his seat on the right hand of the throne of the Majesty in the heavens. On this ground we objected to Mr. M.'s view, because it makes the atonement precede the other acts of Christ's priesthood. He accuses us of greatly misrepresenting him on this point. He says:—

What I said was: "In the natural order of things the atonement preceded the session of Christ on the mediatorial throne." Mr. S. ought to know that this is a very different statement from what he attributes to me. How did he come

to make this misrepresentation? Was it a blunder? Or was it intentional? He surely knows that I hold that Christ's first priestly act, since his incarnation, was the offering of himself on the cross, and he must admit that this was prior to the atonement. And surely he will not say that his "sitting down on the mediatorial throne" was a priestly act. Will he undertake to give us a scholarly exegesis of Heb. 1:3 and 10:12, or of either of them, that will be consistent with his theory, that Christ's atonement was first made in 1844? Though I am no prophet, I venture to predict that he will not attempt to do so.

We positively disclaim any "intentional" misrepresentation in replying to Mr. M.; and we do not plead guilty to even a "blunder." We do not suppose that Mr. M. will deny that Christ is now, and has been ever since his ascension, our great High Priest above; that he has during all this time been doing a priestly work, pleading his blood in behalf of all who would come to him. But as he has the atonement made when Christ ascended to heaven, over

1800 years ago, he has the atonement precede all this priestly work, or stand at the beginning of this long ministry; whereas the Scriptures place the atonement as the close and not the beginning of his priesthood; and it was this service through all the Christian dispensation down to 1844 that we had in mind. So far as the real issue is concerned it matters not a particle whether we place the atonement on the cross, or forty-three days later, at the ascension. We showed in No. 17 that the crucifixion was not a part of Christ's work as priest; but suppose we grant with Mr. M. that it was, that Christ performed one priestly act before he made the atonement at his ascension, the whole objection, from our standpoint, still remains; for this atonement on this ground is followed by a long priestly service, which according to the type, and other scriptures is not possible.

To illustrate: Let us suppose a young man leaves Battle Creek for Ann Arbor, there to take a four years' course of study in the University of Michigan, and then graduate. Now, it would not matter one whit whether his friends should claim that he graduated when he took the cars at Battle Creek, or that he graduated when he reached Ann Arbor. We know that the one statement is equally false with the other; for his graduation is not to come till he has completed his course of study.

So with the ministry of Christ. The great work of atonement is the graduating service, if we may so express it, of his priesthood; that is, it is the closing part of it, and does not transpire till a long preceding work has been accomplished. On this point Mr. M., in his essay, objects, as follows:—

Now, if Jesus, the only true priest, did not enter the holy of holies till 1844, it follows that the church and the world were left without any atonement for more than eighteen centuries! Not one drop of his blood was, during all those ages, sprinkled upon, or before the mercy-seat! For it could be offered only in the inner tabernacle where God resides. This is the plain teaching of the Levitical law, and is in full harmony with New Testament teaching.

This objection is based on the idea that all Christ's work is the atonement. The church and the world don't need the atonement till the time for the atonement comes. But meanwhile they were not left without a sacrifice, without a priest, without the cleans-

ing blood, and pardon of sin and reconciliation to God. During all the time previous to the antitypical work of atonement, the church and the world had just what Israel had through all the year previous to the day of atonement; that is, opportunity to come and confess their sins over their offerings, and through that blood and the ministrations of the priest have them borne into the sanctuary, and so receive pardon for them. So ever since Christ entered upon his priesthood, every true penitent has secured pardon through him, and had his sins transferred to the sanctuary of which Christ is minister.

In the type the daily service went on through the year, the sins accumulating all the while in the sanctuary. From these sins it must be cleansed. For this purpose the day of atonement with its special service was instituted. Then the high priest went into the most holy and sprinkled blood upon the mercy-seat, the only time he did so in all the year. By this means the sins were removed from the sanctuary, and the sanctuary was cleansed.

That sins are thus treated as entities and transferred from one object to another, first from the sinner to the offering, then from the offering to the sanctuary, and from the sanctuary to the scape-goat in whom they perish, is plainly stated in Lev. 16:21. For as the concluding service of the year's ministry and the atonement, the record states: "And when he hath made an end of reconciling [cleansing] the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat, and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Thus the sins of the entire nation which had accumulated during the year were disposed of, and we can easily trace them from inception to end. They first attached to the transgressors who committed them. Through the prescribed offerings they were transferred to the sanctuary, and by the services of the day of atonement they were removed from the sanctuary and placed upon the head of the scape-goat in whom they perished.

Each year's work, in the type, was complete in itself; and the same service was repeated year after year. Paul gives us the reason why the earthly ministration was divided up into such short periods. It was because those priests were not able to continue by reason of death (Heb. 7:23); and by making the length of a complete round of service one year, ordinarily the same priest would go through the entire service, and so the better typify Christ in the one round of service which he performs in the heavenly sanctuary. In Christ's ministry, the service does not need to be divided up into short periods, because he "ever liveth," and hence, however long the period may be, he, as the deathless priest, is able to perform it all.

Now, as each individual yearly round of service in the type, represented Christ's whole work as priest, who performs but one round of service, it follows that any distinct divisions of his work will occupy the same relative position in the period covered by his

ministry, that the type of such division occupied in the aforesaid yearly typical service. And there were two such distinct parts: the common or daily service, and the atonement. And the atonement was the last and closing service; it completed the year; it finished the round of the representative ministry of those priests. Had it not been for the yearly repetition, after the atonement had been made no more sacrifices would have been offered; and when the atonement was made, and the sanctuary was cleansed, then the work immediately began again in the holy place, just as it had begun the year before.

So in Christ's ministry; his work of real atonement, answering to the typical atonement, must be the very closing portion of his work as priest. It comes at the end not at the beginning of his ministry. To locate it to any other place is to utterly ignore this beautiful structure of the type, and do violence to many scriptures. Yet Mr. Morton has the atonement made when Christ ascended, and a long priestly work of over 1800 years following it! We leave the reader to contemplate the incongruity and unscripturalness of such a position.

Though professing himself no prophet, Mr. M. ventures to predict that we will not attempt an exegesis of Heb. 1:3 and 10:12. We think it would have been better for him to stop with his disclaimer of being no prophet, rather than to venture forward as he has done, and prove himself a false one; for there is nothing in those texts to cause the least hesitation in the way of exposition. The first one says of Christ that he, "when he had himself purged our sins, sat down on the right hand of the Majesty on high;" and the second reads: "But this man [Christ], after he had offered one sacrifice for sins forever, sat down on the right hand of God." The last text explains the first. Christ gave himself up as a sacrifice for men; and in that sacrifice he made, or provided, expiation for our sins. (See Greek.) And this is the one only sacrifice which is available with God. And this alone has been pleaded, and will be pleaded till probation shall end. There is no force in Mr. M.'s reference to these texts from his stand-point, unless he would have us believe that Christ purged or atoned for our sins before he sat down on his Father's throne on high. Does he believe this? Does Christ atone for, purge, or put away sins before they are committed? Has he atoned for the sins of all men, so that all will be saved, and Universalism prove true? or has he atoned for only a few who consequently must be saved, and passed by all others who consequently cannot be saved? If so, here we have the doctrine of predestination in its most ghastly and hideous form. Has Christ atoned for any one's sins in a general way? Then he may plunge into every form of vice and crime, and still reach heaven; for atonement has been made for all those sins, and that has canceled them. But are the sins specified for which atonement has been made? Then it has been ordained just what sins one shall commit, and in committing them, he is no free moral agent, but acting under compulsion which he cannot resist, and hence is not responsible. But if a person's sins have not been atoned for, then no matter how hard he may agonize to enter heaven, the gates will be inexorably closed against him. Away with such a travesty of the divine government!

Heb. 1:3 simply means that Christ has made provision whereby sins can be purged, or put away; but whether they will be or not depends upon our own action in accepting or rejecting the provision. A parallel to this method of speech may be seen in Eze. 24:18: "I have *purged* thee, and thou wast not *purged*;" that is, I have endeavored, provided means, to purify thee, but thou didst not accept of them. Rom. 2:4: "The goodness of God *leadeth* thee to repentance;" that is, endeavors, or tends, to lead thee. Gal. 5:4: "Whoever of you *are justified* by the law;" that is, seek to be justified. Many like passages might be quoted.

So with Christ's blood; it has purged or expiated our sins in the sense of providing means whereby they may be expiated, if one will avail himself of it. It is the blood which has secured pardon through all the ages, and is employed in making the atonement at last. And as the atonement comes in as the closing service, it can be made, and will be made, only for those who have sought it on the prescribed conditions and so are entitled to it. Thus the error of Universalism is avoided on the one hand, and predestinationism on the other, and everything comes in, in its proper place. The session of Christ on the mediatorial throne, is his priesthood; and the "natural order" is, not for the atonement to precede it, as Mr. Morton says, but to follow it.

THE FINAL SEPARATION.

According to the parable recorded in Matt. 13:24-30, the wheat and tares grow together till the harvest. At the time of the harvest the reapers gather the tares into bundles to be burned. The wheat they gather into the garner.

In Christ's explanation of the parable (verses 36-43) he says that the good seed (the wheat) are the children of the kingdom, but the tares are the children of the wicked one; the harvest is the end of the world; and the reapers are the angels. "As therefore," he continues, "the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

From this we learn that the righteous and the wicked will be associated together till the end of the world. A separation will then take place between them; the righteous reaping the blessed reward of obedience, the wicked suffering the fearful consequences of rebellion against God.

In Matt. 25:31-46, we have a description of the closing scenes of this world's history, and the different destinies awaiting the righteous and the wicked, combining as perhaps no other portion of Scripture does, the sublime and pathetic, the glory of the advent of the King in his mighty power, and the utter helplessness of his enemies before him; an enumeration of humble and tender services performed by the righteous, and the appropriate reward they will receive, contrasted with the gross neglect of their Lord by the wicked, and the just punishment which will be visited upon them therefor.

The passage opens with this sublime description: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then follows a series of beautiful statements showing why they are thus honored and blessed. The wicked are at the same time told to depart, and the reasons are given why they are thus judged. The conclusion of the scene is stated in these words: "And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal."

The consecutive order of these events is an interesting object of study. To some it seems difficult to determine it; but we think the Scriptures afford abundant data for this purpose.

It is to be noticed, first, that the events called the "end of the world," the "day of the Lord," and the "day of judgment," are not events which take place instantly, or in a single day; but they cover a period which is of more than a thousand years' duration.

This we know because the events which are declared to occur, for instance, in the day of the Lord, are some of them located more than a thousand years apart. Thus both Joel and Zephaniah assign to the "day of the Lord" those judgments and calamities which come down upon the world just before the second coming of Christ and the first resurrection. But Peter (2 Pet. 3:10) includes also in the "day of the Lord," that time when ungodly men shall be judged and go into perdition, and the elements shall melt with fervent heat. But this we know cannot be till after the wicked come up in the second resurrection, which is a thousand years subsequent to the first resurrection at the second advent of Christ. Rev. 20:5-7. But these are all included in "the day of the Lord;" which consequently covers all this time.

The day of judgment covers a period a little longer still; for it begins with the investigative judgment which must precede the second coming of Christ, and does not end till the sentence against the wicked is executed upon them at the end of the thousand years. Ps. 149:9; 2 Pet. 3:7; Rev. 20:9.

The seventh trumpet covers the same time; for it commences at the close of the prophetic periods (Rev. 10:6, 7) when the temple of God is opened in heaven, that is, when the investigative judgment commences in the most holy place of the sanctuary on high, where the ark is (Rev. 11:15, 19), and does not cease till the saints are fully rewarded, and those who destroy, or corrupt, the earth are themselves destroyed (verse 18); which brings us again to the destruction of the wicked at the end of the thousand years.

So the "end of the world," taken in its complete and extended sense, must cover all the changes through which this earth passes from the close of human probation to the time when the new heavens and new earth shall take the place of the old. Not till then has it fully ended, though so far as the generality of the people, the unconverted, are concerned, it ends when their worldly pursuits, and hopes, and schemes, and life itself, end with their destruction at the second coming of Christ.

Bearing in mind the facts just stated will help us to understand some of the parables and condensed discourses of our Lord touching these great themes. For it would be nothing strange or inconsistent, if, when speaking of events in the same series, he should pass by a sudden and unannounced transition, from events at the beginning to events at the close; if, for instance, after mentioning events at the opening of that period called "the day of the Lord," he should suddenly pass to events with which that day will close.

Let us briefly glance at some of the events to transpire, according to the plain evidence of many scriptures, and see if, on this rule, other scriptures, which at first sight may seem at variance therewith, or difficult of location, do not in reality agree perfectly with them.

1. At the end of the prophetic periods, the grand antitypical work of atonement commences in heaven, the last priestly work of Christ to be accomplished before his second advent.

2. When this work is completed, probation ends; for there is no more sacrifice for sins. Rev. 15:5-8. But between the close of probation, and the appearing of Christ in the clouds of heaven, the seven last plagues intervene. Revelation 16. These plagues cannot begin to fall till the ministry of Christ as priest is finished; for up to that time there is mercy for the world; but there is no mercy when the plagues begin; for in them is *filled up* the wrath of God; and that is the wrath threatened by the third angel (Rev. 14:10), which is poured out without mixture, that is, unmixed with any mercy. Rev. 22:11, 12, also shows that probation ends, and the cases of all are decided before Christ appears. Up to the beginning of the plagues the righteous and the wicked are more or less individually associated together in the social and commercial pursuits of life. Luke 17:34-36. But the testimony contained in this reference to Luke, speaks of the commencement of a separation between the two classes. Of two men in one bed, one is taken, the other left; or, as it should be translated, "one is *seized*, the other *escapes*;" so of two women grinding at the mill, one is seized, the other escapes; and of two men in the field, one is seized, the other escapes. Who escapes? and from what does he escape? It must be some calamities or judgments that are referred to; and from all such we know that the righteous are the ones who escape, while the wicked are taken or seized by them. We know also from the context, that this scripture (Luke 17:34-36) applies just before the coming of Christ, when the seven last plagues, being due, will be falling upon the world. We therefore conclude that the reference is to this scene; that the seven last plagues (compared to eagles, verse 37) come down upon the wicked (compared to a body or carcass, *etc.*; Matt. 24:28), while the righteous escape, the promise to them being that no plague shall come nigh them. Ps. 91:4-7. This difference in circumstances, coupled with the fact that, probation being then ended, the righteous can no longer do the wicked any good, naturally throws the two companies apart, and begins the separation between them.

3. Christ soon appears, and then all the righteous ones living upon the earth are changed in a moment, and caught up to meet the Lord, while all the living wicked are left here upon the earth to perish by the, to them, terrible manifestations of the great day. This brings a more complete and wide-spread separation between the righteous and the wicked. And this extends even to the dead; for all the righteous dead are then raised and caught up also to meet the Lord, while all the wicked dead are left to the dominion of death, still in their cases unbroken. Thus the whole human family, living and dead, are divided into two great classes according to character—the living righteous changed to immortality, join their companions raised in incorruption from the grave, and together ascend to be forever with the Lord; while the living wicked join their companions in death, to slumber in dishonored and hopeless graves a thousand years, till the sentence can be written which is to be at that time executed upon them. This separation between the two classes is complete and final; for they are never again to be associated together in any capacity, and only come together again at the end of the thousand years, the one class as criminals, the

other to assist in executing upon them the sentence written. Ps. 149:5-9. During the thousand years, how sharp the contrast between the two parties: the righteous, *all* the righteous, in the mansions of the Father's house (John 14:2, 3) above, every fiber of their being pulsating with the bliss of immortal life, praising God in plenitude of joy, and reigning on thrones of judgment with Christ their king (Rev. 20:4); while all the wicked are slumbering in the bowels of an exploded world (Jer. 4:23-27), the Devil and his angels meanwhile tearing up and down in impotent rage over their sepulchers, this charnel-house of sin.

4. At the end of the thousand years, the judgment to be executed upon the wicked having been determined, they are raised from their graves to meet the account of their own personal sins, for which up to that time they had suffered nothing, to stand condemned in face of the open book of their deeds, in face of the multitude of the saved, and the open book of life containing the names of these holy ones, and to receive the punishment due to their deeds. Fire comes down from God out of heaven and devours them. Here Rev. 20:7-15 applies. With them the "second death," here inflicted, "ends all;" and the fires of their perdition become so potent in their cleansing power, that all the works on earth are burned up, the elements themselves melt with fervent heat (2 Pet. 3:10), the earth itself is dispelled into invisible gas, and thus appears to "flee away" (Rev. 20:11) from before the great white throne, and every stain and defilement of sin, and scar of the curse is forever purged away. Then the elements come together again, to form the new heavens and new earth for the everlasting possession of the saints. Here the wicked receive the full desert of their deeds which is to last through eternity; and here also the righteous receive the full measure of their reward, to go forward on this plane through endless ages.

By the side of these facts let us now place two representative scriptures, and mark the application:—

1. The parable of Matthew 13. The growing together of wheat and tares, righteous and wicked, is during the time of human probation. The harvest is the end of the world. The righteous are gathered as wheat into the garner at the second advent. The tares, that portion of them representing the living wicked at the second advent, are then burned up. 3 Thess. 1:8; Rev. 14:10. This earth is the territory of the future kingdom. Dan. 7:27; Matt. 5:5. But from this kingdom "all things that offend, and them which do iniquity" must be gathered out, which cannot be till sin and sinners are destroyed forever at the end of the thousand years. Then "the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41-43. Thus the parable in its entirety seems to include events at both the beginning and the end of the thousand years, the burning of the tares in the parable (verse 30) referring to the destruction of the living wicked at the second advent, while the "furnace of fire" in the explanation (verse 42) refers to the greater scene of the same kind, the destruction of all the wicked in the lake of fire, at the end of the thousand years.

2. Matt. 25:31-46. The coming of the Son of man in his glory (verse 31) undoubtedly refers to the

second advent of Christ. The "all nations" gathered before him, should probably be limited to the nations living on the earth at that time. Among these are a few righteous ones, who are separated from the others by a change to immortality and ascension to the Lord. Some prefer to consider the "all nations" as embracing the dead as well as the living. It is true that a separation between the righteous dead and the wicked dead, here takes place, and there is no objection (if it may be called an objection) to including them in the "all nations," only that we should be obliged, in that case, to take the expression "gathered before him" in an accommodated sense; for the wicked dead are not raised till long afterward. This point, however, is not pertinent to our present discussion, and we pass it.

Verses 41-46 bring to view the judgment of the wicked for their personal sins, and their sentence to final punishment. But the wicked, either living or dead, are not judged and sentenced at the second advent. But they will be judged and sentence executed upon them at the end of the thousand years, and then only. Hence Christ somewhere in his discourse makes a transition from the beginning to the end of the thousand years. There is nothing incongruous in this, according to the rule above suggested, since he is speaking of events of the same class, which cover all this time. Where is this transition?—Naturally between verses 33 and 34; for the narrative from verse 34 to verse 40 is of the same nature as that from verse 40 to the end of the chapter, and evidently belongs with it. But there is no place for any such judicial proceeding with either the righteous or the wicked, at the second advent. Hence, we would apply verses 31, 32, and 33, of Matthew 25, at the beginning of the thousand years, and the remainder of the chapter at the end of the thousand years, where Rev. 20:7-15 applies.

It has been supposed by some that the volume, "Man's Nature and Destiny," p. 308, applies Rev. 20:12 and Matt. 25:31-46 to one and the same time and event. It was not the intent of that work so to teach; for the author held the same view then that he now holds, as presented above. The argument there set forth is simply to show that the popular view that men are judged one by one as they die, is not true, because God has set apart a definite period for all cases to be taken up and acted upon, and all wait to that time. Matt. 25:31-33 and Rev. 20:12 are both referred to, because they are both parts of the same period of judgment, but not the same part. The judgment is there spoken of as a whole, with no attempt to locate its different divisions. When this part of the subject is made the theme of examination, and the events considered above are all duly located, it is seen that Matt. 25:31-33 and Rev. 20:12 apply respectively to scenes which, though similar in nature, are widely apart in point of time.

RH May 22, 1888

U.S.

THE INVESTIGATIVE JUDGMENT.

It has been shown in S. D. Adventist literature, in books, pamphlets, tracts, and frequent newspaper articles, that before Christ appears in the clouds of heaven at his second advent, so much of the judgment appointed for the world (Acts 17:31) must have transpired as is necessary to determine the character of all men, and separate them into two great classes,—the righteous and the wicked.

Such a position is no far-fetched, fanciful conception, but one that is absolutely necessary under the circumstances; for when Christ appears, certain events take place instantaneously which are the result of a work of judgment; but for this work of judgment on which these events depend, no time is given at the moment of Christ's appearing. Thus, certain ones among those who live to see Christ come, are in an instant changed from mortal to immortal, from corruptible to incorruptible, at that time. "Behold," says the apostle, "I show you a mystery: We shall not all sleep [die before the coming of Christ], but we shall all [all of the church who do not die] be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we [the living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

The same apostle states to the Thessalonians the same great truth, in these words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: then we which are alive and remain shall be [changed and] caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Now, we cannot conceive of such changes as these passing upon men—a resurrection to life and incorruption on the part of a portion of the dead, and a change to immortality on the part of some of the living, and the ascent of all these to meet the Lord in the air—before they are judged! Such an idea would not be worthy of a moment's credence; for it is the very object of the judgment to decide just such questions as these in relation to mankind.

But there is nowhere brought to view a work of judgment in reference to these classes after Christ appears, and before they are caught up to meet him; nor is there any time for such a work. Does the judgment sit in mid-heaven, and is there an examination of cases there held to determine what ones the Lord has come to save? to ascertain what ones ought to be raised from the dead, and who among the living are entitled to a change? Absolutely nothing of this kind. But the loud blast of the trumpet of God announces the appearance of the Lord, coming in power and glory in the clouds of heaven; and at the sound of that trumpet, in the twinkling of an eye, the righteous living are changed, and the righteous dead are raised, and the wicked

are given over to destruction. Mark, we do not say that the wicked are as instantaneously destroyed, but they are given over to destruction; that is, they are openly abandoned to their fate. The taking of all the righteous to heaven, is at once an open announcement of the status of all who are left. Their fate is declared. They are doomed to destruction; which in due time comes upon them. We refer in these statements to the living wicked, and the loss of their natural life, in connection with the second coming of Christ. But if any wish to claim the statements as referring to the wicked dead also, they will be equally true even then; for the bringing up from the grave of all the righteous, declares just as plainly the status of all who are left in the grave; they are the wicked; and they are given over to destruction, which will come upon them when all the wicked are destroyed together, at the end of the thousand years, in the second death.

Therefore we most positively and confidently aver that the only position which will stand the test of either fact or reason, is, that so much of the judgment as is necessary to determine the character of all men, and decide to which class they belong, the accepted or rejected, must take place before Christ comes. And to this extent the sentence rendered can be carried out when the Saviour appears, in taking all the accepted ones unto himself, and leaving the others to be disposed of in a proper manner at a subsequent time.

But it may be asked, "Where is the need of any previous investigation? does not God know all men? does he not know his people? and can he not give them immortality at once through the exercise of his own omniscience?" We reverently admit that he could do this; but his word informs us that he has not chosen to do so. If God by an act of his own omniscience decides all cases and visits rewards or punishments upon each "in a moment, in the twinkling of an eye," where is that process called "the judgment," which is so clearly revealed in the Bible? We appear before the judgment-seat of Christ to "receive [sentence for] the things done in the body" (2 Cor. 5:10); and it is expressly declared that when men are judged, they are judged (that is, decision is made and sentence is rendered) according to a record of their deeds kept in books which may be called the books of judgment. Rev. 20:12. In the very opening scene of the judgment (Dan. 7:10) it is said, "And the books were opened;" and in the closing scene (Rev. 20:12) it also reads, "And the books were opened." Therefore what is experienced by the righteous and wicked at the coming of Christ does not proceed from the workings of God's omniscience at the moment exercised, but is the result of decisions previously arrived at in their cases.

It may be asked further, "Do not the Scriptures declare that Christ will judge the living and the dead at his appearing: 'Who shall judge the quick and the dead at his appearing and his kingdom' (2 Tim. 4:1)?"—Very true; but what kind of judgment does

he then render?—He carries out a sentence previously decided upon, and gives immortality to his people. He declares when he appears, "And my reward is with me, to give every man according as his work shall be." Rev. 22:12. A "reward" must follow investigation and decision previously made. It should be remembered that the words "judge" and "judgment" are used with reference both to the judicial and executive divisions of the judgment separately considered. It is first decided who are to be saved; then that sentence is carried out at the second coming of Christ, by the bestowment upon all such, of immortality. Then the cases of the wicked are examined with a view to determining the degree of their punishment; and this sentence is carried out in the second death. First, the investigation before Christ comes, is called "the judgment" (Dan. 7:10); secondly, the execution of the sentence, thus far, at the second advent, is called a work of judgment (2 Tim. 4:1); thirdly, the examination of the cases of the wicked during the thousand years, is called "judgment" (Rev. 20:4): "Judgment was given unto them: . . . and they lived and reigned with Christ a thousand years" (see also 1 Cor. 6:2, which unquestionably applies during this time); and, fourthly, the execution upon the wicked at the end of the thousand years, of the judgment written (Ps. 149:9), is called "judgment," 2 Pet. 2:9: "Day of judgment and perdition of ungodly men." Thus the day of judgment covers all this time, and the work of judgment embraces all these divisions. And there is order and consistency in the arrangement: First, the cases of the righteous are examined (judgment begins at the house of God. 1 Pet. 4:17), and sentence is executed. Then the cases of the wicked are examined, and sentence is executed.

Having thus ascertained that a portion of the judgment must precede the coming of Christ, which, to distinguish it from other divisions of the work, may properly be called "the investigative judgment," the inquiry next arises, What is the nature of this work, and how is it carried out? The answer is obvious. It must involve an examination of books of record, and making decisions according to the deeds written therein. On this point we refer to Rev. 20:12; but we find that the reference is by some entirely misapprehended. It is taken to mean that we apply Rev. 20:12 to the investigative judgment of Dan. 7:10; which is not the case. Never have we so applied it. The reference to that text in this connection was, and is, simply to show that books are used in the judgment, and what use is made of those books; and

we take this text as determining the matter in all cases where books are mentioned or alluded to in the judgment work; for we apprehend that the method of showing forth the innocence or guilt of all parties is the same throughout the entire work. One rule is not adopted for one class and another for another. Now Dan. 7:10 speaks of books being opened, but does not state for what purpose they are used. This refers to the opening of the judgment, and Rev. 20:12 to the close; but we refer to this latter text in reference to the books, to show that the books in the judgment scene of Daniel 7, must be used for the same purpose; that is, to examine the deeds written therein, and render judgment accordingly.

The closing work in the sanctuary involves this very procedure. It is for the purpose of making the atonement, and cleansing the sanctuary, by putting away sin. But when sins are put away, how is it done?—They are blotted out; for so Peter testifies: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive [or retain] until the times of restitution of all things." Acts 3:19-21.

Here, just before Christ comes, Peter declares that the sins of those who have repented will be blotted out. Blotted out from what?—From those books wherein human deeds are written before God. Thus we are brought back again, by unavoidable steps, to the "books" brought to view in Dan. 7:10. No place is found for this work except in the view of the sanctuary, which we have not a shadow of doubt is the correct one, held by S. D. Adventists; and here it comes in necessarily, harmoniously, beautifully.

But the objector stands ready with his protest at this point. He asks, "What was there in the earthly sanctuary corresponding to the 'investigative judgment' in the heavenly? Did the earthly high priest investigate the characters of the Israelites? But if there was no 'investigation' in the earthly sanctuary, there can be none in the heavenly; for the rule says that 'the type must correspond to the antitype.'"

To the candid, thoughtful mind, this must sound much like a mere cavil. Who would naturally imagine that earthly scenes must equal heavenly, or that man can read the character of his fellows as accurately as it is recorded by the divine penman on the books above? Paul says the law had a shadow

but not the *very image*, of good things to come. Heb. 10:1. And we would like to have the objector tell us what better illustration could have been given here among men, of the real atonement and blotting out of sin, the "investigative judgment," than was furnished in the earthly sanctuary on the day of atonement? It was the great day of solemnity for all Israel. They were to afflict their souls, and every one who did not do this was to be cut off from among the people. It was a day of judgment for them. The work could be only a shadow, and the offerings were necessarily imperfect; but sin was dealt with as fully and effectually as mortals had power to deal with it, and was in the only manner and to the fullest extent available to them, put away. In Christ's work, the real atonement which he makes, pertains to individuals, not to a nation as a whole; it puts away sin, not merely in shadow, but *in fact*; and Peter declares that this is blotting it out; and this involves an examination of the records of men's deeds, from which all judgment proceeds; and this decision of cases is a part of the judgment; and this part precedes the coming of Christ. There is no evading of this conclusion. However capriciously disposed a person may be, it seems to us that there is no room here for either doubt or quibble.

But there is nothing which seems to stir the indignation of Mr. Morton, whose positions we have of

late been examining, like this view. In his rejoinder to our first reply, he says:—

Thus, this doctrine of the "investigative judgment," as taught by the "remnant church," which, at best, rests upon an uncertain and improbable interpretation of Dan. 7: 9, 10, gives the lie to Jesus, to John, to Paul, and to Peter. Is it any wonder that evangelical Christians should hold it in abomination? It is not only unscriptural, it is equally unphilosophical and unworthy of the well-known character of God. The thought that a God of infinite justice and fair dealing would, by a sort of "star-chamber" process, judge and sentence to utter destruction, millions of his own creatures, without a hearing, is the very epitome of absurdity. It is little short of blasphemy. I know of no more truth-denying, God dishonoring doctrine in the whole range of modern theology. This is my deliberate testimony.

He prefaces this fearful thunderbolt by transcribing Matt. 25: 31-41; 13: 36; Rev. 20: 12; Rom. 14: 10-12; 2 Cor. 5: 10; and 1 Pet. 1: 4, 5; which he would represent as all applying to the same time. We explained our position last week in reference to Matt. 25: 31-41, and Rev. 20: 12; and the other references are wholly indefinite as regards the matter of time. Mr. M. is still confused with the old "medieval" idea of the judgment, which ignores all order and regularity in the work, but has the whole human family come up in one indiscriminate, conglomerate mass, and one by one receive their examination and sentence. How much time would this occupy? Take, for example, the lowest computation of the present generation, 1,400,000,000, and give to the judgment of each person one minute, which would certainly be short enough time, would it not? and how long would it take to judge just this one generation? Reducing the number to hours, days, and years, omitting fractions, we have, 23,333,333 hours, 972,222 days, 3,668 years. That is, it would take over two and one half thousand years to go through the present generation, according to Mr. M.'s "orthodox" view, and gather out those who are to be made immortal at Christ's coming, and which Paul declares is accomplished "in the twinkling of an eye," at the sound of the trumpet. Twinkling of an eye, forsooth! If it takes Mr. M. as long as that to twinkle his eye, he is a slower man than we had supposed.

But the most singular part of his criticism is that he accuses God of pursuing a sort of "star-chamber" process unless he gives all the wicked "a hearing" at the judgment. A hearing, indeed! What kind of a hearing does he suppose the wicked are entitled to, or will be accorded to them? Will they be permitted to come up and deny the crimes recorded against them, or charge the heavenly records with partial or exaggerated statements, or urge palliating circumstances in extenuation of their evil deeds? What other evidence could come in to influence the findings of the court, when they have before them the complete life record of the culprit, with every thought, motive, purpose, and secret thing—the whole character photographed upon the page of destiny exactly as it is? Can a person have any further "hearing" than this? Cannot the court make up a just sentence from all this, and justly bring the doomed man up afterward to hear that sentence? The question answers itself.

The sins of the righteous are blotted out before

Christ comes bringing with him the reward of immortality for them, or both Peter and Paul have testified incorrectly, and there is no lesson to be learned from type and antitype. And the wicked have their sentence prepared in the judgment of the thousand years, for so John states, in Rev. 20: 4. But this does not preclude the idea of their personal presence before the tribunal at the proper time and place. All men will indeed personally appear before God in the judgment. At the end of the thousand years, for the first and last and only time, the whole human family are together before the throne: the righteous in the city, the wicked outside. Luke 18: 28; Rev. 20: 9. There sentence is pronounced upon the wicked, and executed; and in that sentence they "give account" of their idle words, and "answer" for all their abominable deeds. Then the King pronounces the great blessing upon the righteous, and invites them to take possession of the renewed and purified earth, the kingdom prepared for them from the foundation of the world, which they are to possess forever and ever.

With a rational, consistent view of this subject, the testimony of the whole Bible comes together in the completest harmony.

HISTORY AND PROPHECY.

History Supplies Conditions on which a Prophecy is Based. Shall We Believe?

THE 2300 days of Dan. 8:14 ended in 1844. The profoundest opponents of the Adventists at that time, admitted that the argument on chronology was invulnerable. The prophecy said that then the sanctuary should be cleansed. Two Bible facts show us what this is: 1. The Bible reveals the fact that the cleansing of the sanctuary covers a period of time, and consists of the work of the High-priest in the second, or most holy, apartment of the sanctuary, during which he makes the atonement and finishes a complete round of the sanctuary service (Leviticus 16); 2. The Bible reveals another fact, which is, that the sanctuary of this dispensation (1813 years of which had passed when the 2300 days ended in 1844) is in heaven, where Christ, our High-priest, ministers for us. Hebrews 8. We therefore believe that at that time the last work in the heavenly temple began (because the prophecy said it was thus to be), that Christ entered the second apartment of the true sanctuary on high, to perform his brief work of making the antitypical atonement and cleansing the antitypical sanctuary, and thus close up forever his mediatorial work for man.

Here, then, is a tremendous truth, the first part resting on tangible, undeniable, historical evidence within our own hands; the second resting on the plain declaration of God's word, which we therefore believe. Now, John describes the beginning of this work in the second apartment of the sanctuary in heaven, when, beholding events to take place under the sounding of the seventh trumpet, near the close of the gospel age, he says: "And the temple of God was opened in heaven." Rev. 11:19. We know he is speaking of the sanctuary; for he immediately adds, "And there was seen in his temple the ark of his testament;" and we know that the ark is found only in the most holy place of the sanctuary.

John's declaration that the ark was seen there, is significant. Seen by whom?—By men on earth, most certainly, for whose benefit this revelation was given. And how can men show that they see it?—Only by doing some special work which that sight leads them to perform. This brings us again within the sphere of human action, and we inquire if there is any evidence of this kind now apparent to show that the temple has been opened in heaven, and that men are beholding by faith therein the ark of God's testament?

The answer is plain: Most assuredly there is; it is the third angel's message now going to the world, proclaiming the commandments of God, and the faith of Jesus; relating both to the law contained in the ark, and the ministry which our great High-priest is there performing before that ark. This message covers the very time occupied by Christ in his closing ministry in the most holy place of the tabernacle on high, and is based upon that very work. It is because the temple has been opened, and the ark is seen there, that this message is going forth here. And all the facts in the progress of this message now patent to the world, are so much evidence, and evidence of no mean strength, that we have reached the time when the ark of God is seen in the temple above, and Rev. 11:19 is fulfilled.

Can men or devils annihilate these great facts that the days have ended, that the temple is opened, and that the ark is seen?—Certainly not. And can they stop the movement going forward on the earth, based on these great facts?—By no means; for Christ says to his people in the last days, "I have set before thee an open door [the open door of the sanctuary], and no man can shut it." Rev. 3:8. The facts cannot be ignored; the light cannot be obscured; the truth cannot be repressed; the movement cannot be stopped. And here is a movement which has already risen to no small proportions, which can be accounted for on no other ground than that we are now witnessing the fulfillments of prophecy here indicated. Multitudes of thoughtful minds are beginning to be attracted by this manifest fulfillment, and they are seriously inquiring if these things are so. Thus the message is becoming strong by presenting such proportions and such manifest evidence of the truthfulness of its claims, as to challenge attention and examination.

THE VAIL OF HEBREWS 6.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high-priest forever after the order of Melchisedec."

[A correspondent asks what vail is referred to in the foregoing scripture. *Answer:* A vail of the heavenly sanctuary, which sanctuary, according to Paul in this Epistle to the Hebrews, has two vails, a first and a second. Heb. 9:3. In the typical sanctuary, as described in Exodus 25 and onward to the end of the book, we find the same two vails. The first constituted the door of the holy place, or first apartment of the sanctuary; the second divided between the holy and the most holy, or second apartment, of the sanctuary, constituting the door from the holy place into that apartment.

To distinguish between these two vails, Moses calls the first "an hanging" for the door, etc., as in Ex. 26:36, 37; 35:15; 36:37; 39:38, etc. And the second he calls "the vail," as in Ex. 28:31, 33, 35; 27:21; 30:6; 36:35, etc. But they were both vails, and both doors; for they were made of exactly the same material, as the references show, were hung in the same manner, on the same kind of pillars, and served the same purpose; one being the door into the holy place, the other the door into the most holy.

Paul, in the book of Hebrews, does not distinguish between these vails by calling one a "hanging" and the other a "vail," but regards them both as vails, and distinguishes the inner one by calling it "the second vail," showing that he regarded the other as the first vail, and that when he uses the term "vail" without that specifying adjective "the second," he must mean the first; else his writing would be illogical and hopelessly confused.

In the sanctuary every priest who ministered in the holy place went within the first vail. Christ when he ascended and commenced his work in the sanctuary above, began his ministration in the first apartment, or holy place. This he must have done to be true to the type. To that time Heb. 6:19, 20 evidently refers, and the vail there spoken of must, consequently, be the first vail. Christ did not enter through the second vail into the most holy place, till the end of the 2300 days in 1844, when he went in to commence the work of cleansing the sanctuary. Heb. 6:19, 20 cannot be confined to this work, but must be true through the whole period of his ministry in the sanctuary above.]

To our correspondent's second query—whether we know anything more of Melchisedec than is stated in the Bible, the answer is, We do not. We have the historical record in Gen. 14:18-24; the prophecy concerning Christ in Ps. 110:4; and the fulfillment recorded in Hebrews by Paul. Melchisedec was some man of whom just enough was known to make him a fit type of Christ in his kingly priesthood.

QUERIES ON THE SANCTUARY.

The following queries have been presented by Bro. S. S. Smith and J. S. Lee, with a desire that they be answered through the Review:—

"1. If Christ did not enter upon his mediation until his ascension (see 'Sanctuary,' chap. 20, par. 5, 3d clause), who was mediator for the Aaronic priest when he made a sacrifice for himself? Could he be his own mediator?"

Answer.—This query seems to overlook the distinction between the mediators of Christ as a whole, and that specific part of it which consists of his work as priest in the sanctuary on high. We understand that he has been the mediator between God and men ever since the plan of salvation was adopted. Sacrifices were then instituted by which men were to show their faith in the promised Redeemer. Through these sacrifices, properly offered, the people of all preceding dispensations secured forgiveness of sins, the same as we now secure it by complying with the ordinances of the gospel. For they were acts of faith, and connected them with Christ through whom alone all actual forgiveness of sin, from first to last, is secured. As soon as men under the plan of salvation and the mediators of Christ, were put upon a new probation, the books of record were opened, upon whose pages were to be entered all their deeds as they should occur from day to day,—their sins and repentance, their faith and unbelief, their sacrifices and all their efforts to worship God, in the hope and belief of a coming Saviour. And in those records the whole measure of their repentance and faith is preserved, to be acted upon when those records are examined in the closing investigative judgment of the sanctuary above. And the plan once having been formed, the mediator provided, the way to manifest faith in him pointed out, and the books opened for the record of all their deeds, it was not necessary that Christ should all the while be engaged in the performance of the actual duties of a priest. But he was all the while, nevertheless, the mediator, a part of whose work would be finally to finish that office by performing the specific duties of a priest. So the Jewish high-priest had the same mediator through whom to present his offering, that Abel had for his.

"2. If there was no service in the sanctuary in heaven until Christ's ascension, what purpose did it serve?"

Ans.—It was the temple and palace of Jehovah. It is called the "Lord's holy temple." Ps. 11:4: "The Lord is in his holy temple; the Lord's throne is in heaven." Jeremiah says: "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. It thus appears

that when the plan of salvation was laid the temple and throne of God was taken to be the place where all the work connected with the carrying out of that plan should center. And as the temple and throne of Jehovah, it served just as good a purpose before Christ's first advent as it did after he, subsequently to his incarnation, was raised up to sit with the Father upon his throne, and be a priest before him upon his throne. Zech. 6:13.

"3. If there was no service in the heavenly sanctuary before Christ's ascension, how do you explain Heb. 8:4, 5? Could the work precede the example, or the shadow the substance?"

Ans.—This is explained on the principle laid down in Rom. 4:17, that God "callesth those things which be not as though they were." The purpose was definitely formed and was sure to be accomplished. Christ is represented as a lamb "slain from the foundation of the world." Rev. 13:8. He was not actually slain for over four thousand years after that; but it was in the purpose of God, and therefore was sure to be. The death of Christ, long before it was literally accomplished, cast its shadow back into the former dispensation, as seen in the death of the passover lamb and other sacrifices, because it was at the proper time to be accomplished. So the Jewish priests ministered, after the "example and shadow" of the priesthood of Christ, though he was not then performing his work as priest, because in God's purpose that work was a fixed fact, and was sure to be.

THE COMING OF THE LORD.

THAT the Lord is to reveal himself personally to the inhabitants of this world, the Scriptures plainly declare. That this coming is to be in the clouds of heaven, attended with divine pomp and splendor, with inconceivable power and glory, they just as clearly state.

But that there are many passages seemingly referring to this subject, which cannot all apply to the same event, is very evident. From a misapplication of some of these, a very erroneous view has sprung up, and is misleading the minds of many. There are a number of texts which speak of a coming which is not at the time expected, which takes place suddenly, which comes as a thief, unawares, and is liable to find some of the Church asleep and unprepared. (See Matt. 25:42, 44; Mark 13:35, 36, &c.)

From these passages, some, for what reason we know not, unless it is to make out that more has been fulfilled than has been, set up the claim that the second coming of Christ will be like a thief, stealing in upon the world unawares, secret, silent, unobserved, and unknown. This gives them opportunity to set up any view concerning it, which they please, even to the assertion that that coming has already taken place; and so we find them teaching that the prophecy of the second advent has been fulfilled, and Christ is now here doing his work among men silently and unperceived. Thus we have in our day a class analogous to those with whom Paul had to contend, who, in his day, rose up and claimed that the resurrection was past already, and overthrew the faith of some. 2 Tim. 2:18.

But as soon as they take this position that Christ comes in a silent, secret manner, they are confronted with another large class of scriptures which most emphatically assert that the Lord will come openly in the clouds of heaven, with a shout, with the voice of the archangel, and with the trump of God, in flaming fire, in the glory of the Father with all the holy angels, when every eye shall see him, and all the wicked shall wail because of him, and the earth and sea shall give up the dead in them, and the greatest and mightiest men of this world shall utter their despairing wail to the rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne. (See Matt. 24:27, 30, 31; 25:31; Mark 13:26, 27; Luke 21:27; Acts 1:9-11; 1 Thess. 4:16, 17; 2 Thess. 1:7, 8; 2:8; Rev. 1:7; 6:15, 16.)

And what do they do with this larger and more explicit class of texts? — These, marvelous to relate, they claim to be figurative, while the first class are literal; and to them the meaning of this latter class must be made to conform. And then they attempt to explain them away in a manner which

would apply to any other part of the Bible as well, and would transform the whole volume into a mass of nonsense and nothingness. We present one specimen: We are told by Paul in 1 Thess. 4:16, that the "Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and these expositors attempt to harmonize that shout with their silent coming of Christ, in the following manner: They say that "shout" does not mean the utterance of a voice from heaven, but the word "shout" means a message designed not only to alarm and terrify, but to assist and encourage; in this case the shout is a shout or voice of encouragement. Then to find a fulfillment, they make the following assertions: "The aspect of affairs in the world, for the past fifteen

years very strikingly corresponds with this symbol in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles on which they are based, and the ends which they should accomplish." This, then, we are to understand, is all there is to the "shout, the voice of the archangel, and the trump of God," which are to accompany the revelation of the Lord himself from heaven!

If such language as 1 Thess. 4:16, 17, can thus be spiritualized away into nothing, the whole Bible can be just as well, and its threatenings and its promises, its histories and its prophecies, amount to nothing at all, and are not worthy one moment's attention. It is sad that men will thus devote themselves to the baleful work of destroying confidence in the Scriptures, in order to bolster up some phantom of their own imagination.

All the difficulty that exists concerning the texts which speak in these different strains concerning the Lord's coming, arises from a lack of information or understanding pertaining to the subject of the sanctuary. This subject is the great key, and the only key, to the situation in the last days. This understood, every text falls into line, no violence is done to any scripture, and there is consistency and harmony throughout.

Let us, then, look at some of the seemingly contradictory texts, to ascertain what they teach, and where, consequently, they must apply. It is evident from the list of texts above referred to, such as Matt. 24:30, 31; 1 Thess. 4:16, 17; Rev. 1:7, &c., that when the Lord visits this earth the second time, in that event which is generally known as the second advent, second coming, or second appearing, of Christ, it will be a literal, personal coming in the clouds of heaven, visible to all, and attended with such phenomena in the convulsions of nature (Rev. 6:14; 16:18-21) as this earth has never experienced. Such a coming as this cannot be in any sense as a thief; it will not

be silent nor secret, and so far as the event itself is concerned, it will not be unexpected; for such promissions will appear as its precursors, as will indicate to all the immediate revelation of Christ. Even the wicked, as appears from the closing verses of Revelation 8, are aware from their terrible surroundings that the great day of wrath has come, before Christ actually appears.

This point being settled, the next question that arises is, Are there any other events in the experience of Christ and his Church, which are called a "coming of the Son of man," and "coming of the Lord?" We answer, Yes; two other events, both of which are brought to view in the subject of the sanctuary, both of which are explained by that subject, and by that alone, and all the apparent discrepancies cleared away. This will appear if we look at a few features of the sanctuary work which relate to this question, and the scriptures which apply to them.

The only points that need be noticed for our present purpose, are these: 1. Christ, after performing the work of a priest in the first apartment—the holy place—of the heavenly sanctuary, during the time allotted for the work in that department (Dan. 8:14), then enters upon that part of his ministry which is the antitype of the atonement made by the ancient Levitical high-priest on the great day of atonement in the type. Leviticus 16. To do this work he enters into the second apartment, or "most holy place," and performs a work of atonement or blotting out of sin. This decides the eternal destiny of all to whom this work pertains; for whoever is found worthy to have his sins finally atoned for and blotted out, will be saved. This, then, is a work of judgment, for the first step in any work of judgment is to reach a decision and render sentence in all cases. And this judgment scene is opened by the Ancient of days taking his position as judge in a court of justice, as the verb "did sit" signifies in Dan. 7:9, where the scene is described. Christ is then brought in before God

amid the shining hosts of his heavenly attendants. Here decisions are rendered (which involve an examination of the books from which all judgment is determined, Rev. 20:12), and atonement is made for all who have overcome. The cases of the living of course come last into this investigation, and this is called the "reckoning" of the Lord with his servants. Matt. 25:19. This is the moment of supreme importance in the experience of the Church. And to both these movements—the entrance of Christ into the inner sanctuary, to make the atonement for his people before his Father, and finish his work as priest, and his coming to his people to reckon with them, in the manner indicated

above—the terms "coming of the Son of man," "coming of the bridegroom," and "coming of the Lord," are applied, not in the exact form of the foregoing expressions, but expressing exactly the idea.

Proof: 1. Dan. 7:13, 14: "I saw in the night visions, and, behold, one like the Son of man [Christ] came with the clouds of heaven [myriads of holy angels; for this is not the atmospheric heaven, where literal clouds are], and came to the Ancient of days, and they brought him near before him [not to this earth, for God, the Ancient of days, is not here]. And there was given him dominion, and glory, and a kingdom."

Here is a coming, not to this earth, but to the Ancient of days after he has taken his position in the judgment scene described in verses 9 and 10. Here, then, is one movement, taking place wholly in heaven, which is called a coming of the Son of man.

This is the same coming that is brought to view in Matt. 25:10: "And while they went to buy, the bridegroom came." Christ is the bridegroom; and at this point in the parable of that chapter, he comes, not to this earth, but to the marriage, which is his reception of the kingdom; and he receives his kingdom before he comes. Luke 10:12. He receives it when, having been brought in before the Ancient of days, as described in Dan. 7:13, 14, he concludes his priesthood with the atonement, and then, arraying himself in royal attire, is inaugurated king.

2. On the second point, that the decision of our cases in the sanctuary above, is a coming of the Lord to us, Matt. 25:19; Luke 12:36, and Rev. 3:20, may be offered as proof.

(a.) "After a long time the Lord of those servants cometh, and reckoneth with them." Matt. 25:19. All reckoning with the servants of the Lord, to decide in regard to their faithfulness, as in this case, takes place before the Lord comes, for when he comes, without any further reckoning or judging, the righteous living are changed in a moment (1 Cor. 15:51, 52), and the righteous dead are raised. 1 Thess. 4:16. This reckoning must therefore be the investigation of character and decision of destiny, involved in the atonement, as Christ finishes his priesthood before his coming as king to this earth; and this is called a "coming of the Lord" to those servants to reckon with them.

(b.) "And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." Luke 12:36. This cannot apply to the coming of Christ in

the clouds of heaven to gather his people to himself; for he does not then come to knock, to see if he can find admittance; for then all cases are decided, and he comes to confer immortality upon his people. The coming and knocking must therefore refer to the same time as the "reckoning" of Matt. 25:19; that is, to the time when our cases come up for decision in the sanctuary; and this, again, is called a "coming" to us.

(c.) "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. Here is brought to view a condition of union with Christ which comes from hearing his voice and opening the door to him. It is a condition which cannot be reached till sins are atoned for and blotted out (Acts 3:19); and yet it is something which the Church is to enjoy here before the Lord appears in the clouds of heaven; for after that, he does not plead and knock for entrance. This must refer to the same time as Matt. 25:19 and Luke 12:36. And this is called "coming in" to the Church.

Thus we find three events to which these phrases concerning the coming of the Lord are applied: 1. His coming to the Ancient of days, when he enters the most holy of the heavenly sanctuary; 2. His "coming to reckon" with his servants, when our cases come up for decision in the conclusion of the sanctuary work; 3. His coming in power and glory with the sound of a trumpet and amid the last convulsions of nature, personally and visibly in the clouds of heaven.

Let us now see to which of these three, if any, that element of suddenness and unexpectedness which some of the texts bring to view, pertains.

1. The first coming, that to the Ancient of days (Dan. 7:13) and to the marriage (Matt. 25:10) took place at the end of the 2300 days (Dan. 8:14) in 1844. That coming was marked by a prophetic period, and that period was understood. That could not come, therefore, at an hour when they (the Church) thought not. Matt. 24:44.

2. We pass over to the third coming, that in the clouds of heaven, and find, as already noticed, that so many signs and convulsions (Revelation 6 and 16) will herald it, that the event itself, when it takes place, will not be unexpected even by the wicked; but—

3. When we look at that second coming, the coming to reckon, we find nothing to indicate the time when it will be; that is, nothing to show us just when our cases will be reached in the judgment and come up for decision. This, then, is liable to come suddenly, unexpectedly, and find us sleeping and unprepared. Matt. 24:44; Mark 13:35, 36.

It is to this that the illustration of the coming of the thief applies. "If the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up." Matt. 24:43. So if any one knew at just what time, the very day, his case would come up for examination and his eternal destiny be decided, as the hour approached, dismissing every other consideration, he would give himself to self-examination and prayer, repentance and confession of sin, and buy of Christ the gold tried in the fire, that he might be rich, and white raiment (the righteousness of Christ) that he might be clothed, and would anoint his eyes with eye-salve that he might see (Rev. 3:18), that he might be "ready," and that this supreme hour of destiny might not find him "sleeping," and take him unaware. Luke 21:34. But no time, when the Lord will come to reckon with us as his stewards, is made known. We know not when the time is. We only know that we are already many years in the period since the judgment in the sanctuary commenced; and when the cases of the dead are passed, the work will come to the living. So it will sometime reach our cases; in how long or short a time we do not know. Hence the danger that we begin to feel that the time is not so near as we supposed, and say, "My Lord delayeth his coming," and let our attention become all engrossed in other things, and the work of preparation go neglected, and so before we are aware, "at such an hour as we think not," when we "look not for him," and "in an hour that we are not aware of," the Lord comes to us as servants (Matt. 24:50) to reckon with us, and we are not ready.

It is to this time that we believe all passages of the nature of Matt. 24:42-44, 50; Mark 13:35, 36, &c., have their application. With this view, it is plain to be seen that there is no conflict between these passages and those which speak of another coming of a different nature, in the clouds of heaven. And we are saved from the error of supposing that the second coming of Christ to this world is to be in a secret, silent, invisible manner, and are spared the painful necessity of trying to harmonize with this silent, stealthy coming, those strong and unequivocal texts which proclaim the majesty and glory, the flaming fire and the mighty thunders, the voice of the trumpet and the consuming brightness, of his second advent to this earth.

THE COMING OF THE LORD.

(Continued.)

The paper presented on this subject last week, became too lengthy before the examination of it was completed. A few thoughts on another division of the question were therefore deferred to the present time.

As appeared in the testimony published in last week's paper, there are three events to which the expressions "coming of the Lord," "coming of the Son of man," &c., are applied: 1. A coming to the marriage (Matt. 25:10), or "to the Ancient of days." Dan. 7:13, 14. This coming took place at the end of the 2300 days in 1844; 2. Coming "to reckon" with his servants (Matt. 25:19), which includes the last generation of Christians, and will be fulfilled to us when our cases come up for decision in the sanctuary above; 3. "Coming in the clouds of heaven," which will be a pageant of overpowering splendor and glory visible to all men. Matt. 24:30, 31.

Of these three comings the first and third cannot be the coming which is like a thief, sudden and silent, and at an hour when not expected; for though the first is not a coming to this earth, and was, consequently, not seen by men, it was marked by a prophetic period (the 2300 days, Dan. 8:14) which was understood; so that event was not unexpected—was not at an hour when they thought not, although its nature was not at the time understood; and the third will be accompanied by such immediate precursors, that all the world at the moment when Christ personally appears, will be looking in consternation for him to be revealed in the clouds of heaven. All expressions, therefore, which bring to view a silent, sudden, unexpected coming, must refer to the one named above as the second, or to the coming of the Lord to reckon with his servants. For this we are to "watch" and be "ready," for we know not when the time is.

The point now to be noticed is, that when these different comings are spoken of, the distinction between them is clearly indicated by the words used to describe them. Two words, with one or two exceptions, cover all these passages. These words are, the verb *erchomai*, in its various forms, and the noun *parousia*. In every case where a coming like a thief, sudden and unexpected, is referred to, the first of these words is used; that is, some form of *erchomai*; but in every case where the leading idea is the personal presence of Christ in his glory, the second word is used—the noun *parousia*.

A comparison of the two classes of texts will make this distinction plain. Thus in Matt. 24:42, 43, 44, 46, and 48, we find the word *erchomai*. In Matt. 25:8, 13, 19, and 27, we have the same word. These are comings connected with the par-

able of the ten virgins, and the reckoning. In Mark 13:26, 28, 32, we have the same word: "Lest coming [*elthōn*, from *erchomai*] suddenly, he find you sleeping." In Luke 12:36, 37, 38, 39, 40, 43, 45, we find the same word. In Luke 19:12, 28, still the same. And all these comings, it will be noticed, are of the same nature.

Let us now notice another class of texts in which the word *parousia*, referring to the personal presence of Christ, is used; and these, it will be seen, must all apply to his visible appearance in the clouds of heaven:—

Matt. 24:3: "What shall be the sign of thy coming [*parousia*], and of the end of the world?" Verse 27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall

also the coming [*parousia*] of the Son of man be." In verses 37 and 39 the same word is used. The principal idea in these verses is the destruction of sinners; and as that is to be at the appearing of Christ, *parousia* is the word to use in those instances.

1 Cor. 15:23: "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming [*parousia*]." This refers to the resurrection of the dead, which will take place at the personal appearing of Christ. Hence we have this word.

1 Thess. 2:19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming [*parousia*]?" There can be no mistaking of the circumstances to which this must refer.

1 Thess. 3:13: "At the coming [*parousia*] of our Lord Jesus Christ with all his saints"—his "holy ones," or angels; referring to the time when he comes with all his holy angels with him. Matt. 25:31.

1 Thess. 4:15, 16: "We which are alive and remain unto the coming [*parousia*] of the Lord, shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout," &c. Here certainly we have the personal appearing of the Lord; and therefore the same word is used. So also it is used in chap. 5, verse 23.

2 Thess. 2:1: "Now we beseech you, brethren, by the coming [*parousia*] of our Lord Jesus Christ, and by our gathering together unto him." The time when the saints are gathered, is when the angels are sent for them, as the Lord appears in the clouds of heaven. Matt. 24:30, 31.

Verses 8, 9: "And then shall that Wicked [the papacy] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with

the brightness of his coming [*parousia*]; even him, whose coming [*parousia*] is after the working of Satan," &c. This can refer only to the visible coming of Christ in his glory; and here we find the word again.

James 5:7, 8: "Be patient, therefore, brethren, unto the coming [*parousia*] of the Lord; . . . for the coming [*parousia*] of the Lord draweth nigh." Both these instances evidently refer to the coming of the Lord in the clouds.

2 Pet. 1:16-18: "For we have not followed cunningly devised fables, when we made known unto you the power and coming [*parousia*], of our Lord Jesus Christ, but were eye-witnesses of his majesty, . . . when we were with him in the holy mount." This refers to the scene of the transfiguration, which was a representation of the coming of Christ, when he shall appear in power and glory.

2 Pet. 3:3, 4: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming [*parousia*]?" The only coming scoffers have any idea of is Christ's personal coming in the clouds of heaven. This shows what event must be referred to here. In verse 12 the same word is appropriately applied to the day of God, when the heavens shall visibly pass away in flaming fire.

1 John 2:28: "And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming [*parousia*]." This is fixed to the time when he "appears"; and there can be no doubt but that expression refers to his coming in the clouds.

There are three texts which at first sight might seem to destroy the force of this argument, based on the use of the words *erchomai* and *parousia*. These are Matt. 24:30; 25:31, and Rev. 1:7, all of which refer to the time when Christ comes in the clouds, and in each of which the words "coming," "shall come," and "cometh" are from the Greek *erchomai*. But the reader will notice the distinction drawn in the former part of this article; namely, that in every instance "where the leading idea is the personal presence of Christ in his glory," the word *parousia* is used. But in the texts before us, it strikes us that this is not the leading idea, but rather the fact that such an event as the second advent is taking place. Thus in Matt. 24:30, that which strikes terror into the minds of the tribes of the earth is not the idea that they are to encounter the personal presence of Christ, but the fact that he is coming at all; that the great day of wrath is come, and the advent of the Lord is taking place. So of Matt. 25:31 and Rev. 1:7.

All has now been said, that need be said, to meet the purpose for which these articles are written; namely, to show the error of the view set forth in the "Millennial Dawn," that there is no second coming of Christ but such as is like a thief, secret, silent, and unknown to the world, and that that coming has already taken place. For there are events to which all such expressions may apply, which are not his coming in power and glory to change the living and raise the dead. This event is just before the world; and we cannot explain away the scriptures referring to it, as the aforesaid book attempts to do, without incurring the guilt of fearfully wresting the plain and unmistakable declarations of the word of God.

WITHIN THE VAIL.

A ~~person~~ asks for an explanation of Heb. 6: 19, 20, which speaks of the entrance of Jesus, as a forerunner for us, within the vail, and which declares that he had so entered at the time the book of Hebrews was written. He says he can find no place where the term "the vail" seems to mean anything else but the vail dividing between the holy place and the most holy place, of the sanctuary. And if such is its meaning, does not Heb. 6: 19, 20, he asks, disprove our view that Christ, when he ascended, commenced his ministry in the holy place, instead of the most holy place, of the heavenly sanctuary?

Well, let us see. All agree that the vail spoken of is a vail connected with the sanctuary. We then inquire how many vails the sanctuary had. In Ex. 26: 31-37, we find the instruction that God gave to Moses concerning the vails of the sanctuary. The command to Moses was to make a vail of blue, and purple, and scarlet, and fine-twined linen, and hang it upon four pillars overlaid with gold, which should divide between the holy and the most holy place. In other words, this vail constituted a door from the holy into the most holy place.

Moses was commanded further, to make a hanging for the door of the tabernacle, of blue, and purple, and scarlet, and fine-twined linen, and hang it upon like pillars, overlaid with gold, to form the entrance into the holy place. This was the door of the first apartment. No one could go into either the holy or the most holy place, without passing this curtain at the entrance.

Here, then, are two vails belonging to the sanctuary: one is the door of the holy, the other the door of the most holy place; they were made of precisely the same material, constructed by the same means, suspended in the same manner, and served the same purpose. Where, then, was there any essential difference between them? If one was a vail, was not the other equally so?

But it may be said that they are not both called vails. It is true that Moses applies different terms to them, calling one a "hanging" and the other a "vail;" and the reason he does this seems obvious. It was, doubtless, to afford a convenient means of distinguishing between them. And as he thus speaks of them, it is not surprising that, when the subject is spoken of in a general way, the term "vail" should come to signify the inner curtain, dividing between the holy and most holy apartments of the sanctuary, as used by the evangelists.

But when we come to the book of Hebrews, we are to note the fact that Paul is not speaking in this general way, but is giving us a discriminating examination of the different parts and purposes of the sanctuary. Hence he calls both curtains, vails,

as they really were, and distinguishes between them, not by calling one a "hanging," as Moses does, and the other a "vail," but by calling the first one a "vail," and the other, "the second vail." His use of the term in Heb. 9: 3, settles definitely the question of how he uses it throughout this book, in which alone the expression under discussion is found. There cannot be a "second" without a "first," and when a person, writing, as Paul did, with an accuracy begotten of the highest culture, and with the enlightenment which comes from inspiration, speaks of "the second vail," as connected with the sanctuary, he shows that he has before his own mind a first vail, connected with the same; and to that, by implication, he also refers the mind of the reader. And inasmuch as he says in chap. 9: 3, "second vail," when he means the second vail, it follows that if in any other part of the book of Hebrews he means the second vail, he should have said "second vail" there also. Therefore if in chap. 6: 19, he means the second vail, he should have written, "Which entereth into that within the second vail, whither the forerunner is for us entered, even Jesus," etc. But if, on the other hand, by the term "vail," unqualified, he means the inner vail in the sanctuary, then in chap. 9: 3 he should have written, "And after the vail, the tabernacle which is called the holiest of all." But he does neither the one nor the other, but in chap. 6: 19 simply says "vail," showing that he means the first vail, and in chap. 9: 3 says, "second vail," showing that he discriminates between the two curtains or entrances to the two apartments of the tabernacle, recognizing them both as vails, and distinguishing between them by regarding one as the first, and the other as the second.

In discussing Heb. 6: 19, the only point to be ascertained is, how Paul uses the term "vail." It matters not if Matthew, Mark, and Luke, speaking in a general way, call the inner curtain simply "the vail." There is nothing in this to prevent another writer like Paul, when giving a treatise on the construction and design of the sanctuary, which requires him to be more definite, recognizing the two vails, and making the distinction he does between them. Heb. 6: 19, 20 therefore sustains the view that when Christ ascended, he commenced his ministry in the holy place of the heavenly sanctuary.

For a further discussion of the subject, see the chapter entitled "Within the Vail," in the work on the sanctuary, pp. 221-230.

THE COVENANT OF HEB. 9:1.

This passage reads: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." The word "covenant" in this verse appears as a supplied word. Is it the proper word to be supplied, or should it be some other? Is Paul in this instance speaking of the covenant or of something else?

From the 6th verse of chapter 8, the apostle's subject is certainly the new covenant, treated from the stand-point of a comparison with the old covenant. The one is called the "first," and the "old," covenant; the other is called the "better," and the "new," covenant. But it will be noticed that in verse 7 and verse 13 of the 8th chapter, the word "covenant" is supplied; yet as we read these passages it is at once seen that no other word but "covenant" is at all admissible; and the connection, we think, will show the same for chap. 9:1.

In 8:7 we read: For if that first had been faultless, then should no place have been sought for the second." Here the word "first" certainly refers to covenant understood. In 8:13 we have this statement: "In that he saith, A new, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." A new what?—A new covenant, certainly. The "first old;" first what?—First covenant, most assuredly. Now passing to the very next verse (9:1), the division of chapters being only man's work for convenience of reference, we read: "Then verily the first had also ordinances of divine service, and a worldly sanctuary." First what?—First covenant, certainly, by every sound principle of comparison, interpretation, or application. What is Paul's subject here?—The covenants, first and second; and twice before, in the immediate and unbroken connection, he has used the term "first" in exactly the same manner, when by no possibility can it be made to refer to anything else but covenant. On what ground, then, can we arbitrarily make an abrupt change in 9:1, and say that Paul means something else there, of which he has not spoken before?—It cannot, on any reasonable ground, be done.

But we are told that the word to be supplied there should be "tent" or "tabernacle." What sense would the passage then make? "Then verily the first tabernacle had also ordinances of divine service, and a worldly sanctuary." Did the tabernacle have a sanctuary?—No; the tabernacle was itself the sanctuary. The tabernacle did not have a sanctuary, but the covenant did. Moreover, the terms "first" and "second" are not applied to the sanctuary till we come to verses 2, 6, and 7 of this chapter, when "first" refers only to the holy place,

and "second" only to the most holy place, of the sanctuary. Not till we come to verse 8 of chap. 9 do we find the term "first" applied to the tabernacle as a whole.

The following comment on Heb. 9:1, by Meyer, the celebrated German commentator, called "the prince of exegetes," is just as decisive on this point as any textual criticism can be. He notices the claim put forth that the supplied word should be tabernacle instead of covenant, and says:—

"But the addition of *skēnē* [tent or tabernacle] is condemned as a gloss by the fact of its being wanting in all the uncial MSS., in many cursives, in Syr. utr. Basm. Aeth. Arm. It. Vulg., with Gregory Thaumaturgus, Cyril, Chrys. Damasc. Theoph. Photius, &c. On the ground, too, of internal evidence it is to be rejected, since, on the one

hand, the coherence with 8:13, and through that with 8:7, &c., leads to *diathikē* [covenant] as the main idea to be supplemented; and, on the other hand, the expression *he protē skēnē*, 9:1, would be made to denote something quite different from that which the same expression denotes in 9:2. For while in verse 2 the outer division of the tabernacle is indicated thereby, in verse 1 only the first or Old Testament, earthly tabernacle in opposition to the New Testament, heavenly one, thus something entirely dissimilar, could be intended by this expression."

ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE—NO. 2.

We have now briefly examined three remarkable prophecies which set forth a mighty work to be accomplished during the last generation that lives before the coming of Christ. And we have called attention to the great Advent movement of the present generation, as answering to these prophecies in every respect, being in nature and extent just such a work as said prophecies call for, the first movement of the kind since the prophecies were given, and therefore demonstrating itself to be the fulfillment of those scriptures. This movement has been in progress over half a century, and can be accounted for only on the ground that the word of God is herein being fulfilled. If this is true, a movement holding so important a place in the work of God, and destined to make itself felt so deeply in the religious world, must have many interesting incidents connected with its development and progress.

William Miller, of Low Hampton, N. Y., was the man who, in the providence of God, was raised up to lead out in this work. And although he began the study of the prophecies in 1818, it was not till 1831 that he made his views public. Having become satisfied that the end of this dispensation was near, his conscience would not permit him to rest till he had made known his conclusions to his fellow-men. To this end he published a series of articles in a paper in Vermont, showing that the second coming of Christ would occur about the year 1843. From this time his course of life was changed. His articles attracted wide-spread attention. Letters came pouring in from all quarters, and urgent calls for him to come and preach in person the new and wonderful things he had learned from the Scriptures. These appeals he could not resist, and from that time he gave himself to the promulgation of these views. The year 1831 may therefore be set down as the year when the first angel's message began to be proclaimed. Many men of earnest piety and rare talent soon joined Mr. Miller in his work, and most blessed spiritual awakenings everywhere followed their earnest efforts. There were many honest souls in the various churches, who were hungering for something that would give them new life in their religious experience. And the idea of the soon coming of their precious Saviour dawned upon them as a blessed truth by which, like Peter, they were "begotten again to a lively hope."

In 1838 an exposition of prophecy was brought out which more particularly attracted the attention of pew and pulpit, press and people. Elder J. Litch made a calculation of the prophetic period of Rev. 9:15, called "an hour, a day, a month, and a

year," amounting in all to 391 years and fifteen days. He applied it to the Ottoman Empire; and finding that the period would end on the eleventh day of August, 1840, he boldly predicted the fall of the Ottoman Empire at that date.

This was at once recognized as a sort of test case; for, said the people, if that event takes place as stated, it will demonstrate the correctness of the principle of interpretation adopted by the Adventists, and show that all their calculations are worthy of attention. As soon as the news could reach this country, in those days of no ocean telegraphs, and slow steamers, lo! it brought word that on that very day that very event did take place!

This unquestionable and striking fulfillment of prophecy gave a mighty impetus to the Advent movement. The ears of the people were gained, and there were more calls for preaching than could be filled. Elder J. V. Himes began the publishing work, and the years between 1840 and 1844, were years of great activity in the cause. Through the enterprise of Elder Himes, a large tent was procured, seating 4,000 persons, and was moved from place to place, drawing immense crowds. During this time the custom of holding camp-meetings was also inaugurated, and quite a number of meetings of this class were held in different places.

Thus the country became more and more stirred from month to month and from year to year. The fruits were everywhere most excellent. Bibles were studied as never before, and multitudes were led to seek a greater consecration to God.

The close of the year 1843, according to the Roman calendar, that is, reckoning from January to January, was passed without any particular excitement; for the idea was not questioned in any quarter that in Bible prophecy, the years must be reckoned by Bible rules; and the year 1843, according to Bible time, would not end till the first new moon after the vernal equinox in 1844.

But this point was at length passed, and the Lord did not come. This was the first disappointment, and it threw some doubts and confusion into the ranks of believers. But right here, even though by disappointment, we begin to see the special providence of God in this work; for writers and preachers were compelled to look over with new care all the grounds of their faith. Some even suggested that all they had been warranted to expect, had perhaps taken place. Attention was turned to the types as it never would have been if this disappointment had not occurred.

And soon a great light dawned which put at once a new complexion upon the work. The chief pillar in this prophetic temple was the 2,300 days of Dan. 8:14. "Unto two thousand three hundred days; then shall the sanctuary be cleansed."

The place of the sanctuary in the type was considered so far as to inquire in what part of the year the fulfillment might be expected; for as the spring types—the passover, the wave sheaf, and the Pentecost—were fulfilled in the same part of the year, the same month, and day of the month, in which the types were observed, so the fall types—the blowing of trumpets, the atonement or the cleansing of the sanctuary, and the feast of ingathering—might naturally be supposed to occur in the portion of the year corresponding to the type; namely, in the fall.

Then it was also seen that a correct application of the 2,300 days would lead to the same conclusion; for if the 2,300 days are reckoned from the commandment to restore and build Jerusalem, as Dan. 9: 25 states, they must be reckoned, not from the time when the document was issued giving authority to build, but from the commencement of the work of building, as stated in the last part of verse 25 and the beginning of verse 26. And in Ezra 7, where the fulfillment is recorded, we find that those who returned from Persia to build Jerusalem, did not reach the place till the fifth month, and two months more is none too much time to allow for them to get located and ready to commence the work of building the city. This would bring us to the seventh month; and when we look at the type we find that it was on the tenth day of this month that the sanctuary was to be cleansed.

The conclusion, therefore, was that the 2,300 days had not then ended, but that they would end on the tenth day of the seventh month, which in that year (1844) fell on the twenty-second of October. It was only about three months before the date named, that these points were clearly brought out. The time was short. What was to be done must be done quickly. Those who saw the light felt impelled to adopt the words of the parable of Matt. 25: 1-10, to arouse others to the importance of the subject: "Behold, the bridegroom cometh; go ye out to meet him."

A little further consideration of that parable served to show that it well illustrated the movement in which they were engaged, and doubtless had an application to that movement. In the spring of 1844 began the tarrying time—the night of the parable. A mistake of six months had been made in reference to the ending of days, the true termination being in the fall instead of the spring of that year. And midway between these two points, the light had been discovered that the time extended to the fall, and that the cleansing of the sanctuary pointed to the fall. The thrill of joy that filled the hearts of those who felt that they had found their footing again, and the revived hope of soon seeing their Lord, took verbal form in a mighty cry raised simultaneously in different parts of the land—"Behold, the bridegroom cometh; go ye out to meet him."

This movement, which is called "the midnight cry," took a deeper hold upon the people from the time of the Exeter camp-meeting, in August, 1844. And we refer to this particular gathering to meet the charge that this movement was a burst of blind and wild fanaticism; for here, in the providence of God, his work and the work of fanaticism were placed side by side, so that no candid mind could fail to discern the difference between them.

A company of fanatical spirits had come upon the ground, who made the days wild and the nights hideous with their boisterous and incoherent shoutings and gesticulations. Their work had no scriptural basis, and showed no well-defined object. It was a cyclone of emotional frenzy. But it had a terrible power. It broke down one of the preachers in his sermon, and threatened to secure the balance of influence, and to control and ruin the meeting.

Under these circumstances a minister at one of these services was wading dryly through the usual arguments so much dwelt upon in those days, when a sister calmly rose in the congregation, and said: "Brother, it is too late to be dwelling on those familiar topics; there is new light and truth for this people; and there are those here who are prepared to give it." Then raising her voice in clearness and power, she exclaimed, "Behold, the bridegroom cometh; go ye out to meet him."

The light was called for, and presented, bringing out the points set forth above. Calmly and carefully the people listened, learned, received the truth, and rejoiced. The Spirit of the Lord attended the preaching of the word, and pervaded the camp. The fanatics, taking no part in this work, no longer attracted any attention. They got out of stock and slunk away, being heard of no more. But the truth went forth with new power; for those who received it at the meeting, as they went to their homes, were like flames of fire spreading it through all the land.

A reaction in the popular churches drove from their communion 50,000 believers. And as they left, they gave the second message: "Babylon is fallen, is fallen."

Papers were now published in Canada, Boston, New York, Philadelphia, Washington, Rochester, and Cincinnati. Other men were soon heard of in England, on the continent of Europe, in Asia and Africa, who were giving the same message of the soon coming of Christ in glory.

Probably no religious movement since the days of the apostles ever became, in so short a time, so wide-spread, or was so zealously carried forward, and achieved so substantial results, as the great Advent movement at the time of which we speak.

And thus we come up to that ever memorable epoch, the tenth day of the seventh month, Oct. 22, 1844.

ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE—NO. 2

THE tenth day of the seventh month, Jewish time (Oct. 22), 1844, had been set by processes of reasoning already described, as the day for the Lord to come. To that day attention had been turned, as it had not probably to any other day in all the world's chronology. Thousands had centered all their hopes upon it. The principle of interpretation adopted by the Adventists had shown itself to be true in other points; and so, it was argued, it must in this. And accordingly by thousands upon thousands every calculation and provision for continuance of life in this world after that date, was absolutely discarded; and both Church and world, in breathless anxiety, awaited the result.

When the time passed and the Lord did not come, the disappointment which fell upon the Adventists was more crushing than any that ever fell upon any other people. It was as much greater than that of the first disciples (Luke 19:37-40; 24:21), as the issue supposed to be involved in this, was greater than the one involved in that. They supposed that Christ was to set up a kingdom and reign as temporal king; these expected the kingdom of God in all its glory, and eternal life therein. The sudden collapse of their hopes was a disappointment beyond description—almost beyond endurance. Add to this the sarcastic shout of triumph which went up from the world, and the bitter reproaches of the enemies of their faith, and they felt that indeed the dregs of a full cup were wrung out to them.

And now appears the inherent power and vitality of the truth. Was not this enough to cause every one to give it all up at once, and renounce the whole movement? So some thought, and gave it up; but with multitudes of others it was not so. They had seen enough evidence of the workings of the Holy Spirit in connection with the movement, to know that the providence of the Lord God of Noah and Elijah had been leading the way; that it was a work in which Heaven was interested, and it could not be given up. Sometime and some how they believed that all would be made plain.

They were right. God had led in the work. His Spirit had enlightened the minds of his servants to bring out rich truth from his word. Their principles of interpretation were sound; their reckoning and application of the prophetic periods, incontrovertible; and their view of the symbols of Daniel 2, 7, 8, and 9, and Revelation 2, 3, 6, 8, 9, 12, and 17, were substantially correct. The sanctuary of Dan. 8:14, the second symbol of Revelation 13, and the third message of Revelation 14 were reserved for further light, which to those who in a proper frame of mind waited for it, was not long in coming.

This second and greatest disappointment threw them back upon the study of the types with more earnestness than ever. The types seemed to be the only avenue left through which to look for an explanation of the situation. In *The Voice of Truth* of Nov. 7, 1844, Joseph Marsh said: "We cannot admit that our great High-priest did not on that very day [the tenth day of the seventh month] accomplish all that the type would justify us to expect. We now believe he did."

Naturally, almost of necessity, the Adventists of that time came to the conclusion that their work for the world was done. Whether they felt so or not, it was, for the time being, virtually the fact. First they knew not in what way to try to work further for the world; and, secondly, every heart was steeled and every ear closed to whatever they might try to do for them. They had but to submit to circumstances. Naturally enough they looked for some scriptures applying to the situation.

They had recognized the parable of Matt. 25:1-13, as applying to the Advent movement in which they had been engaged; and in that parable they found a time when the bridegroom came and the door was shut. They began to see that the coming in that parable, was to the marriage; and the marriage was something to take place in heaven, not here on the earth. So as they had had the midnight cry, "Behold, the bridegroom cometh; go ye out to meet him," they began to reason, Has not the bridegroom come to the marriage, and is not the door shut?

Soon Mr. O. R. L. Crozier brought out additional light on the subject of the sanctuary; namely, that the sanctuary was in heaven, and the cleansing of the sanctuary was the entrance of the High-priest into the most holy place, to make the atonement; but that while he was thus making the atonement, the door of the outer apartment was closed. And so the conclusion suggested by Joseph Marsh, that all had taken place which they were warranted from the type to expect, was confirmed; that is, that the bridegroom had come to the marriage,—that Christ, our great High-priest had entered into the most holy place to make the atonement and cleanse the sanctuary, which in a few days or weeks, at most, they supposed would be finished, and then the Lord would come for his people. And all this, it was thought, involved the idea that the door of mercy was closed.

But notwithstanding the error of the shut door, which under their circumstances it would have been difficult to avoid, a mighty stride had been made in the direction of further light, and toward a solution

of their perplexing situation. The truth had fully dawned that there was a work to be done in heaven before the Lord would return to this earth; that the sanctuary was in heaven, and was to be cleansed there; that the cleansing of the sanctuary was the removing of sin by the blood of Christ, and not the burning of the earth in the fires of the last day; that the bridegroom had come to the marriage; and that the cleansing of the sanctuary was going forward.

In the midst of this evolution of new views, a few weeks after the passing of the time, and while many were making shipwreck of faith, sister White had her first vision. In it she was shown that "the midnight cry," which they had just passed through, was a great light set up behind them, and was not to be rejected; that if kept in view, it would shed light on the pathway clear through to the end; but if rashly denied, darkness and ruin to such souls would follow. Now says the objector, "The visions taught the shut door, because the shut-door view was connected with that of the midnight cry; and the vision taught that the midnight cry was not to be given up." The conclusion does not follow. It is a false charge. The vision said nothing about the shut door. But the midnight cry was a vital pillar of truth, and was not to be surrendered, though some errors had been connected with it. To give up the midnight cry was to give up the whole work, and make utter shipwreck of faith. And any one did reader can judge whether it were better to give up that truth on account of an error which men had attached to it, and so wholly apostatize, rather than hold fast to the truth, and wait patiently till the Lord should remove the error which men had connected with it. Every one will say the latter. And this they did; and the explanation and correction came in due time.

ORIGIN AND HISTORY OF THE THIRD
ANGEL'S MESSAGE.—NO. 5.

With the situation set forth in the last preceding article, the year 1844 closed. By a bitter experience, by the irresistible logic of circumstances, the people had been driven to an examination of the subject of the sanctuary, which was to prove the great key to the solution of the perplexities surrounding their position, the avenue which was destined to lead them forth into another field of light and truth and labor. But its place in the work soon became apparent, and its harmony with other truths recently made known, was a source of encouragement and strength.

In 1844 Mrs. Rachel D. Preston, a Seventh-day Baptist sister, introduced the Sabbath to the Adventists at Washington, N. H., and some forty of that church embraced the keeping of the seventh day according to the fourth commandment. Elders Cook and Preble for awhile advocated it, but not connecting it with prophecy, they failed to realize its importance, and soon gave it up. In 1845 Elders Joseph Bates and James White began to observe the seventh day as the Sabbath, and to advocate that view. In 1846 the subject of the sanctuary was more fully developed in the light of Rev. 11:19, where it is said, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." It was clearly perceived that if our High-priest was in the most holy place, cleansing the sanctuary, he was standing before the ark, still called, under the sounding of the seventh trumpet (where Rev. 11:19 applies), "the ark of his testament," and thus showing that that ark in heaven contains the law of God, the ten commandments, the same as the ark in the type. This connected the Sabbath with all those who would accept the light on the subject of the sanctuary, and forever linked that truth to this movement. No one who adopts the view of the sanctuary as brought

out in connection with the third angel's message, can for a moment waver on the Sabbath question.

Another truth introduced among Adventists in 1844, was seen to harmonize most accurately with this subject, and that was the subject of conditional immortality as then advocated extensively in England and introduced into this country by Geo. Storrs. In this was brought out the teaching of the Scriptures on the condition of man in death, and the destiny of the wicked. It was shown that the dead were unconscious, and that the wicked will be destroyed. So the sanctuary question shows that men are not judged when they die; but the records are

kept in the books above, and then examined when the time comes for the sanctuary to be cleansed,—that is, for the atonement to be made, and the investigative judgment to decide the cases of all men for life or death.

This makes room for another necessary work which cannot be provided for outside of the sanctuary subject; that is, the decision that must be made in all cases before the Lord comes; for when he comes, he does not come to investigate character, but his reward is with him to give every man as his work shall be; and this reward will be to bestow life instantly upon all who have been, through some preceding judgment process, accounted worthy to receive it. Luke 20:35; 21:30.

In the same year, 1846, the views of sister White began to be published and circulated among the people. In a few years Bro. J. N. Andrews brought out the true light on Rev. 13:11-18, as connected with the third angel's message of Revelation 14. Thus the great essential pillars of present truth were developed, and the third angel's message assumed definite proportions as a link in the prophetic chain.

Its work had now begun. It came with an explanation of the great disappointment, with the true light on the prophetic periods, the parable of Matt. 25:1-10, conditional immortality, the Sabbath, the sanctuary, the two-horned beast of Revelation 13, and the message of Rev. 14:9-12. And it had in its midst the manifestation of the spirit of prophecy which was to characterize the last church before the coming of Christ. Rev. 12:17; 14:12; 19:10. The prophetic field it had to fill was a broad one, and well-defined. It will be worth while to survey briefly the ground it was to occupy. The message and the work it embraced take in the following scriptures:—

1. It was the finishing of the mystery of God of Rev. 10:7, in the first years of the sounding of the seventh trumpet, which follows the work of verses 1-6, which symbolized the first message.

2. It was the prophesying again before many peoples and nations and tongues and kings, of verse 11, presenting before believers another world-wide movement.

3. It was the opening of the temple of God in heaven, and the light which shone forth from the ark contained therein. Rev. 11:19.

4. It brings out the company of Rev. 12:17, a remnant which keep the commandments of God, and have the testimony of Jesus Christ.

5. It is the Sabbath reform of Rev. 14 : 12, which brings out a company distinguished by some peculiarity in reference to the keeping of the commandments of God in connection with the faith of Jesus. But in these days, among those who profess to be followers of Christ, there is no difference of opinion or practice in reference to the commandments of God, except in the matter of Sabbath-keeping. He who takes the commandment as it reads, and observes the seventh day, is at once distinguished from the majority around him.

6. It is the warning against the work of the two-horned beast of Revelation 13—against the worship of the beast or his image, or the reception of his mark. And this is the last issue that is to arise, and the last stand the people of God have to make against the powers of error, before they receive their final deliverance. Rev. 16 : 2, 3.

7. It is the period during which the guests who are summoned to the marriage are examined to see if they have on the wedding garment (Matt. 22 : 11), which is the righteousness of saints (Rev. 19 : 8), the white raiment which the True Witness counsels the Laodicean church (the church of the present and last generation) to buy of him. Rev. 3 : 18.

8. It is the final and imperative call to the supper according to the parable of Luke 14 : 16-24, wherein the servants are directed to go out with an urgent message into the highways and hedges, and compel them to come in, that the Lord's house may be filled.

9. It is the period following the coming of the bridegroom to the marriage, in the parable of Matthew 25, during which time it is to be ascertained who are ready to go in with him to the marriage. This is the same as the coming in of the king to see the guests, of Matt. 22 : 11 ; and when the work is finished, and all who are to be saved are found ready, then they will go in with him to the marriage, and the door will be shut.

10. It is the period covered by the message to the last (the Laodicean) church (Rev. 3 : 14-22), in which they are counseled to buy those things which it is all-essential that they should possess to be able to pass the test of the judgment.

Thus well defined is the substance of which the third angel's message is composed, the field it has to occupy, and the work it is to do. It is a field everywhere white for harvest, and stretching out imploring hands for help, and raising everywhere Macedonian cries,—Come over and help us ! It is grand and glorious, but a most solemn and searching work. It is that which, while it ripens the wheat for the heavenly garner, develops the clusters of the vine of the earth, for the wine-press of God's wrath. Happy he who gives heed to the message, accepts its truths, performs the duties it reveals, and, sanctified through obedience to it, is ready for the solemn issue to which it leads !

THE DAYS OF THE SEVENTH ANGEL.

"In the days of the voice of the seventh angel, when he shall begin to sound," said the angel to John, "the mystery of God should be finished." Rev. 10:7.

When, according to this testimony, is the mystery of God to be finished? To answer this, let us consider the definition of terms, and the scope of the trumpet.

The "mystery of God" is the gospel. Rom. 16:25, 26; Eph. 3:3; Gal. 1:11, 12; Eph. 1:9, 10; 1 Cor. 2:7. The gospel has a certain definite work to do, that is, to gather out from all nations, during the time that sin is running its course, a people for God. This is not to continue forever; the time will come when its work will be accomplished, the gospel will no longer be proclaimed, and the mystery of salvation through Christ will be accomplished.

The finishing of the mystery of God, therefore, is the closing of the work of the gospel for the world, which means the close of probation, and the fixing of the final destiny of every man.

This is to be accomplished "in the days of the voice of the seventh angel." But the trumpet of the seventh angel is one, the sounding of which covers a great length of time. It embraces the entire time of the third woe. Rev. 11:14, 15. It begins some little time before probation ends, according to Rev. 10:7, and it extends to the close of that scene of destruction in which all sin and sinners will perish at the end of the thousand years of Revelation 20. This is shown by the testimony of Rev. 11:18. It continues, therefore, more than a thousand years.

The question now arises, In what part of this long period does the finishing of the mystery of God come in? It is not at the close, nor at any intermediate division of that period; for the scripture reads, "When he shall begin to sound." And does this mean that the finishing of the mystery is an instantaneous work, to be accomplished the very moment the trumpet begins to sound?—That cannot be; for there are "days," plural, doubtless used in a prophetic sense, meaning years, allotted to this work: "In the days of the voice of the seventh angel."

Two facts are thus established: first, that no part of the sounding of the seventh trumpet could be given before the work of finishing the mystery of God is entered upon; for in that case it would not be in the beginning of his sounding; and, secondly, that that work cannot be accomplished instantaneously; for in that case it could not occupy "days," as the testimony says it will. So the conclusion is inevi-

table that the work of finishing the mystery of God, and the sounding of the seventh trumpet commence together; that is, the commencement of that work marks the time when the trumpet begins to sound; but the years in which the work will be accomplished are so few in comparison with the whole period of the sounding of the trumpet, that they may be called the "beginning" of his sounding.

The work of the gospel closes with a special work called the cleansing of the sanctuary. Dan. 8:14. To this work, in the type, one day was allotted called the "day of atonement," because the cleansing of the sanctuary was the making of the atonement. Lev. 16:20, 29-34; 23:27. This work in the antitypical ministry of Christ in the heavenly sanctuary, begins at the end of the 2300 days (Dan. 8:14), which period ended in 1844. Then the tem-

ple of God, or the inner apartment of the sanctuary on high, where the ark is, was opened, as stated in Rev. 11:19. This, in the type, was the apartment in which the atonement was always made; and in the antitype this work is the closing up of the ministry of Christ, which of course synchronizes with the work of the gospel. Hence the cleansing of the sanctuary, the making of the atonement, and the finishing of the mystery of God, are all one and the same thing. And this work began at the end of the 2300 days in 1844, when the seventh trumpet began to sound, and the temple of God was opened in heaven. But this work is all to be finished, "in the days of the voice of the seventh angel, when he shall begin to sound." Nearly forty-seven years have already elapsed. During all this time the finishing of the mystery has been going forward. The end must be indeed very near.

S. D. ADVENTISTS AND THE ATONEMENT.

Those who write and speak against the views of S. D. Adventists, would greatly oblige us if they would confine themselves to straightforward legitimate argument, and not deal so largely in misrepresentations. The man who has not discernment enough to understand our position, or, understanding it, has not candor enough to state it correctly, would better not exhibit his accomplishments or his character before the world.

These thoughts are suggested by the reception of a little tract which a friend has sent us, written by one Wm. Keston, of Wellington, issued from the "Bible Truth Press," of New York, and being scattered, we are told, quite extensively through the country. This man professes to be horrified at our views of the atonement. He is evidently a person of no investigative turn of mind, and his views being run in a theological mold furnished by others, he can only repeat parrot-like what he has been taught. And when any variation is suggested from his established runway, he seems to know not what to do but to fall into a panic, and work himself up into a great fury until he subsides in a fit of nervous prostration.

A few expressions will reveal his state of feeling. Speaking of our doctrines, he says: "They are the worst—the most blasphemous I ever read or heard of, and shock, or ought to shock, every soul truly born of God." And then occasionally, as he goes on misstating and perverting our views, he interlards the exclamations, "How awful!" "What a revolting idea!" etc., etc.

Now, we presume this man has read or at least "heard of" the worst and wildest blasphemies uttered by the wickedest men on earth; but he says the doctrines of S. D. Adventists are worse than these. Truly, then, they must be something phenomenally awful and revolting. And what is it that he is so disturbed about?—Oh! we do not believe the atonement was made on the cross; and we do not believe the atonement is yet finished. But what is there so terrible in this? He goes on to draw the false and foolish conclusions that if this is the case, Christ did not bear our sins in his body on the tree, that Christ's blood does not atone for sin, and that Christ has not appeared in the presence of God for us, or at least had not till he entered the most holy place, as we hold, in 1844. Then he accuses us of having the Devil make the atonement, etc.

To any one who will read our views with even ordinary care, it will not be necessary to say anything with reference to such misrepresentations as these. This man fails to see the distinction between Christ bearing our sins as a *sacrifice*, which he did

upon the cross, and his bearing them as a *priest*, which he does as our mediator before God. He ignores Christ's service in the first apartment of the true sanctuary above, into which Christ entered when he ascended, and where he was in the *presence of God*, just as much as he is in the second apartment. He can see no difference between one bearing sins, as the priest did, to atone for them and put them away, and one bearing them, as the scapegoat did, to *perish with them*. According to his view, Christ must at last go into eternal destruction and oblivion. And these distinctions are generally overlooked in the theological world; and so we have the sacrifice and the priesthood, the offering and the atonement, the forgiveness and the extinction of sin, all thrown together into one "conglomerated mass," which is a veritable Pandora's box of vagueness and confusion which have so long afflicted the religious world on this all-important subject.

Mr. E. takes great exception to the idea that the atonement is not yet completed. But is it? Let us see. Are sins atoned for before they are committed, repented of, or forgiven? If so, the most ultra doctrine of predestination, election, and reprobation, is true; the human race is in the inexorable grasp of fate; there is no free moral agency; every one is a machine, and may as well, first as last, submit to the inevitable. If the atonement was made upon the cross, either the horrible doctrine just stated is true, or the doctrine of universal salvation is true; for Christ there bore the sins of the world. Why will not men learn the character and order of events in the work of Christ for the salvation of men? According to the type, the atonement comes at the *conclusion*, not at the *beginning*, of Christ's work as priest in behalf of sinners; and those only will secure its blessings who have sought them through his name.

TO MAKE INTERCESSION.

In Heb. 7:25 we read, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." There is one clause in this text that is calculated to afford most wonderful comfort and encouragement to the doubting, trembling soul, that is seeking after God; and that is, that Christ "ever liveth to make intercession" for such. Take in the whole force of that infinitive, "to make intercession." And what does he do that he may make intercession?—He liveth. Thus it is represented that the very object of Christ's life now is that he may make intercession for those who desire to come unto God by him.

While he was upon the earth, he lived not unto himself. And this text shows that even while he is in the heavenly courts above, he lives not to the holy angels, nor to himself alone, but he lives to make intercession for his people here in the midst of the trials of their earthly pilgrimage.

Are you tempted to doubt that he will intercede for you? Why should he not, since he liveth for that very purpose? A thought upon his position shows him surrounded with every circumstance that is calculated to inspire confidence in the heart. Do you think your case is such as to need a very special advocate?—Well, the next verse says that "for such a high priest became us," that is, that he is just such an one as is adapted to our case. Do you feel that while he might have acted for others in days past, we have now come so far down the stream of time since the sacrifice was made, that he cannot plead for us? The text says, that he "ever liveth." Do you feel that to reach your case the advocate must be one of exceeding power and lofty rank? The first verse of the next chapter says that he "is set on the right hand of the throne of the Majesty in the heavens." Thus he is such an High Priest as "became us," able to meet every emergency, and to cover every feature of our case.

He is a merciful High Priest. He undertakes in our behalf, not for large fees, but because he loves us. He is a capable High Priest. He understands the cause of those for whom he pleads, and the laws of that court before which he stands. He therefore knows what to present and what to reject of our petitions. He makes every case which he presents his own. He has borne our nature, and can be touched with a feeling of our infirmities. Known to him are all our wants, sorrows, and desires; and the ground of his efforts for us is not our deserving, but his great love; not what we have done or can do, for ourselves or for him, but what he can do for us.

His intercession for sinners is his interposition in their behalf, by virtue of the satisfaction he has made to divine justice in his own sacrifice. And then, the thought that he ever liveth for this very purpose, to make intercession for us, covers

all the ground! Not what we are, or what we merit, by nature and practice, comes into the account at all, but that he has purchased us and received the object of his purchase from the Father, and only waits for men to receive his proffered grace, saying, "Break off thine iniquity by righteousness, and thine iniquity by showing mercy to the poor." Dan. 4:27. Who can harbor a shadow of misgiving respecting the love that inspires, or the mercy that all may freely receive from, his gracious mediation? He liveth to make intercession, and will make it for all who will come to God through him.

THOU SHALT STAND IN THY LOT.

It was a moment of most thrilling interest in the experience of the Israelites, between Egypt and Canaan, when they stood upon the borders of the land, and the inheritance was divided unto them by lot. Num. 26:25. The lot was cast, and each tribe was given its portion as it was assigned to it.

Like the other events in the history of that people, this also was an example, and is written for our admonition upon whom the ends of the world have come. 1 Cor. 10:11. As those who stood upon the borders of the earthly Canaan, had their inheritance assigned to them by lot, so the lot is to be given again for those who stand upon the borders of the heavenly Canaan, and who are to have an eternal inheritance assigned to them.

It was said to the prophet Daniel, "Thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13. The days referred to are the 2,300 days, which terminated in 1844. They brought us to the beginning of the work of the cleansing of the heavenly sanctuary, which work, in the experience of the last church, corresponds to the dividing of the inheritance by lot to ancient Israel, as they stood upon the boundary line just ready to pass over and possess the land.

The word spoken to the prophet, "Thou shalt stand in thy lot," does not mean a certain number of rods of real estate, but "that which is determined by lot, decisions based upon certain conditions, the determinations of Providence." This work of judgment in the sanctuary determines all cases, assigning to each his proper place. It is here that Daniel stands in his lot; and here all that have been overcomers will stand in their lot when their cases are reached. They will pass favorably the test of the judgment, while, as David says (Ps. 1:5), "The ungodly shall not stand in the judgment."

This, then, is the position of the church to-day. We stand upon the borders of the heavenly Canaan; and it should be to us a moment of thrilling interest, as much greater than that in the experience of ancient Israel as the inheritance to which we look is greater and more enduring than was theirs. Before them was the earthly country, with all its limitations and evils; before us is the heavenly Canaan, with all freedom from everything that can destroy or offend, and with its "eternal weight of glory."

For nearly fifty years the investigative judgment of the heavenly sanctuary has been going forward. Soon its decisions will all be rendered; and the question for each one to ask himself, is, When its work is done, what will be the lot assigned to me? Shall I have a portion set apart for me in that heavenly country to which we are called?

We are assured that all heaven is interested in what is transpiring in connection with the Lord's work in the earth to-day; yea, that all heaven is astir in expectation of the decisive scenes soon to

take place. To what an hour have we then come! The last generation is reached; the last warning pertaining to the issues of eternity, is going forth; the work of our Mediator in the sanctuary on high is almost finished; the one scene of rebellion which has been permitted in the universe, is soon to be brought to an end; the great plan of redemption, otherwise unknown, is soon to be consummated, and its final and eternal fruits appear. But, meanwhile, the Babel of error is swelling its notes of confusion over all the world. Above it all, however, faith hears the blessed assurances of the great Captain of our salvation, saying, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." It hears the counsel of the faithful and true witness, "Buy of me gold tried in the fire, and white raiment, and eyesalve," and this counsel is given us, that we may not be found poor, naked, and blind, in the decisive hour. And these graces are offered, nay, urged upon us, without money and without price. Thus there is every hope and comfort offered for every sincere and earnest heart.

"Fear not, brethren, joyful stand,
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you undimmed go on."

THE HEAVENLY THINGS.

Heb. 8:1-13.

Verse 1: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."

By the words, "the things which we have spoken," the apostle refers to what he had written in the previous portion of this epistle, contained in the first seven chapters. What he now introduces is the "sum" of his argument. This is the summing up of what he had just stated. And what is it?—It is that we, Christians, have such an High Priest. What kind of High Priest?—Why, that priest who was promised by the oath of God, a priest after the order of Melchisedec, about whom he had been instructing them. And who is this priest?—The Lord Jesus Christ, as previously set forth. And where is he?—At the right hand of the throne of the Majesty in the heavens. And what is his position and work while there? This the apostle describes in the next verse.

Verse 2: "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Paul here advances a step farther in his argument to introduce the place where Christ performs his ministry. He reveals the fact that there is a sanctuary in heaven, that Christ, while at the right hand of the throne of the Majesty there, is in that sanctuary, that he is its minister, and that that is the true tabernacle, pitched by the Lord, and not by man. How completely he answers every objection which might be raised by a Hebrew against Christianity. He shows that Christianity is only the enlarging, unfolding, and completion of the system which his Hebrew brethren had been following for 1500 years. Did the Jew insist that Christianity had no priesthood? Paul shows that it has a priest, after the order of Melchisedec, holy, immortal, and exalted higher than the heavens. Did the Jew affirm that Christianity had no tabernacle? He shows that it has, the true tabernacle, pitched by the hand of God, in the heavens. Did they say that it had no altar and sacrifice? Paul shows them that so far from that, it has the only true and effectual sacrifice, the offering of the Son of God himself. And the relation of these two systems he more fully explains in the verses that follow:—

Verse 3: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern showed to thee in the mount."

Here the great and interesting fact is set forth which was the connecting link to unite the two dispensations. Moses, the leader of the Hebrew people, the mediator of the Jewish covenant, was directly instructed by the Lord in regard to the

establishment of that whole economy. So the tabernacle that he made was according to the pattern showed to him. It was only a copy; the original was in heaven; and the priesthood ordained to serve in connection therewith, was not an independent priesthood, but one which served only unto the example and shadow of heavenly things, or to that which was afterward to be accomplished by a priest in heaven. Moses was a type of Christ as the mediator of the new covenant. The priests were types of Christ, as the great High Priest after the order of Melchisedec. The victims they offered were types of Christ, as the great sacrifice for the world; and the place where the earthly priests officiated, the tabernacle of Moses, was the type of the place where Christ ministers, the tabernacle in heaven, the great original, which constituted the pattern, after which Moses was commanded to make the earthly building. That was pitched by man, made by the hands of the Israelites, but this was made without human hands; it was pitched by the Lord himself in heaven. And now Paul would have them understand that the time had come for the change, the transfer, from the earthly to the heavenly, from the old dispensation to the new, from the Levitical priesthood to that of Melchisedec, in the hands of Christ. The law had been changed; and the antitypical Priest had appeared from the tribe of Judah; the great Sacrifice for the world had now come, and had been offered; the work had been transferred to heaven, whither Christ had ascended; and there he ministers in the true tabernacle, which is the antitype of the earthly building.

He then shows that no part of the work of Christ, the true priest, could be performed on this earth; for there had been an order of priests ordained, namely, the Levitical priesthood, to do all that was to be done by the service of the priesthood on the earth. Therefore no part of Christ's work as priest was to be performed by him on the earth. He was not acting as priest while on the cross. He was then simply the victim in the hands of wicked men, giving his life an offering for sin. The expressions about his "offering up himself," "making an offering for sin," etc., refer only to his consent to die for man, giving himself a sacrifice for the world, and becoming "obedient unto death, even the death of the cross."

Verse 6: "But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

To minister in realities, as Christ does, is better than to minister in shadows, as the Jewish priests did. It is as much better, as the covenant of which Christ is the minister, is better than that under which the Levitical priests officiated. The apostle now introduces the new covenant, established upon better promises, which he discusses as he proceeds in his argument.

Verse 7: "For if that first covenant had been faultless, then should no place have been sought for the second: 8. For finding fault with them, he saith, behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9. Not according to the cov-

covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12. For I will be merciful to their unrighteousness, and their sin and their iniquities will I remember no more."

This "first covenant" was that which was made with Israel at the exodus, as recorded in Exodus 19. In this the Lord took the initiative. Remembering his covenant with Abraham, that he would bring out his people from the house of bondage (Gen. 15: 13-16), he proposed to take them to himself, to be an husband unto them, and bring them out on eagles' wings. So, through Moses, he offered to bestow upon them certain blessings upon certain conditions. He promised to make them a peculiar treasure to himself, above all people, and a kingdom of priests, and a holy nation, if they would indeed obey his voice and keep his covenant. The people agreed to it; and further negotiations between God and the people were carried on through Moses with them, to chapter 24, where we find the record that the covenant was ratified with the blood of sacrifice. Verses 7 and 8. Moses was then called up into the mount to receive the tables of stone containing the conditions of the covenant on God's part. Verse 12. And here the ten commandments are by themselves called a "law."

But while Moses was in the mount, the people fell into grievous sin, transgressing the very conditions to which they had just subscribed. All did not fall into this sin, and none of them need to have done so. They contracted to do nothing that God had not provided grace to enable them to perform, if they would only have availed themselves of it. Moses rehearsing the history of that people forty years afterward, as recorded in Dent. 28:16-19, declares that God still stood to his part of the covenant, and that what he proposed to do was a "promise" on his part. This shows

that the arrangement was a regular covenant, based on the mutual promises of the contracting parties. The promises were not all on one side. Had they been, it could not have been a covenant.

Nehemiah also refers to the great transgression of Israel in the wilderness, and declares that God did not cast them off on that account. He says: "Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. Thou gavest also thy good Spirit to instruct them, and withholdest not thy manna from their mouth, and gavest them water for their thirst. Yet, forty years didst thou sustain them in the wilderness," etc. With such provision for their guidance and support, they certainly need not have fallen into sin and transgression against God. Then

Nehemiah goes on to say that the Lord gave them kingdoms and nations, and brought them into the land concerning which he had promised their fathers, and made their children as the stars of heaven for multitude. The blessings of the covenant still continued open to them, but they never complied so fully with the conditions as to secure in their completeness the blessings promised under that arrangement. The nearest they came to it was probably under the reigns of David and Solomon.

But the new covenant, Paul says, is founded upon better promises. What were these? The promises that pertain not to temporal things merely, but to spiritual and eternal things; for let it be borne in mind that the covenant with Abraham looked in two directions, and involved two kinds of blessings: first, blessings upon his literal descendants in the land of Canaan, in the life; and, secondly, spiritual blessings upon all

nations through his seed, which is Christ, reaching its complete fulfilment in the world to come. To carry out the first, or preliminary arrangement, the old covenant, made at Horeb, was necessary, to carry out the second, the blessing upon all nations, the new covenant, made by Christ, was necessary.

This new covenant did not exist before it was thus made. When the Lord said (Jer. 31:31), "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah," he referred to something that was to be done in the future, to a covenant that would not exist till it was thus made. The new covenant was not the Abrahamic covenant, but a covenant necessary to be made to carry out the promises of the Abrahamic covenant. Christ was the seed to whom the promise was made. Gal. 3:19. This covenant contains provisions by which sin is taken away in fact. Its blood speaketh better things than that of Abel. It reaches over into the redeemed state, beyond the time when the sins and iniquities of God's people are to be blotted out; for they are to be remembered no more forever. And this state of things once reached is to be everlasting. The blood of Christ is therefore the blood of the everlasting covenant.

This is a covenant in the proper sense of that term, a mutual agreement founded upon mutual promises. We, on our part, covenant to do the will of the Father (Matt. 7:21), to keep the commandments (Matt. 10:17), to take Christ's yoke upon us, and bear his burden (Matt. 11:28-30), and to deny self and follow him. Matt. 10:24. And he covenants on his part to receive us (John 5:37), to write his law in our hearts (Heb. 8:10), to be our God (*id.*), to make us a chosen generation, a royal priesthood, an holy nation, and a peculiar people (1 Peter 2:9), to be unto us wisdom, and righteousness, and sanctification, and redemption (1 Cor. 1:30), and that we shall sit with him at last upon his own throne. Rev. 3:21. In that

blessed and eternal state they will not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all will then know him from the least to the greatest.

The word "faultless," as applied in the old covenant, in Heb. 8:7, means simply that it was not adequate to secure the end in view. Read the first clause of verse 8, as follows: "For intimating his dissatisfaction, he saith to them," etc. This is the construction some place upon it whose views are entitled to great weight. The idea then will be simply this, that God signified his dissatisfaction with that arrangement, or, in other words, that it was not regarded as the final development of his plan, when he said to them through the prophet Jeremiah, over 600 years before Christ, that he would make a new covenant with them, not according to the covenant made at first. And the apostle would now have them understand that that covenant was made with them through Christ, and was the fulfilment of that prophecy.

Verse 13: "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

Thus the old covenant continued till Christ brought in the new, as he says in chapter 10:9, "He taketh away the first, that he may establish the second."

FROM OLD TO NEW.

A Study of the Book of Hebrews

CHAPTER 9, verse 1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

It will be noticed that the word, "sanctuary," in this verse, is a supplied word, but that it is rightly supplied, there can be no manner of question. A few old manuscripts, which Dr. Clarke says are without authority, supply the word *skēnē* (tabernacle); but this construction will hardly stand with no better support than this. Such authorities as Griesbach, Lachmann, Tischendorf, Tregelein, Alford, Wordsworth, and Meyer, are all against it. In the verse before, which speaks of "a new covenant," the word, "covenant," is also supplied; but there it can mean nothing else but covenant, and "the new," which that verse mentions, is the same as "that first," mentioned in the verse before us. In verse 8 of chapter 8, the Lord says, "I will make a new covenant," where the word, "covenant," is definitely expressed; and this is the subject of his discourse thenceforward. Therefore it is of the first covenant that he is speaking in verse 1 of chapter 9, and that is the only word that can properly be supplied. The worldly sanctuary, consequently, and all its services, pertained to the first covenant. In other words, that covenant took in that whole system. It was a typical covenant, and continued till that typical service came to an end.

Verse 2: "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 3. And after the second veil, the tabernacle which is called the holiest of all; 4. which had the golden censor, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5. and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly."

These verses describe the tabernacle of Moses too plainly to be misunderstood. A full description of this building will be found in the 25th chapter of Exodus, and onward. It was the sanctuary which God caused to be erected, that he might dwell among them. The most proper definition, therefore, of the word, "sanctuary," is, "the dwelling-place of God." The building consisted of two apartments, the first, or outer apartment, being called, "the holy place," and the second, or inner room, the "most holy place." These rooms were of the same width and height, but the holy place was twice as long as wide, and twice as long as the most holy place, which latter was a perfect cube in its dimensions. The same proportions were maintained when the movable tabernacle of Moses gave place to the larger and permanent structure of the temple, erected by Solomon, at Jerusalem.

The first apartment contained the golden candlestick with its seven lamps, the table of shewbread with its twelve loaves, and the altar of incense before the veil. The second apartment had the ark, containing the tables of the law, the cherubim overshadowing the mercy seat, which was the

cover of the ark, a cherub on either end, with their faces turned looking toward the law reposing beneath, and the golden censor. In the larger sanctuary by Solomon, in addition to the golden cherubim on the mercy seat, there were two cherubim of gigantic proportions, one on either side of the ark, midway between it and the wall of the apartment, and so extending their wings that two of them touched each other in the center over the ark, and the other two extended in opposite directions till they touched the outer walls of the apartment, a beautiful symbol of the fact that the dispensations of God's grace touch each other, and that God's holy law is the center of them all.

The description here given applies to the time of Moses, when the ark contained the golden pot of manna and Aaron's rod that budded. (See Ex. 16: 33, 34; Num. 17: 10.) When the ark was placed in the temple that Solomon built, as stated in 1 Kings 8: 9, the manna and the rod had been removed; for there was nothing there then, says the record, but the two tables of stone. The manna and Aaron's rod had at some time and by some means been taken away, and doubtless placed in the ark in the heavenly temple. (See "Early Writings," p. 26.)

A veil divided between the holy and the most holy place, which in verse 3 is called the *second* veil. This is positive proof that the hanging at the door of the tabernacle was also known as a veil, and would be, consequently, the first veil. And this shows further that when Paul speaks of Christ as having already entered within the veil, when the book of Hebrews was written (see chapter 6: 19, 20), he means the first veil, since, if he had meant the second veil, he would have so specified it, as he does in the verse before us. Christ began his ministry, of course, within the first veil, in the first apartment, or holy place, of the heavenly sanctuary.

The word "cherubims," in verse 5, should be cherubim. This is the Hebrew plural of cherub, which is what the apostle designed to express; but it is absurd to add to the Hebrew plural, the letter "s," the sign of the English plural.

Verse 6: "Now when these things were thus ordered, the priests went always into the first tabernacle, accomplishing the service of God. 7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

Having described the tabernacle, the apostle here gives an epitome of the service connected therewith. The priests ministered daily in the first apartment, or holy place. The word, "tabernacle," is evidently used with two meanings, first as denoting the whole building, as in verse 2, and secondly, as applying only to the different apartments of the building, separately, as in the case before us. The sinner brought his offering to the priest at the door of the sanctuary, confessed over it his sin, then took its life as a testimony that his own life had been forfeited by sin, and that he presented in his stead a substitute, which the Lord had mercifully

offered to accept. The priest took the blood, which was the life (Lev. 17:11) charged with imputed guilt, and ministered with it at the altar, or in the holy place, usually the latter, and thus the sin of the individual was transferred to the sanctuary. Here by this process, sins accumulated through the year till the great day of atonement described in verse 7. On that day, alone, the high priest entered into the most holy place with a sacrifice for the whole people. (See the service fully described in Leviticus 16.) There before the ark containing the law, and upon the mercy seat, the cover of the ark, beneath which the law reposed in its majesty and grandeur, he sprinkled the blood and made atonement for the sins of the people. The priest then bore the sins to the door of the sanctuary, and laid them upon the head of the scapegoat, which was then sent away with them to a land not inhabited, and there with his load of guilt, perished forever. Thus was completed the yearly round of service; and each year's service thus finished, typified the one great round of service which Christ performs once for all in the tabernacle in heaven. The relation of the two systems is noted in the two following verses:—

Verse 8: "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience."

The word here rendered "holiest of all," is in the original in the plural number, and should have been rendered, "holy places," referring to the two holy apartments of the heavenly sanctuary. But the translators, conceiving that there could be nothing but a most holy place in heaven, and knowing that this must refer to Christ's entrance into heaven, took the unwarrantable liberty to change the plural into the singular, by which they did violence to the record, as well as lost sight of the whole force of the passage. While the first, or earthly tabernacle, stood, that is, while that system was in force, the way into the heavenly holy places, the sanctuary above, was not made manifest. That is, the attention of the people was not called to it, and their service was not to be directed thereto. During that time their attention was given to the earthly tabernacle and its services, and to the truths which it taught them in figure, and the good that they could receive by learning through the shadow to take hold by faith upon the substance. That was "a figure" for the time then present; and though the gifts and sacrifices which it had to offer could not in themselves lift any burden of sin from the guilty conscience, it served its purpose by pointing forward to something better to come. The contrast between the shadowy and the real is next set forth.

Verse 10: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11. But Christ being come as

high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

The service consisted only in the particular uses of certain meats and drinks, divers washings and ordinances which pertain to the body, imposed on them till the time of reformation or rectification, when what was imperfect in that system would be remedied. The whole statement implies that the services they were required to perform were not pleasant or attractive. Peter calls them a "yoke of bondage," which neither they nor their fathers were able to bear. Acts 15: 10. But Christ came a High Priest of the better things to come. His tabernacle is greater and more perfect. The blood he has to plead is more efficient; for it is his own precious blood, and by this he has obtained eternal redemption for us. This explains how Christ's ministry is more excellent, and shows some of the better features of the new covenant.

The expression, "holy place," is here again, in the original, in the plural, and refers to the two holy places of the heavenly sanctuary. He entered in once for all into these holy places when he ascended and began his ministry on high; not that he entered into both of them at once; but he became a minister of the tabernacle above, to minister in both apartments when the proper time comes and during the proper period for each. Both may be properly spoken of in connection with his entering into the heavenly temple; for his own offering is the blood which is to be ministered in both apartments. By his offering he has obtained eternal redemption for us, but it will do us no good unless we will accept it as he freely offers it to us.

Verse 13: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; 14; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God."

The typical services of the former dispensation served to relieve the offender from ceremonial defilement, and to avert from him temporal punishments. This is called "the purifying of the flesh;" but the blood of Christ takes hold of the inner nature, and purges even the conscience from dead works, that is, from the pollution contracted by works of sin and death, that the person so purged might be able to serve God acceptably. Under the former economy, before persons could present themselves properly before the Lord, they must pass through a process of ceremonial purification. So we must have our consciences purged from dead works by the blood of Christ before we can offer acceptable service unto the living God.

THE CLEANSING OF THE SANCTUARY.

A Study of the Book of Hebrews.

CHAPTER 9, verse 15: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

The new testament is the new covenant, and Christ, by the infinite merit of his offering, which through the eternal Spirit he presented without fault to God, and through the infinite efficacy of that offering, by which he secures eternal redemption to all who will receive it, is thus qualified to be the mediator of this new covenant. And his death is retroactive. It reaches back and redeems, or makes propitiation for, the transgressions that were under the first covenant; and those under that covenant who will receive the benefits of it, are those who expressed their faith in it through the types that were provided for that purpose. So all from the very beginning who would accept the call, receive the promise of the eternal inheritance prepared for the overcomer.

Verse 16: "For where a testament is, there must also of necessity be the death of the testator. 17. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. 18. Whereupon neither the first testament was dedicated without blood. 19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, 20, saying, This is the blood of the testament which God hath enjoined unto you."

Reference is here made to the dedication of the first covenant, as recorded in Ex. 24:8-9; and in accordance with the principle that a testament is not of force while the testator is living, but takes effect after his death, Paul refers to the fact that the first testament, or covenant, was thus dedicated with blood. But it was the blood of an animal, and that blood typified the blood of Christ, and this shows the typical nature of that arrangement. It was dedicated with typical blood. Its ministers and services were typical. But when Moses sprinkled the book and all the people, he had not yet received the ten commandments; for it was not till after this, that he was called up into the mount to receive the tables. Ex. 24:12. The ten commandments were never, therefore, dedicated with blood, and were no part of the old covenant. The covenant of types continued till the antitype came; but when Christ, the testator of the new covenant, died upon the cross, the new covenant was then in force.

Verse 21: "Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

When the dedication of the first covenant, recorded in Ex. 24:8, took place, the sanctuary had not yet been built; and it was not built till after the great transgression of Israel in making the golden calf, and the intercession of Moses in their behalf, and the renewal of the tables of stone. But the sanctuary, when it was built, was dedicated with blood; and it was the blood of that covenant. The arrangement was not therefore broken up by Israel's transgression; but that covenant had, as Paul states in the first verse of this chapter, a worldly sanctuary and ordinances of divine service.

And with the dedication, the apostle connects the cleansing, of the sanctuary. "Almost all things," he says, "are purged with blood;" and the purging, or cleansing, is a purging of sin; for it is immediately added, that without the shedding of blood there is no remission, and remission refers to the putting away of sin. As we have seen, sin had to be removed from the earthly sanctuary, and it was done by the blood of animals on the day of atonement. But as that sanctuary and its services prefigured the true sanctuary, and the real service in heaven, it is necessary that these heavenly things also be cleansed, or the ministry here on earth would not be a true figure of that in heaven. And the heavenly things must be cleansed also with blood; for "without shedding of blood there is no remission." But it must be a better blood than that of animals, which was used in the earthly service. And so it was, for it was even the precious blood of Christ himself.

If any object to the idea of there being anything in heaven to be "cleansed," they must discuss their objection with the apostle himself. He says there is something there to be cleansed, and with us that settles the question. But all should remember that it is *sin* of which he speaks, not physical, or material, tangible impurity. Our sins, according to the type, are borne into the sanctuary above, by the ministry of Christ for us, and from them that sanctuary must be cleansed. Here the earthly holy places are called "patterns of things in the heavens," and "figures of the true;" and our translators have no difficulty in giving expression to the plural number when it refers to the earthly tabernacle. But if these were indeed figures of the true, then the true must have plural holy places, and the word, in the plural, that describes them, should be translated accordingly.

Verse 25: "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

The fact, elsewhere stated, is here emphasized, that Christ in his work does not perform a round of service every year, as the priests in the type did; but the completed yearly service which they performed, represented the one great round of service which Christ performs once for all. A round of service embraces the propitiatory sacrifice and the atonement; and after the atonement, any further ministration can rest only upon another sacrifice. Therefore, if Christ performed a round of service every year, he must die every year, which would be indeed offering himself often. Christ makes the atonement before he comes again; and when the atonement is once made, there is no more offering for sin, and consequently no more pardon for sinners, unless Christ shall again die as a sacrifice for men. Those, therefore, who imagine that there is to be probation after Christ comes, are bolstering up their souls on a falsehood; for such a thing cannot be, unless Christ shall die again, and that he will never do. He dies no more. Acts 13: 34; Rev. 1: 18.

Christ pleads his own blood in his work, but the Levitical priests did not offer their own blood, but the blood of another, and with that they entered into the "holy places" (plural), "year by year," as the last part of verse 25 should be translated. Read also the latter clause of verse 26, as follows: "But now once for all in the end of the ages, he hath been manifested for the putting away of sin by the sacrifice of himself." The Common Version gives the idea that he put away sin by his dying on the cross, which is not what is expressed in the passage. He there made provision by which it could be put away, giving his own life a sacrifice. But he puts it away when he makes the atonement, at the close of his priestly ministration.

Verse 27: "And as it is appointed unto men once to die, but after this the judgment: 28: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

If we adhere closely to the analogy of the apostle's argument, we must consider verse 27 as applying to the work of the priests under the old dispensation. They presented their sacrifices, and in them were counted as dying, and after that the judgment followed, or the work of atonement was made, and their sins were borne away; "so," that is, in like manner, Paul reasons, "Christ was once offered to bear the sins of many;" and when he has put them away through the atonement, he will come again without sin, either the sins themselves or the sin offerings, and receive his people to salvation. When he comes the second time, he will

appear to all, for all shall see him, but he appears unto *salvation*, only to those who are looking for him, which implies also a preparation to meet him. These are they of whom the apostle elsewhere speaks, when he says that to all those who love his (Christ's) appearing there will be given a crown of righteousness in that day. 2 Tim. 4: 8.

CHRIST THE PERFECT PRIEST.

A Study of the Book of Hebrews.

CHAPTER 10, verse 1: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. 2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins."

The law, the Levitical system, could not present in all its features, and in no respect in its reality, the mediatorial work of Christ, which it was designed to prefigure. The sacrifices could not make men perfect, that is, they could not really take away sin. The term "year by year," being used, shows that the reference is to the annual services of the day of atonement; and if that atonement had actually taken away their sin, and rendered them thereafter free from sin, as the real atonement of Christ will do, then there would have been no need of further sacrifices, and then, as verse 2 (margin) says, "They would have ceased to be offered;" for thereafter the person would have had no sin, and would have felt no consciousness of, or condemnation for, the same. But the fact that an atonement was made the next year for the same individuals, showed what the apostle here claims, that the sacrifices they offered were not effectual to cleanse from sin. The reason he states in the two verses which follow.

Verse 3: "But in those sacrifices there is a remembrance again made of sins every year. 4. For it is not possible that the blood of bulls and of goats should take away sins."

The great task which the apostles had to perform with reference to the Jews, was to remove from their minds the conception which had taken deep root therein, that their offerings were effectual to take away sins. They had lost sight of the significance of the ceremonial system, the medium through which they were to show their faith in a Redeemer to come. It was a means and not an end; but they had reversed it, and made it the end and not the means. It is necessary to bear this fact continually in mind to understand much that Paul writes with relation to the Mosaic and Christian dispensations. The argument which he here uses to prove his point; namely, the repetition of their services, would have great weight with the Hebrew mind. Then, after stating the insufficiency of that system as they conceived of it, he turns to the true sacrifice which was to come.

Verse 5: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: 6. In burnt-offerings and sacrifices for sin thou hast had no pleasure. 7. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. 8. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; 9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

The sacrifices and offerings made by men were never designed of God to be the ultimate means of accomplishing the end in view, the removal of sin, and the sanctification of the sinner; and it is in this respect that God had no pleasure in them. When presented in this way, they were not acceptable to him. The purpose of God was the incarnation of Christ and his divine sacrifice, for which purpose he appeared in a human body in this world: "a body hast thou prepared me." And sacrifices and offerings were acceptable to God only when used as prefiguring this sublime event. Christ came to do the will of God in giving his Son to die a sacrifice for men. In the 40th psalm, verses 6-8, from which this quotation is made, we read, "Yea, thy law is within my heart." Thus, Christ came into the world, lived a sinless life, gave himself a divine sacrifice for sin, the antitype of all

the offerings and sacrifices which had gone before. This was the advanced stage in the development of the plan of salvation which they had then reached. Under the new covenant we come to Christ, not through the medium of earthly sacrifices and a human priesthood, but directly "to Jesus the mediator of the new covenant." Chapter 12: 24. And so the former system of offerings and sacrifices was taken away, that the divine sacrifice, the Son of God, might appear as the great antitype of all the sacrifices previously offered. If the first covenant had been faultless (that is, if it had been efficient and capable of accomplishing the end in view), then should no place have been sought for the second. Chapter 8: 7. "He taketh away the first, that he may establish the second." And by the accomplishment of God's will by Christ, in offering himself a sinless, perfect sacrifice to God, we are sanctified. We have now a sacrifice which can take away sin in fact, and no longer perform the service which took away sin in figure.

Verse 11: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; 13. From henceforth expecting till his enemies be made his footstool. 14. For by one offering he hath perfected forever them that are sanctified."

The one offering of Christ suffices for all his ministry; and when that has been offered to all men, till all have accepted of it who will do so, then there is no more offering to be made for sin. This one is "forever." There is no further probation for those who do not accept of this. God accepted the sacrifice of his Son, and placed him at his right hand on his own throne (Rev. 3: 21); and there he will remain as priest king (Zech. 6: 12, 13), till his foes be made his footstool. This is in accordance

with the promise in Ps. 110: 1, where the Lord (Jehovah) says unto Christ, "Sit thou at my right hand, until I make thy foes thy footstool." It is Jehovah that subdues Christ's enemies to him, or subjects them to his power. And this is the kingdom which Christ gives up to the Father when he

takes his own throne. 1 Cor. 15: 24-26. This reign which Christ is now enjoying with his Father, is, by that theory known as the "Age-to-Come," thrown over into the future thousand years, and Christ is represented as giving up the kingdom at the end of that time. Thus that view misplaces by a thousand years an event which Paul so plainly locates here. And being so widely off the track here, "Age-to-Come" believers cannot be correct in any of the deductions which they draw from this, as a starting point. Paul contrasts frequently the one offering of Christ, with the repeated offerings of the Jewish priesthood. The one offering of Christ is sufficient, because it perfects them who are willing to be sanctified through it, and frees from sin forever them for whom atonement is made by it. But the Levitical priests had continually to repeat their offerings, because they did not take away sin.

Verse 15. "Whereof the Holy Ghost also is a witness to us: for after that he had said before, 10, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; 17; And their sins and iniquities will I remember no more. 18. Now where remission of these is, there is no more offering for sin."

Further evidence is offered in these verses that Paul is contrasting conditions under the old covenant and the new, and he shows that the promise of the new covenant, that God will no longer remember the sins and iniquities of his people, is secured by this work which Christ does in forever putting away sin by the true atonement made only by his blood. When sins are thus atoned for, or remitted, there is no more offering for sin. There is no need of any further offering; for this has accomplished all that was intended in the removal of sin, and the perfecting of all that would accept of it; and there is no possibility of any further offering for sin; for Christ is not to die again. There is, therefore, no future probation, nor salvation for unrepentant sinners. How people can deceive themselves into the idea of a future probation, in view of such testimony, it is difficult to conceive. They could not if they would study the word of God and believe what it says; for "now is the accepted time," and "now is the day of salvation."

THE LIVING WAY.

A Study of the Book of Hebrews.

CHAPTER 10, verse 19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

The apostle having now set forth the doctrine of the priesthood of Christ from every point of view, so that like a many-sided and well-polished diamond it emits the bright rays of its efficiency and superiority from every angle, he now turns to the practical side of this question, showing what effect such a truth should have on the lives of believers. He starts out with the encouraging assurance that we have boldness to enter into the holy places by the blood of Jesus. The word "boldness," is in the margin, "liberty," and means full and free access in the entrance to the holy places, where Christ ministers for us. The word translated "holiest," is in the plural, and should have been translated "holy places," meaning both the holy places of the heavenly sanctuary. Christians do not, of course, follow their Lord by faith into both the holy places at once; for our Lord does not enter them both at once. He ministers first in the holy, and then in the most holy, place. But while he was in the holy place, Christians had free access to him thereby faith, and now when he is in the most holy, they can still follow him there. So by the blood of Jesus, which he offered once for all, Christians come to their Lord in both the holy and the most holy place of the heavenly sanctuary according to the time in which they live. The veil, of verse 20, refers to the veil which constituted the door of the sanctuary. Through that veil into the sanctuary we enter in by a new and living way, and this way is his flesh. Let it be noticed that he does not say that his flesh is the veil, as those contend who oppose the view of a literal sanctuary in heaven. But his flesh, his sacrifice, is the new and living way. It is called "new," because no one had ever before had the privilege of thus coming directly to Christ; and it was a "living" way because though Christ is the sacrifice, yet he lives, and thus can plead his own sacrifice as if newly offered. Indeed this is the way in which he is set forth in the book of Revelation. John saw in the midst of the throne "a lamb as it had been slain;" that is, as just in the act of being slain. Rev. 5:6. Thus it is a living way, because it is his own flesh, his sacrifice. But he, having given his life an offering for sin, was raised from the dead and so lives, making a living way of access to God.

Verse 21: "And having a high priest over the house of God; 22; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

With a high priest such as had been previously described, one who is touched with all the feeling of our infirmities, one who is able to save, and has promised to save, to the uttermost, all that seek him, what encouragement we have to come to the

throne of grace. "With a true heart;" that is, feeling our absolute need of help, and being truly in earnest to obtain it. Seeking grace not for selfish ends, but that we may thereby glorify God. "In full assurance of faith;" that is, having not a shadow of distrust that God is able and willing to bestow upon us all that we need. "Hearts sprinkled;" referring to the sprinkling of the blood upon the mercy-seat to atone for sin. By this application of the blood of Christ in our behalf, the heart is cleansed from guilt, the conscience is made right, and the load of condemnation is lifted from the soul. "Bodies washed with pure water." The priests and Levites, before they engaged in the services of the Lord, were to wash their flesh in water so as to be physically without defilement. It is quite usual to refer this expression to baptism, as in Acts 22:16; but that speaks of washing away sins, not washing the body merely. The old adage is, that "cleanness is next to godliness;" and the expressions here used seem to be written to set forth the state of inward and outward purity which the Christian should secure and maintain.

Verse 23: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

Although our Common Version has the word "faith," in this passage, the now generally accepted reading is, "hope." Let us hold fast the profession we have made of hope in Jesus Christ. And this accords with the last clause: "He is faithful that promised." Caryl says that there are four things ascribed to God in Scripture which may assure us that he will be certain to perform all his promises: (1) He remembers them all; (2) he is unchangeable; (3) he has power to perform them; (4) he cannot deny himself, and so will not falsify them.

Verse 24: "And let us consider one another to provoke unto love and to good works; 25; Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

"Consider;" that is, "to have regard for." "To provoke;" "to incite, stir up, encourage." There is too much considering of one another to criticize and pick flaws and find fault and censure and condemn on false reports and misunderstandings. Instead of this we should "have regard" for one another, to help those who are weak, encourage the faltering, and comfort the feeble-minded. "Bear ye one another's burdens," is the apostle's exhortation in another place. By example let each lead the others on in the way of love and good works. And one important aid in this direction is the frequent meeting together in the worship of God. What more impressive sight is there than a congregation of believers earnestly engaged in the service of the Lord? How different from other assemblies; and how often the united presence and voices of our brethren and sisters give life and encouragement such as is rarely attained by individual and lonely prayers. The word "exhort," is used in the sense of "encouraging." As the great

day is seen approaching, with the trials, persecution, and distresses which we must pass through before we reach it, we need to encourage each other to hold fast, and endure hardship as good soldiers of Jesus Christ. This exhortation is given with special reference to the nearness of the end, the days in which we are now living. But some even in these days will allow their love to wax cold, will forsake the house of God, will become evil servants, and depart from the faith.

Verse 26: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28. He that despised Moses's law died without mercy under two or three witnesses: 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unbloody thing, and hath done despite unto the Spirit of grace?"

The willful sin here mentioned, can be nothing less than utter apostasy from Christ. The "unpardonable sin," rejects Christ and his sacrifice. Any sin that does not do this, can be forgiven; for there is provision to reach it. But when one rejects Christ, he cuts himself off from the *only* means that can reach his case and rescue him; and for such an one there can, of course, be no hope. By the terms, "Moses's law," is meant the requirements and institutions of the Mosaic system. To some of these the death penalty was attached, as in Lev. 23:30. This does not refer to the ten commandments. The great moral law of God is never called, the "law of Moses." But Moses's law was the type; and if he who heaped contempt upon the type, suffered the heaviest penalty that could be inflicted in this world, how should he be treated who heaped contempt upon the antitype, and treads underfoot the Son of God himself? He shall have "sorer punishment," even the second death in the lake of fire. Rev. 20:11-15.

There is great significance in the fact that the apostle brings in verses 26-29 right after his reference to the coming of the great day, in verse 25, showing as it does, that they apply in the last

days. And right here in our own time, Spiritualism has come up, developing more of the class here described, than any other religious movement the world has ever seen. From this point of view, the verses become prophetic; and how accurately the prophecy has been fulfilled.

Verse 30: "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31. It is a fearful thing to fall into the hands of the living God."

This language implies that this spirit of apostasy will result in bringing persecution and trouble upon the true church; and we are forewarned that an unrighteous alliance between apostate Protestantism, Roman Catholicism, and Spiritualism, will commit this government wholly into the hands of the powers of darkness, whose great object is to exterminate the truth of God from the earth. But the people of God should then "com-

mit the keeping of their souls to him [God] in well doing, as unto a faithful Creator" (1 Peter 4:19), knowing that vengeance belongeth unto him, and that he will in due time vindicate his cause and people, in a glorious victory over all their foes.

Verse 32: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33. Partly, whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34. For ye had compassion of us in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."

These verses no doubt describe the experiences of those who were contemporary with the apostle, and were associated with him in the trials and tribulations of the gospel work. The record of it is given here because their course was to be an example to believers in all coming time, and their experience was to be duplicated in every age. Especially would it be so with the last church, and very appropriate to them is the exhortation to "call to remembrance the former days." The saints have in heaven an enduring substance. There is then something there tangible and material.

Verse 35: "Cast not away therefore your confidence, which hath great recompense of reward. 36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37. For yet a little while, and he that shall come will come, and will not tarry. 38. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

The confidence we are not to cast away, is our liberty of access to God, our confidence in his truth, and our assurance of divine aid to carry us safely through to the end. Do not, is the exhortation to us, throw away so great a privilege. Verse 37 shows that this applies to the last days, when the Lord is about to come. There has been a seeming delay in the returning of the Master, so that, after having moved out in the work of preparing for, and proclaiming, his near coming, there is need of patience or endurance, to stand fast, and bear uncomplainingly, the trial of the waiting time. The language of verse 37, has, in the original, an intensiveness that is not shown in the Common Version. Literally it reads, "For yet a very, very, little while, and he that shall come, will come, and will not tarry." The coming referred to, is the coming of the Lord Jesus, in all his glory, in the clouds of heaven. That appearing is near at hand. And during the time we are waiting for it, the just are to live by faith. The word as here used, includes everything that is embraced in that term. If the believer lives that life which is "by the faith of the Son of God," quickened and vitalized thereby, he will hold fast his profession without wavering, will remain steadfast, and not apostatize from the truth. This, we apprehend, is what the apostle here especially warns against; for he immediately adds, "But if any man draw

back." The drawing back is placed in contrast with the living by faith. The words, "any man," as applied in our Common Version, are without warrant. The word to be supplied, is the regularly understood subject of the verb; namely, "he," referring to the "just," mentioned immediately before. One may have been a partaker of the heavenly calling, may have entered upon the Christian life, and been called out to wait for the Lord from heaven; but if, when the time of patience and tarrying comes, he draws back, the Lord

will cease to take any pleasure in him; for he places himself among those mentioned in Rev. 3: 16, who will be spued out of the mouth of the faithful and true Witness.

The words "draw back," mean more than simply departing from the faith. They involve the meaning of slinking away, or hiding away, through fear. If, in view of the trials and persecutions which the people of God are to meet, as the last conflict between truth and error looms up before us, a believer becomes timid and half-hearted, and shrinks away through fear, and compromises his faith, and seeks to save his life, he will lose it. But if he remains steadfast in the faith, he will save the life which others seek to save by drawing back, and lose in consequence. Let us be of that company of heroes who can say, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

THE ATONEMENT.

Not Made On the Cross—In Process Now.

During the week of prayer, when the reading on the Atonement was presented in the Tabernacle, the reader took occasion to digress, and speak of some of the errors that have sprung up in the Christian world on account of a misunderstanding of the subject of the sanctuary and the atonement. Among these errors is the idea that the atonement was made upon the cross. Being requested to write out some of the thoughts for the Review, we present the following on this point:—

In the reading occurs this statement: "Every man's destiny will be decided when this work [of atonement] is finished; for they for whom atonement is made, and who thereby have their sins removed, will be saved; while those whose sins are not thus put away, will have them to answer for, and will perish with them at last in the lake of fire."

That this statement is true, is self-evident; for if it is not true, the atonement amounts to nothing. But if it is true, it will be seen at once that it has an important bearing upon the prevailing belief that the atonement was made upon the cross; for that which Christ did upon the cross was for the whole multitude of mankind. John said, pointing the people to Christ, "Behold the Lamb of God, which taketh away [margin, "beareth"] the sin of the world;" and Peter adds, "Who his own self bare our sins in his own body on the tree." John 1:29; 1 Peter 2:24. Now if this was the atonement, the first conclusion would be that the sins of all men have been atoned for, and that consequently all will be saved. This would be universal salvation in its broadest sense. This would also be atoning for sins before they were committed, which would be universal license; for if an atonement has already been made for all the sins a person may commit, he has perfect liberty to commit them, and it does not diminish in the least his prospect of salvation.

But Universalism cannot be true; for the Lord declares by the prophet that "the soul that sinneth, it shall die;" and Christ will say to a multitude at last, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Ezek. 18:20; Matt. 25:41.

So, to avoid this dilemma, another conclusion is resorted to, which is that Christ did not atone for all men on the cross, but only for a chosen few, whom God purposed to save. But this would be also to atone for sins before they were committed, it would be foreordination and predestination in its blindest and most repulsive form; and it would contradict the testimony of both John and Peter, as quoted above. Thus, in view of the fact that what Christ did upon the cross was for all the world, these two huge and hideous errors have sprung from supposing that he there made atonement for the sins of men.

But if that was not the atonement, then what was it that Christ did upon the cross for all the world? and what is the atonement? and when is it made? If the subject of the sanctuary had not been lost sight of in the Christian world, and the priesthood of Christ had not been buried up under a load of fog and mysticism, theology would never have fallen into the error and confusion which prevail upon this subject.

In the sanctuary service we have presented before us an object-lesson on the process of the forgiveness of sin. The repentant sinner brought his offering to the door of the sanctuary; he confessed over it his sin, and thus transferred the sin from himself to the victim; the victim thus bearing the sin was then slain, and his blood ministered by the priest in the sanctuary. At the end of the year, the priest with another offering, went into the most holy place, the second apartment of the sanctuary, and sprinkled the blood upon the mercy-seat, beneath which reposed the law of God, the transgression of which made men sinners, and thus atoned for the sins which had accumulated in the sanctuary during the year, and bore them from the place, to be sent away on the head of the scapegoat, and to perish with him in the wilderness. This day was therefore called "the day of atonement;" and with this service, and with this day, the yearly round of ministration came to an end.

Now, all the offerings and all the sacrifices of the ancient, typical sanctuary find their antitype in Christ and his work, as the sacrifice and High Priest for the world. He acts in the capacity both of offering and priest. He is the antitype of the expiring victim, as well as the antitype of the ministering priest, but not both at the same

time. And it is not a little surprising that people, in contemplating the work of Christ, should overlook the distinction between these divisions of his service. When he stood as the antitypical victim, the great sacrifice for sin, he was not acting as priest. But it is the priest only who makes the atonement, not the victim. And what part of his work was it that Christ did upon the cross? He there gave his life as the great *offering* for sin, the *sacrifice* on which the sins of all the world were laid. But he was not then acting as *priest*. "If he were on earth," says Paul, "he should not be a priest." Heb. 8: 4. That is, no part of his priestly work is performed on this earth. All of that is accomplished in heaven. On the cross he bore the sins of the world, as *the offering for sin*. In heaven, having provided the offering, he pleads his blood, as *priest*, for all those who will come to God through him for pardon. These two positions should not be confounded. On the cross Christ offered himself as *the sacrifice*; in heaven he pleads his blood as *priest*, and makes the atonement. Therefore, though he bore on the cross the sins of all the world, that is, made a sacrifice which would be of sufficient merit to cover and cancel all the sins of every person who has ever lived, or is to live, on this earth, it does not follow that all will be saved; for all will not come to him that they might have life. John 5: 40. But for all who will come to him and seek and accept his pardon, he will grant it on the strength of his sacrifice, and make atonement for their sins when the time comes for his mediation for the world to close and probation to end. For it will be noticed that according to the type, the atonement was the last act of the yearly round of service; and so, in the antitype, the atonement will be the last work of Christ in behalf of his people.

Thus, by a true view of this subject, Universalism is avoided on the one hand, and foreordination and reprobation on the other. For while provision is made for all, only those who will seek for it, will receive the benefits of it. Thus the atonement will be made by Christ at last only for those who have sought pardon through his blood, and it comes after its subjects have lived and committed their sins, and repented of them that they might be saved.

The subject from any point of view is full of interest and instruction; but its great solemnity at the present time lies in the fact that the final work of atonement by our Lord Jesus Christ has been going forward since the end of the prophetic period (the 2300 days of Daniel 8) that marked its beginning, in 1844, for almost fifty years. In the type it occupied only an indefinite portion of one day in the year. In the antitype, though there is nothing by which to fix the exact proportion of time, it must be comparatively brief, and that auspicious day be near when sin will have all been put away, and Christ appear without sin (a sin-offering) unto salvation, King of kings, and Lord of lords, to take his people to himself.

377.—THE ANGEL'S ANSWER. DAN. 8:13, 14.

How did the answer of the angel, in Dan. 8:14, meet the question asked about treading the sanctuary under foot in verse 13?

INQUIRER.

Answer.—Light is thrown upon this question by Rev. 13:4-7. This brings to view the same power that was to tread under foot the sanctuary and shows one of the ways in which it was done; namely, by blaspheming God, blaspheming his name, *blaspheming his tabernacle*, and them that dwell in heaven; that is to say, burying the truth of God in regard to those important objects under a mass of error and superstition. Now, when the angel said, "Then shall the sanctuary be cleansed," he shows that light would come forth, which would first of all dispel all those papal errors about the temple in heaven, the law, the work of Christ there, and thus bring a people out from under the error of Romanism in this respect. And this has been *going on ever since* the light of the sanctuary has been preached to the world. Of course the accomplishment of the full object takes time, and the literal destruction of that power is to follow in due time. So, it seems to us that the answer of the angel was quite pertinent to the question. The sanctuary is trodden under foot, first, in being buried up in a mass of error, and having the minds of the people turned away from that place to Rome and the pope; and the first thing to do to remedy that state of things would be to dispel from the minds of men those errors, *set* those objects in their true light, and finally destroy the antichristian power literally. This work was begun by the light that came in regard to the sanctuary, at the end of the 2300 days, in 1844, according to the words of the angel, and will be fully accomplished when the people of God, being all established in the truth of his word, are called out of all error, and that great oppressive system is destroyed by the brightness of Christ's coming.

THE SANCTUARY.

THE subject of the sanctuary is one which should specially engage the attention of Seventh-day Adventists. It is a subject peculiar to this people. There is no other denomination whose views on this question correspond with, or even approximate, the views set forth in the works issued by this people. Every one of our people should therefore make it a point of first importance to become thoroughly conversant with this subject.

But not merely for the reason already named should we study this question. We should do it on account of its intrinsic importance. It is a safeguard against error. It is a citadel of truth. We still frequently meet with articles on this subject in our exchanges from First-day Adventists advocating the various, and hence bolstering up specious errors. Not enough can be said in favor of those views to make even the framework of a respectable argument; yet they tenaciously cling to them. At first thought, this seems very strange; yet it is perhaps not to be wondered at so much after all; for it does not take a very long look at the subject for any one to see that if the view we hold be adopted, it makes absolutely necessary the adoption of certain other views which some seem determined neither to accept nor to obey.

Looking at the subject in a general sense, that which is perhaps most calculated to excite our wonder is the fact that a question so intimately connected with, and so essentially modifying, some of the most important subjects of the Bible, should have lain so long unnoticed. And this furnishes all the greater reason why, now that light is shining upon it, and its commanding position in the great temple of truth is discovered, the most earnest efforts should be made to bring it to the attention of the people.

This subject is intimately connected with the prophecies, and this may be one reason why it has not sooner engaged the special attention of Bible students; for it has been reserved to this present generation, living in "the time of the end," to behold the seal broken from the prophetic page and to see a wonderful increase of knowledge respecting its soul-inspiring utter-

ances. But an understanding of the subject of the sanctuary is essential to the understanding of some of the most important of these prophetic records.

There is, it is said, in Rome, a room, the walls of which are covered with tracings which to the beholder, as he enters, appear but a mass of inextricable confusion. But as he reaches one certain point in the room, immediately all lines fall into place, all forms assume their due proportion, the laws of perspective assert their sway, and immediately out of the chaos rise order and beauty in harmonious and beautiful proportion.

The sanctuary occupies this true point of perspective in the prophetic apartment of the sacred Scriptures. From it the unity and harmony of the prophetic lines can be seen as from no other standpoint.

It is interwoven also with subjects of the greatest practical importance. It has a wider bearing and involves a greater number of important topics than any other subject to which our attention is called by the unfoldings of prophecy. It especially reus up to the work of a preparation of character for the test of the judgment, and the coming of the Son of man. Study the subject of the sanctuary.

THE MYSTERY OF GOD.

When Is It to Be Finished?

In the course of the revelation vouchsafed to John on the isle of Patmos, the angel made to him this solemn announcement: "In the days of the voice of the seventh angel, when he shall begin to sound [the declaration of the oath angel of Revelation 10 was that], the mystery of God should be finished." Rev. 10:7.

The mystery of God is certainly some department of his work among men; and when the time comes that any division of God's work is finished, and brought to a close, that is a solemn hour. Can we tell from this testimony when that will be? To answer this question let us consider the definition of the terms here used, and the scope of the trumpet under the sounding of which this is to occur.

The "mystery of God" is the gospel. Rom. 16:25, 26; Eph. 3:3; Gal. 1:11, 12; Eph. 1:9, 10; 1 Cor. 2:7. The gospel has a certain definite work to do, that is, to gather out from all nations, during the time that sin is running its course, a people for God. This is not to continue forever; the time will come when its work will be accomplished, the gospel will no longer be proclaimed, and the mystery of salvation through Christ will be accomplished. The finishing of the mystery of God, therefore, is the closing of the work of the gospel for the world, which means the close of probation, and the fixing of the final destiny of every man.

This is to be accomplished "in the days of the voice of the seventh angel." But the trumpet of the seventh angel is one, the sounding of which covers a great length of time. It embraces the entire time of the third woe. Rev. 11:14, 15. It begins some little time before probation ends, according to Rev. 10:7, and it extends to the close of that scene of destruction in which all sin and sinners will perish at the end of the thousand years of Revelation 20. This is shown by the testimony of Rev. 11:18. It continues, therefore, more than a thousand years.

The question now arises, In what part of this long period does the finishing of the mystery of God come in? It is not at the close, nor at any intermediate division of that period; for the scripture reads, "When he shall begin to sound." And does this mean that the finishing of the mystery is an instantaneous work, to be accomplished the very moment the trumpet begins to sound?—That cannot be; for there are "days," plural, doubtless used in a prophetic sense, meaning years, allotted to this work: "In the

days of the voice of the seventh angel."

Two facts are thus established: first, that no part of the sounding of the seventh trumpet could be given before the work of finishing the mystery of God is entered upon; for in that case it would not be in the *beginning* of his sounding; and, secondly, that that work cannot be accomplished instantaneously; for in that case it could not occupy "days," as the testimony says it will. So the conclusion is inevitable that the work of finishing the mystery of God, and the sounding of the seventh trumpet commence together; that is, the commencement of that work marks the time when the trumpet begins to sound; but the years in which the work will be accomplished are so few in comparison with the whole period of the sounding of the trumpet, that they may be called the "beginning" of his sounding.

The work of the gospel closes with a special work called the cleansing of the sanctuary. Dan. 8:14. To this work, in the type, one day was allotted called the "day of atonement," because the cleansing of the sanctuary was the making of the atonement. Lev. 16:20, 29-34; 23:27. This work in the antitypical ministry of Christ in the heavenly sanctuary, begins at the end of the 2300 days (Dan. 8:14), which period ended in 1844. Then the temple of God, or the inner apartment of the sanctuary on high, where the ark is, was opened, as stated in Rev. 11:19. This in the type, was the apartment in which the atonement was always made; and in the antitype this work is the closing up of the ministry of Christ, which of course synchronizes with the work of the gospel. Hence the cleansing of the sanctuary, the making of the atonement, and the finishing of the mystery of God, are all one and the same thing. And this work began at the end of the 2300 days in 1844, when the seventh trumpet began to sound, and the temple of God was opened in heaven. But this work is all to be finished, "in the days of the voice of the seventh angel, when he shall begin to sound."

Fifty one years have already elapsed since this closing work in the heavenly sanctuary began. How much longer can it continue? Only a portion of one day out of the year devoted to this work in the type, though it gives us no basis for any definite calculation, does reveal unerringly its comparative brevity in the antitype where we now are. And the finishing of this work draws the line of separation forever between the righteous and the wicked. Are we prepared for the issue?

u. s.

THE JUDGMENT.

It is worth one's while to make a careful and thorough study of the great subject of the judgment, not only because of the vital importance which attaches to it, but also because there is a beauty and consistency in what is revealed concerning it, which cannot be discerned without a clear understanding of its various features. The different phases of the judgment work are not brought out so clearly in any other subject as in that of the sanctuary.

There are the two usual branches in God's judgment work, the same as is illustrated in judicial proceedings among men. These are, first, the investigation of the cases of those who are to be brought into judgment; and secondly, the execution of the sentence passed upon each case.

The first question to be decided is the question of who are righteous, and who are wicked; that is, the dividing line is to be drawn between the two classes. This part of the judgment work is, in our phraseology, named "the investigative judgment." This question must be decided before the second advent of Christ; for when he appears in the clouds of heaven, and the trumpet sounds, all the righteous then living on the whole earth are changed to immortality "in a moment, in the twinkling of an eye" (1 Cor. 15:52), and all the righteous dead are at the same time raised from their graves. 1 Thess. 4:16, 17. This shows that a previous work of decision, setting each man in his appropriate class, has been accomplished. This work is performed in the sanctuary, or temple, in heaven, being the last portion of our Lord's ministry as mediator there, and is called "the cleansing of the sanctuary;" for this part of Christ's work is simply to present to the Father, for his acceptance, the names of those who have been followers of the Lord Jesus, and have been overcomers in his name.

Let it be carefully noted that this portion of the judgment work is to decide this one point,—who are victors in the warfare with sin, who have overcome, and are therefore to receive eternal life. This is proved by Rev. 3:5, which speaks of this very time when Christ confesses the names of his people before his Father and the holy angels, or accepts them as his children; and the whole burden of the proceedings at this time is whether the names of those whose cases are then under investigation shall be blotted out of the book of life, and their sins remain against them as those who have not overcome, or whether their names shall be retained in the blessed book of

life, their sins be blotted out, and they be sealed for everlasting life.

In this part of the judgment, God alone is Judge. The Ancient of Days sits as judge (Dan. 7:9), and Christ, as mediator, comes in before him. Verses 13, 14. Christ acknowledges to his Father those who have taken him as their sanctification and redemption, and the Father, as judge, accepts them as the trophies of the grace of his beloved Son. This is as far as the Father acts as judge in the matter. Beyond this, he "judgeth no man." John 5:22. Beyond this, he "hath committed all judgment unto the Son." *Id.* The Son has charge of all further investigations that are necessary, and all the execution of judgment upon every class that is to follow. The investigative judgment, in which God acts as judge, began at the end of the 2300 days in 1844, when the prophet declared that the sanctuary should be cleansed. Dan. 8:14. It will continue till the close of probation.

This part of the judgment having been accomplished, probation having ended, and the line of division having been drawn between the righteous and the wicked, and the righteous sealed for everlasting life, there is necessary at once a change in the status of the respective parties. Some token must be placed upon the righteous to show that they are overcomers, and have received the first instalment of the glorious hope for which they have so long believed and labored. To this end the second coming of Christ takes place. He comes forth to crown his people with a nature which is incorruptible, and a life which is immortal. But this is also a part of the judgment; for it is but the carrying out of the decisions made in the sanctuary before Christ changed his position from priest to king. So this event is spoken of as a work of judgment: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. In what respect does Christ judge the quick (living) and the dead? He does not at this time investigate their characters; for that has then already been done. But he does carry out the decisions made in the investigative, or sanctuary, judgment; in other words, he executes that portion of the judgment so far as its decrees apply, which is, to make manifest who are approved of God, and who are rejected. This he does by changing the righteous living, and raising the righteous dead, to glory and immortality, and leaving all the

wicked in their graves till the second resurrection.

And this is not only called a judgment, because it is a part of the great judgment work, but it is also called rewarding every man according to his works (Rev. 22:12), because it is a part of the reward which is to be given them. The word "reward" means both favor bestowed and also punishment; and it will be indeed no small reward to feel for the first time the thrill of immortality coursing through one's veins; and it will be no small punishment for one to realize that his doom is to be the second death. But the second coming of Christ does not exhaust the rewards and punishments any more than it covers all the work of the judgment. There is more to follow—more judgment and more execution of the judgment.

The saints being made immortal, enter upon their work of the thousand years. That is a work of judgment; for it is said that "judgment was given unto them." Rev. 20:4. That being subsequent to the time when the Father "committed all judgment unto the Son," Christ is judge in this scene; for these saints live, and reign, and do a work of judgment, with him a thousand years. *Id.* This is the time when the overcomers sit with Christ on his throne, as he has overcome and has set down with the Father on his throne. Rev. 3:21. And what is the work of judgment in which they engage?—It must have to do with the wicked; for the saints are some time to judge the world (1 Cor. 6:2); and here is the only place where that work can come in; for the saints can judge no one till they themselves are made immortal; and as soon as they are made immortal, the thousand years begin; and at the end of that period all the wicked are destroyed, and cannot of course be judged after that. The thousand years are therefore the only time when they can do this work, and right here it is said that judgment is given unto them, and they live and reign with Christ. Daniel speaks of the same time and work when he says that "judgment was given to the saints of the Most High." Dan. 7:22.

But in reference to these wicked, a certain portion of the judgment had already taken place before the thousand years began; that is, it was decided that they were reprobates, and were doomed to the second death. To what, then, can this judgment of the thousand years pertain?

—It can be only to determine the amount of punishment due to their deeds, according to which every man is to be rewarded. And the Bible clearly teaches degrees of punishment. Speaking of the time when the Lord shall reckon with his servants, we read: "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12:47. So also there are to be degrees in the reward of the righteous. "There is," says the apostle, "one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." 1 Cor. 15:41. This he applies to the immortal state. None of these particulars are decided in the investigative judgment now in session. That, as we have seen, decides only one question—who have gained, and who have lost, the salvation offered to us in Christ. But all these other particulars can be adjusted during the thousand years.

Then comes the fourth division of the judgment work, the execution of the sentence, or the destruction of the wicked at the end of the thousand years. This is the perdition of ungodly men. 2 Peter 3:7. They disappear forever in the lake of fire. Rev. 20:9, 14, 15. Neither is it till this time that the saints enter upon their full reward; for it is here that the King says to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Thus there are four stages in the judgment work: (1) The investigative judgment just before the coming of Christ, now in session; (2) The execution of the decisions of this judgment at the coming of Christ; (3) The determining of the degrees of rewards or punishments appropriate to each case during the thousand years; (4) The carrying out of these sentences at the close of that period. In this process ample time is given for this great work, and all its divisions come in, in regular and harmonious order. In the first scene, God is judge and Christ mediator. In all the remainder of the work, judgment is committed unto the Son, who carries forward the divine purpose till every vestige of sin is removed, and his people are established in their everlasting kingdom of righteousness and glory. U. S.

QUESTIONS ON THE SANCTUARY.

To him who has acquainted himself with the plain teaching of the Bible on the subject of the sanctuary it seems marvelous that this question should so far have been lost sight of as it has been in the Christian world. It is a question of surpassing interest. Its relation to, and bearing on, the main features of the great plan of redemption through Jesus Christ are essential to a proper understanding of the *modus operandi* of the office and work of a mediator between God and man. The

first view of the Scripture testimony on these points is like a new revelation to the student of prophecy; and it is natural that many queries should arise in every investigative mind, in reference to the different stages of the progress of the work.

For a clearer view of this point, let us look at an outline of the picture presented in the Scriptures: (1) The tabernacle built by Moses was the sanctuary "made with hands" (Heb. 9:24). It was the tabernacle for the time then present (verse 9), or for the typical dispensation, and was a type of the greater and more perfect tabernacle, which the Lord pitched and not man (Heb. 8:2; 9:11), a literal glorious temple not made with hands, eternal in the heavens; (2) The ministrations of the priests in the earthly tabernacle for a whole year, with the exception of a work of atonement, which occupied a portion of one day in the year, was performed in the first apartment, or holy place; (3) To make the atonement, the high priest passed into the second interior room of the building, or "most holy place," and performed a service before the ark of God's testament, which contained the ten commandments; (4) The day on which this service was performed was the tenth day of the seventh month, called "the day of atonement," and was the most solemn and momentous occasion of the whole year, on account of the peculiar and decisive nature of the work then performed. It was the climax, the conclusion and summary, of the work of the entire preceding year. Though sinners had brought their offerings for themselves, individually, at different times through the whole year, if they failed to secure an interest in the great work of atonement, all went for naught; (5) The sinner availed himself of the benefits of the atonement, not by bringing his individual offering to the priest at the door of the tabernacle on that day, as he had done through the year, but by coming, in the spirit of reverent worship, to the tabernacle, and afflicting his soul with the company gathered, in intense devotion, around the tabernacle, by the express direction of the Lord, on that day, thereby showing that he had an interest in the general offering, which was then being presented for the people, to atone for their sins; (6) These earthly priests, both in the nature of the different

divisions of the work in which they had to engage, and the apartment of the tabernacle in which it was done, were serving unto the example and shadow of the priestly work of the Lord Jesus in the tabernacle on high (Heb. 8:1-5), from which it follows that when Christ ascended up on high, and entered upon his work as mediator for the world, he began his ministry in the first apartment of the heavenly temple. And his work was there to continue till he reached the work of atonement, the last act in the sanctuary service.

Over twenty-three hundred years ago, prophecy pointed out the time when this last specific portion of Christ's work, the making of atonement, should begin: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. It has also been demonstrated that that period falls within easily ascertained dates, 457 B. C. to A. D. 1844; and in this we are brought to the very day of the fulfillment; for the calendar of the antitype follows that of the type; and the sanctuary was cleansed on the tenth day of the seventh month. That day, Jewish time, when harmonized with the modern calendar in 1844, fell on October 22. To that date we are held as the time when Christ entered upon the last great division of his work; that is, to make the atonement, cleanse the sanctuary, and finish the mystery of God (Rev. 10:7; Gal. 1:11, 12; Eph. 3:3-6), the gospel, or good news to perishing men. — all this, unless we throw away openly furnished and unquestionable data.

And now the questions arise, How does this view of the change of Christ's position in the heavenly sanctuary affect the status of the religious world? How does it affect the relation of men to Christ? Was there no work performed in the first apartment of the typical sanctuary on the day of atonement? And is there no service in the first apartment of the heavenly sanctuary now? If not, how can those find Christ now who are not aware of the change that has taken place in his position? By what offering were the sins of the people which were committed on the day of atonement, removed? If sins can be pardoned while Christ is in the most holy place, does it not show that there was some service in the type for the pardon of sin on that day? Did the high priest confine himself to the service in the most holy place on that day?

We have received a communication from a correspondent, including, substantially, these questions, which shows that there is a spirit of investigation abroad, which we are glad to see; and we take pleasure in making a brief response. In comparing type with antitype, on this subject, we should bear in mind the words of Paul, in Heb. 10:1: "For the law having a shadow of good things to come, and not the

very image of the things," etc. Just emphasize the words, "and not the very image of the things," and let them relieve any perplexity that may arise on account of some variation between type and anti-type.

Thus the type had only imperfect agents and means to carry out its work. The priests were mortal, short-lived men; hence a complete round of service was limited to one year, in order that the same high priest might complete it without interruption, and so be a proper type of Christ, who will perform once for all his high and holy mediatorial work. Again, the earthly high priest, being himself a sinner, had to make an offering for himself, and have his own sins atoned for, before he could properly minister for others. Christ does not have to do this, hence need not wear the garb of humility which was used by the earthly priests. In accordance with this, the Testimonies speak of him only as clothed with garments of beauty, power, and state. Several years ago a minister repudiated the Testimonies, on the strength of this fact, not seeming to perceive that a costume which would be appropriate for a sinful mortal high priest, would not be appropriate for the sinless, ever-living One, who ministers for us above.

But more than this: the offerings of the earthly priests furnished only the blood of animals, which could not be preserved through the year; hence it was necessary to provide a fresh offering for the day of atonement: but the blood of Christ being once shed, is not so: its virtue remains; and it is ministered in both apartments, whether literally, or by virtue of its merits, is immaterial. He is our *living* sacrifice; and the blood he shed on Calvary is an ever-present means of expiation in courts of heaven; and by faith all have access to him in either place. Heb. 10:19 reads: "Having therefore, brethren, boldness to enter into the holiest [Greek, plural, "holy places"] by the blood of Jesus:" not, of course, to enter both places at the same time, but in the order in which the work pertains to each respectively,—in the holy place while Christ ministers there, in the most holy when he is there. Faith is the way of access to him in the most holy, as in the holy. But how about those who do not know that he has moved into the most holy place, and are still seeking him in the holy?—Such very likely have little idea of his position in either place; and to such, doubtless, Acts 17:30 would apply, while their faith would be honored, if sincerely exercised according to the best light they had. Why, then, seek to enlighten any one on this question?—Because this knowledge gives new beauty to the work of Christ; it gives us a new and thrilling interest in the question of our eternal wel-

fare, as we see the momentous nature of the hours that are now-passing. It is of the same value and benefit, in a general way, as any truth, and has connection with so many other truths, and throws light on so many other Scripture themes, as to make it of exceptional interest and importance. Go into the sanctuary. Behold the great Assize sitting in the investigative judgment. Stand with Christ before the ark of God in heaven; and in the light of that standpoint of destiny, examine heart and life. The King is soon coming in to see the guests. Have on the wedding garment. Matt. 22:11-13.

U. S.

A WORD MORE.

LAST week a short article appeared in the Review, in reference to some questions that naturally arise concerning the work of Christ in the sanctuary, especially as it pertains to that part which is performed in the most holy place, and the ministration which is there going forward in the present stage of the work, as the subject is laid before us in prophecy. A few additional words on the same subject may still be in place.

A feeling of doubt, uncertainty, or indefiniteness seems to exist in some minds, in regard to the service performed in the most holy place, and the conditions that exist in other departments of the work, when that particular division, called the atonement, is going forward. The questions which arise first and foremost are, What definite portion of time is included in the work of atonement? Can the forgiveness of sin be secured by the people at large while that work of atonement is in progress? What are the lessons of the type on these points?

There is one great fact which, if kept in mind will greatly simplify the situation from this point of view; and that is, the special offering which was provided for all the people on the day of atonement, of the benefit of which all were directed to avail themselves. It was shown last week why a new sacrifice was required on that day in the type, which is not required in the antitype, because the blood of Christ avails for the whole period of his ministry, in the most holy place as well as in the holy place.

But if there is no ministry in the holy place while the atonement is taking place in the most holy (as there is not. Lev. 16:17), and we have come, in the antitype, to the work of the most holy place, how are those to receive the benefit of that work in the most holy, who know not that Christ has changed his ministry to that apartment, and have no real conception of the sanctuary work at all.

While, as shown last week, it is a blessed thing, and a great advantage, to know all the particulars of Christ's ministry, because it adds great beauty and definiteness to his work; yet herein is seen one of the provisions of the grace of the gospel. In that one is not cut off from hope, though he may not at once and always be fully acquainted with all the instruction that the word of God has given us in reference to the philosophy of the plan of salvation. Heb. 6:9; 4:15.

Let us again look at the type. Israel were summoned to the tabernacle, on the day of atonement, not to present their individual offerings, but to join in the great general offering which the priest presented for the people on that day, and to afflict their souls, thus showing that they had a personal participation in the service then going forward for them, and thus securing the benefit of the atonement.

But suppose one of the people, not familiar with their liturgy, and not knowing that the atonement was in progress, had then come with his offering to the door of the tabernacle, in the usual form, what would have been done with his offering? It could not have been received then, and a ministry performed with it for him; for there was to be no man, no priest, in the first apartment while the atonement was going forward in the second. Lev. 16:17. Would he then have been rejected? — No. He would have been told that the great offering for the atonement was just then being presented, and he could have a part in that, the same as the others, by joining with them, in complying with the conditions of that day. Thus he would have found a better, a larger, sacrifice than he had provided for himself; he would have found a more ample provision for the pardon of his sin than he had anticipated, waiting for his reception on that day.

The specific work of the atonement occupied only a portion of the day, so far as we have any record. What proportion of the day it was, we do not know. And when that specific service was ended, even if the day was not more than half gone, the usual service in the holy place would naturally be at once resumed, and the ministration of another year he entered upon.

Thus, for Israel, there was no break in the service of the sanctuary, and there was not a moment when the way was not open for any one to seek and find the forgiveness of sin. There is nothing therefore in the type to indicate that there is any limitation in the antitype, or any time before the actual close of the work of mediation for the world, when the sinner may not seek and find by faith our great high priest in heaven. Inasmuch as his one sacrifice covers his whole ministration, and is the offering used both in the holy and the most holy place, the close of his work in the holy, and the beginning of it in the most holy, does not diminish the flow of the fountain of life, nor cut any one off from the Saviour.

We enter, Paul says, into the holy places, plural, by his blood. Heb. 10:19, 20. There any one can still present the sacrifice of praise to God, through him, giving thanks to his name. Heb. 13:15. The way which he has opened for us, the new and living way, which is his flesh, his offering for sin, is the way in which the sinner still must and may come to him; and this way will never be closed till the last soul who will yield to his love has yielded, and the last one who can be reached by his mercy, has been rescued.

And just now to all who are seeking, or depending upon, Christ's intercession in the holy place, there should be borne the glad tidings that there is even now being carried on a broader ministration, a fuller intercession, of which they may be partakers, — even the blotting out and sending away of all sin forever, and the sealing of themselves, in righteousness forevermore. And this is simply the blessed tidings of the third angel's message. Sound its glad notes abroad to all people to the ends of the earth.

A PRELIMINARY WORK OF JUDGMENT.

WHAT we mean by this expression is that when the great work of the final judgment of this world is accomplished, it will be found to be composed of several distinct divisions, each specific in its nature, and assigned to a particular time and place.

That there is such a work of judgment determined, which shall decide all characters to be either good or bad, and affix appropriate penalties to every evil course of conduct, and assign suitable rewards to everyone whose course of conduct has been righteous, and carry out all such decisions to be fixed for eternity, is one of the plainest propositions set forth in the sure and unchangeable word of God; and it is one of the most momentous subjects that can engage the attention of the human mind.

Paul sobered the frivolous minds of the Athenians, by laying upon their hearts this tremendous truth: "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

The first thought suggested by the word "day" is a period of twenty-four hours; but a moment's consideration will convince anyone that no such limited time would suffice for such a work as this. See also 2 Peter 2:9; 8:7-12; Jude 6; Matt. 25:31-34; etc. These texts show that a comparison of the Scriptures is necessary, in order so to adjust their testimony that they shall present a consistency and harmony as to time and place in the work called the judgment.

There are subjects which throw light on all these points, which thereby become subjects of paramount interest and importance. Some of these are connected with the great subject of the sanctuary, with which the readers of this paper are supposed to be familiar. An examination of that work known as the cleansing of the sanctuary, leads into a series of subjects of the most timely and important character, — subjects which explain some statements of Scripture that are otherwise obscure; which harmonize lines of prophecy that otherwise seem disconnected, and hard to understand; and which answer some vital questions concerning events connected with the crowning of all events, the second coming of our Lord Jesus Christ, which otherwise seem unanswerable.

Take, for instance, this one point: When Christ comes, it is with the suddenness of a snare to the inhabitants of the earth. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. This is a crucial period with all the people. There will be just two classes then, — those who rejoice to see him, and those who wall because of him. The people of God are then singled out for a great and instantaneous change to be wrought upon them, while all others remain as they were. Then, also, those who are asleep in Christ, in their graves, are raised in glory and power from their tombs, while all those who are not the dead in Christ sleep on in their graves for a thousand

years. 1 Thess. 4:16; Rev. 20:5. And as for the living, the same distinction and separation are instantly made. The righteous living are changed from mortality to immortality in a moment, in the twinkling of an eye (1 Cor. 15:51, 52), while all the others are given over to perish under the judgments of the Almighty. 2 Thess. 1:7-9.

This change is wrought at the last trump, — that trump which is heard when the Lord himself descends from heaven with a shout, and with the voice of the archangel. 1 Thess. 4:16. And this separation between the righteous and the wicked is accomplished, and the righteous are made immortal, in a moment, in the twinkling of an eye. Thus the people of God are delivered; but who are the people of God? This question opens to us the fact that some decision must have been reached respecting them previously to this time; but all decision of character for the purpose of determining rewards or punishments is a work of judgment, and is a part of what constitutes the judgment of the great day, the solemn theme of the Bible. The goats are to be placed on the left hand, and the sheep on the

right, when the nations are summoned before the King in his glory. Matt. 25:34, 41. The wicked shall be severed from among the just. Matt. 13:49. The righteous are to be saved, and the wicked destroyed. And the destiny of all is decided from the records that are kept of the deeds of all men; for so God has ordained. This is why we read that when the judgment is set, millions of angels minister before the Lord, and the books are opened. Dan. 7:10; Rev. 20:12.

Thus it is evident that there must be some examination of cases, and the assigning of certain ones to their respective classes, before the Lord appears in the clouds of heaven; for it will be noticed that the decisions are then instantly declared, there being no time then to investigate cases. Consequently, this portion of the work of the judgment must be accomplished before the Lord comes. But when, and by what means, can this be brought about? How can Christ come to reward every man as his work shall be (Rev. 22:12), without an antecedent judgment, to pass upon such cases? and if there is such a judgment, where and in what order of events does it come in?

This has been a puzzling problem to many students of prophecy. From the standpoint of the common theology, this has presented a real dilemma; and here are some of the hypotheses that have been resorted to, to meet it: It is claimed, by one class, that the dead, both good and bad, are all raised together, at the trump of God; are judged, and then sentenced to their respective rewards or punishments; while the living are disposed of in the same manner; and thus the judgment is gone through. But consider for a moment how long a time would be necessary for this work. Would one minute be too long a time to devote to each case, to examine the records, and fix the sentence according to his works? If not, taking the common estimate that there are fifteen hundred million persons living on the earth at the present time, it would take one billion five hundred million minutes simply to decide

the cases of those now living. But if we should go back, and take in only one other generation, equally enormous, which would certainly be conservative enough, we should have three thousand million human beings to be judged; and giving one minute to each, it would require three thousand million minutes, fifty million hours, over two million days, or over *fifty-seven hundred years*, to accomplish the work, to say nothing of the unnumbered generations of the past.

But more than this: such a supposition runs point-blank against the testimony of the Bible itself; for the Bible plainly declares that after the righteous are raised, a thousand years pass away before the wicked are called from their graves: "But the rest of the dead lived not again till the thousand years were finished." Rev. 20: 5. So this scheme will not work at all.

Then another attempt is made to adjust the matter, which is this: that when the righteous dead are raised, they are raised without any change, mortal, as they went down, to be changed afterward. Then they are judged, and made immortal — all this to avoid any judgment before Christ comes. But this scheme, besides being out of the time limit stated above, is also directly contradictory to the Bible, which plainly declares that the righteous dead are raised in power and glory, incorruptible, with a spiritual body, and to die no more; while the *unrighteous* living are changed in a moment, in the twinkling of an eye, to the same holy state. There is no time allowed here for the examination of the books and the investigation of character. Hence this hypothesis also absolutely fails, as it makes no provision for that previous investigation of character which must take place before Christ appears. We know of no system of belief that has in its provisions any consistent time and place for such a necessary work, except that held and advocated by Seventh-day Adventists. This is an important consideration, and should commend the position of this people to the favorable consideration of everyone who is seeking for a consistent and harmonious understanding of the Scriptures.

Mark well the situation: There must be a period of judgment, and the decision of the great question of probation before the Lord returns to this earth.

But this work of rejecting or accepting people for his kingdom, belongs to the priestly work of Christ. But where does it come in? Christ's last work as priest before he takes his throne as king, is to cleanse the sanctuary. That being ended, his work as priest is forever done. The very time for this work to begin is pointed out. At the end of "two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. It has been found that those days ended in 1844. Then our High Priest entered the most holy place of the heavenly temple, and the final work of atonement for the world began.

The subject of the sanctuary, rightly understood, solves all the perplexities herein alluded to. The cleansing of the sanctuary is a work of judgment. It provides the very place for the preliminary work that is necessary to be done before the Lord comes, and

its cleansing is a work of exactly the right nature. Christ's work as priest being designed to gather out from the human family a people for his name and kingdom (Acts 15:14), it must continue till that result is reached. Then it will have been decided how many have accepted of Christ's offers of life and salvation, and become his people. It is the putting away of sin that determines this point; and this is the very work Christ performs in the most holy place of the sanctuary above, at the conclusion of his ministry; and this is the cleansing of the sanctuary. This involves an examination of the books; for the plan is that all judgment shall be rendered to each individual, according to his works as they have been recorded in the books. Rev. 20:12.

Only one conclusion can be drawn from such testimony, and that is that a faithful record is kept of the course of every person, for which he must answer at the bar of God. If one repents and maintains a Christian life, his sins are at last all blotted out. So Peter exhorts: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. Of the same class Christ speaks, in Rev. 8:5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Again he says, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33; Luke 12:8,9. And this is when Christ is about to come as a thief upon all them who do not watch for his return. Rev. 3:3.

The subject of the sanctuary places all these points in a clear and vivid light, and thus clothes itself with glory. Thus before Christ appears, the saints are all prepared for their reward. And when Christ has taken them up to his Father's house (John 14:2,3), they reign with Christ, examining and passing sentence upon the incorrigible dead, preparatory to the execution of the judgment in their cases, at the end of the thousand years. In this work they occupy a thousand years. Rev. 20:4. Here is the "time of the dead that they should be judged" (Rev. 11:18); for then "judgment is given to the saints of the Most High." Dan. 7:22.

Bearing in mind the fact that there are more than two hundred million assistants in this work (Dan. 7:10; Rev. 5:11), a thousand years gives ample time to examine and adjudge all cases. There is no embarrassment for time, no haste, and no confusion. As the cases of all the saints had been examined, and they were ready for immortality at the second coming of Christ, so at the end of the thousand years the cases of the wicked have all been examined, and they are then ready for destruction. The thousand years end; and the final lake of fire, which is the second death, ends the scene of all evil and of all the wicked. Rev. 20:7-15. Then the righteous go forth upon the earth made new for an eternity of joy.

O. S.

ABOUT THE JUDGMENT.

ON this stupendous subject there seems to be a degree of perplexity in some minds on account of the variety of statements that are made concerning it. There are diverse scenes involved in the judgment, and different agents have a part to act therein, and the problem seems to be to locate these different divisions of the work, and identify the agents who carry it forward. Summed up to one point, the query is, Who is, or is to be, our judge?

For instance, we read in Acts 17:31: "Because He [God] hath appointed a day, in the which He [God] will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." This would suggest the idea that the world in the day appointed is to be judged by the Father. But we read again in John 5:22: "For the Father judgeth no man, but hath committed all judgment unto the Son." Comparing this with Ps. 50:6, we have this statement: "And the heavens shall declare His righteousness: for God is judge himself." A scene opened to the prophet Daniel represents God, on a certain occasion, acting as judge. The scene is one of unparalleled sublimity, and must powerfully impress every one who, with a reverent spirit, reads the description: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

This passage, if we mistake not, furnishes a key to the solution of the main difficulties of the situation. Here is a judgment connected with the opening of the books. The Ancient of Days, God the Father, presides in it. There are over one hundred million heavenly intelligences engaged in it. "Ten thousand times ten thousand" are a hundred million, as we compute numbers, and besides these there are "thousands of thousands." These are not the great multitude of the denizens of this world assembled to be judged, but those who minister unto the Ancient of Days, in this work. This applies to a time when the great plan of salvation is unfolding and closing its vast movements. The thrones which are here said to be "cast down," so rendered by the translators, who evidently supposed them to be earthly thrones of human government, which are to be overthrown in the last day, are not such thrones,

but thrones connected with the judgment; and the words should not be rendered "cast down," or overthrown, but established, or "set up." What thrones, or seats of judgment, are to be set up when the judgment scene opens? The time is when "judgment is given to the saints of the Most High" (verse 22); and where are the saints when judgment is given to them, not judgment of them as accountable beings, but judgment for them to exercise over others? John saw the whole situation right in connection with this very time. He says, "And I saw thrones, and they [the saints] sat upon them, and judgment was given unto them." Rev. 20:4.

Right here the subject of the sanctuary throws its all-penetrating search-light on this subject. Jesus

Christ is the mediator for men, and a priest of God after the order of Melchisedec. Heb. 5:5, 10. It appears from this testimony and from Acts 17:31 that He has been appointed, or ordained, to that position: "Because He [God] hath appointed a day, in the which He will judge the world . . . by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." It is appropriate that that one who is the mediator for the world should have a part in the general judgment of the world, so the testimony is that God "hath appointed a day, in the which He will judge the world . . . by that man [Christ] whom He hath ordained;" and He has given assurance unto all men that this period of judgment must pass upon all men, because He hath raised Christ from the dead. That is the pledge of that work. One can go back and undo the resurrection of Christ as well as to think of escaping the test of judgment.

The plan of Christ's office as mediator, and its *modus operandi*, was doubtless all arranged in the beginning of His work. And while God has ever held the general management of the affairs of this world, and has often let loose judgments upon sin, as in the case of the antediluvians, the Egyptians, the Sodomites, etc., to which cases Ps. 50:6 would apply, there are different divisions of the judgment work which must all have their place, and be considered in their relation to one another and to the work as a whole. This distinction is seen even here in human courts. There is, first, the *investigation* of the case to determine the degree of guilt of the parties, and fix the punishment; and secondly, the *execution of the sentence*. And in its *general phases* divine justice must be administered on as equitable basis as this. And this is just the method pursued in this work, according to what is revealed.

It is all contained in the prophecy of Dan. 7:9, 10. We think in this stage of the progress of the Third Angel's Message we are justified in assuming that the reader understands something of the sanctuary and its ministration. The sanctuary, where the plan of redemption is carried forward, was a building, or tabernacle, located in the midst of the camp of Israel, as a dwelling place for God. Exodus 25. There was the law, the priesthood, the sacrifices, the symbols of pardon and forgiveness. There the penitent came confessing his sins, and sending them, through the blood of the victim and the ministration of the priest, into the sanctuary. There the atonement was made, and sins, in figure, put away.

All this Paul tells us (Heb. 9: 1-7) was a worldly sanctuary under the first, or old, covenant; but now we are under a new covenant introduced by Christ, more ample and efficient in its provisions than the old, furnished with better sacrifices, even the precious blood of Christ, who pleads that blood for sinners in a more complete sanctuary, the true and more perfect tabernacle, pitched, or erected, not by Moses, but by the Lord himself. This heavenly tabernacle, or sanctuary, has two apartments, as the earthly had. In the first, or holy place, Christ, as priest after the order of Melchisedec, receives the confessions of Christians now, just as the Aaronic priest received the confessions of Hebrew penitents under the Mosaic system.

Now, following the type, we easily go forward to the time when the program of the world's redemption must close. There the scene of scenes takes place. The sanctuary must be cleansed, and sins be blotted out and put away, that they may not mar the kingdom of heaven, disturb the saints, and remain a cloud upon the memory of God.

To accomplish this, a great change is made in the heavenly courts. The second apartment of the heavenly temple, unoccupied till this change came due, was opened (Rev. 11: 19); and the ministration and the ministers moved therein. The work for the world's salvation assumed a new phase. This is noted and described in the prophecy of Dan. 7:9, 10, 13, 14. When the work in the sanctuary began, at the ascension of Christ, the throne of God, and God, at whose right hand Christ took His position, were in the first apartment of the sanctuary.

Rev. 4: 2, 3, 5. This is proved by the seven lamps of fire which were before the throne—antitype of the candlestick of the sanctuary with its seven lamps. Ex. 37: 23; Heb. 8: 1, 2. Daniel's record here describes the change: "I saw in the night visions, and, behold, one like the Son of man came

with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him." Dan. 7: 13. But was not the Son of man near before the Ancient of Days when He was at His right hand in the holy place?—Very true; but the Father made a move: "I beheld till the thrones were set up [or placed in position—thrones of the four living beings and the four and twenty elders. Rev. 4: 8, 10], and the Ancient of Days [God the Father] did sit." Dan. 7: 9. This affirms that God took a new position; for the words "did sit" mean, and should be so translated, that He "took a position as judge in a court of justice." The work in the most holy place, the cleansing of the sanctuary, is a work belonging to a court of justice; for here every case that has come within the sphere of Christ's mediatorial work is examined, and the decision made whether they have overcome, or are to be rejected. In this scene God acts as judge. Christ presents the cases before Him, pleads His blood, and God decides whether or not He can accept them through Christ. Thus God judges them by that man whom He has ordained for this work. Acts 17: 31. If accepted, their part is made sure in the everlasting kingdom, the subjects of which are then being made up. This is the investigative judgment. Here the King comes in to examine the guests according to the Saviour's vivid parable, to see if all have on the wedding garment. Matt. 22: 11-13. The man who has it not on is bound hand and foot, and cast out into outer darkness, never to see the light of life again. O that men could realize what a vital interest they have in Christ at the present time!

Daniel's record (7: 14) continues: "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." When does Christ receive the kingdom as here predicted? Not when He enters the most holy; not till the work in that apartment is finished, and all the guests who are candidates for the kingdom have been examined and accepted. Then Christ comes with His reward, to give immortality to all who have accepted it. Rev. 22: 12. Then He can send forth His angels to gather out of this earth, the place to be occupied by His kingdom, all that offend, and them which do iniquity (Matt. 13: 41-43), which He will do by the seven last plagues and other judgments with which He sweeps the world of its guilty inhabitants. Rev. 19: 19-21. The investigative judgment being thus passed, and the line being drawn between the saved and the lost, an investigation of the cases of the wicked must

follow; for every one who has ever been on probation must give account for the deeds done in the body. This is accomplished by the saints, in conjunction with Christ, who reign during the thousand years of Rev. 20:4-6. The saints having passed their own judgment, are at this time redeemed, and can then judge wicked men and angels. 1 Cor. 6:2-4. This work being done, the end of the thousand years is reached; and the execution of the judgment upon all the wicked takes place. Then punishment is visited upon every sin ever committed, and every sinner involved therein. They are destroyed root and branch in the final lake of fire. Rev. 20:12-15. This fire and destruction were originally prepared *only* for the devil and his angels (Matt. 25:41), and the only human beings destroyed therein are those who joined the devil in his rebellion, and persistently continued in it to the close. This is the fire that accomplishes the judgment (the execution of the judgment) and perdition of ungodly men. 2 Peter 3:7. Then the last vestige of sin and sinners is destroyed. The last stain and scar of the primal entrance of evil and its curse into the universe is wiped away; the old earth, racked by convulsions and blighted by miasma and mildew for six thousand years, will be healed and made new (2 Peter 3:13); the tabernacle of God will come down into our midst, God himself will be our companion and our God (Rev. 21:3, 4); and then will rise and fill the whole heaven of the new creation the song of jubilee from "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, . . . saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." This is eternity's amen to the work and ways of God in the salvation of men. Rev. 5:13; 7:11, 12.

**The Threefold Message of
Rev. 14: 6-12**

"The Hour of His Judgment"

For many centuries the world has looked forward to a coming judgment. Thus the psalmist, after testifying that "Jehovah hath made known his salvation," and that "all the ends of the earth have seen the salvation of our God," says: "Let the hills sing for joy together before Jehovah; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity." Many of the messages given through the prophet Isaiah are based upon the idea of a court and a judicial trial. After stating in the first part of the first chapter the backslidden condition of Israel, the prophet speaks these words from the Lord: "Come now, and let us reason together, said Jehovah," or, "Come now, let us plead together." And again the prophet says, "Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? Let them bring them witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, said Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he." These are judgment scenes.

The prophet Daniel saw in vision when "one that was ancient of days did sit," and "the judgment was set, and the books were opened."

In his teaching Jesus often spoke of "the day of judgment." He presented it as the time when just awards would be given, as men would be judged in righteousness, and not according to appearances.

When addressing his pagan audience on Mars Hill, the apostle Paul declared, "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness in the man whom he hath ordained." And the same apostle, in speaking before Felix, talked of "the judgment to come," and wrote in the epistle to the Hebrews: "It is appointed unto men once to die, and after this cometh judgment."

The revelator thus describes the judgment scenes as presented to him: "And I saw a great white throne, and him that sat upon it, from whose face the earth

and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works."

The appointed day of the settling of all human accounts was to be proclaimed to the world. A most solemn announcement was to be made that the Judge is at the door, and that the close of human probation was at hand. This would emphasize the call to repentance and the need of a preparation to stand in the final hour. And so the message must be given, "Fear God, and give him glory; for the hour of his judgment is come." The end of the long prophetic period of twenty-three hundred days (years) in 1844 marked the beginning of the judgment hour, and it was also the time of the beginning of the sounding of the seventh trumpet, concerning which we are told, "In the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets."

Thus the announcement of the arrival of the hour of God's judgment is an integral part of the closing work of the gospel—a part of the message which is to be given in the last generation to prepare the way of the Lord. And this is the message which we are charged with giving. We are to make it clear by the words of the prophets that the time which they foretold has arrived; that even now the work of the judgment is in progress; and that soon the last case will be passed upon, and the decree will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

A more solemn time was never known in the world's history, and yet it is just the time when the people of God are to lift up their heads, knowing that their redemption draweth nigh. The judgment-hour message will bring the close of the judgment hour, and usher in the glories of the eternal kingdom. Let the giving of this message be hastened, that we may speedily enter into the joy of our Lord.

"Call to Remembrance the Former Days."

The following article from A. Hale will be read with interest and profit. In the main we believe it to be correct. But the idea of the "door of mercy" being shut is unscriptural and untrue. The Bible mentions no such door. An expression alike unscriptural may be seen in the same number of the "Herald," in the remarks of J. V. Himes, headed "An open door in Canada." He says, "I am more convinced than ever since I came to this Province, that Jesus yet sits upon the mercy-seat." The mercy-seat was placed upon the ark containing the commandments of God, and was overshadowed by the cherubim of glory. Its place was within the veil, in the "holiest of all." The high priest alone entered that place only once a year, and then to cleanse the Sanctuary; but certainly he never got up upon the mercy-seat. That would be a singular position indeed for the high priest. Jesus could enter the holiest of all to cleanse the Sanctuary, the "True Tabernacle," only at the end of the 2300 days. But he never was, and never will be, on the mercy-seat. We freely admit that our Great High Priest has entered the Holiest, but to say that he "sits upon the mercy-seat," is one step further than we can possibly go.

It is also evident that to "suppose," as A. Hale does in this article, "that the condition of things at the shutting of the door, would be very much as it was after the day of stonement among the ancient Jews," is incorrect. The shutting of the door of the Holy Place, is preparatory to the antitypical tenth day stonement for the cleansing of the Sanctuary.

But we recommend the article to all. It should be read carefully. It is well calculated to improve the faith and piety of those who are weak in faith. By this article it will be seen that the view we cherish, that the parable was designed to apply to the Advent movement, was advocated by one of the editors of the "Advent Herald," in 1845. A large portion of the Advent brethren then held this view; but few, however, have been able to bear the cross, and endure the scoffs arising from this position. Let us "call to remembrance the former days."

BROTHER HALE'S ARTICLE.

There are three questions in which every Adventist must feel the deepest interest at the present time.—1. What is our position in the line of prophetic events, by which God has brought us down to the end?—2. What is our position in reference to the termination of the prophetic periods which we have supposed to bring us also to the end?—3. What are the duties which this position demands of us? and what are the particular trials to which it subjects us? 1. What is our position in the line of events? In reference to the bearing of the events brought to view in the history of nations, and the signs pointed out by the Saviour, upon our relation to the end, there is no difference of opinion among Adventists. It exists only in reference to the particulars, the details, in the events which all admit, who admit them at all, cluster around the end itself. Let us come directly to some of these particulars—to the question, Have we had the event denoted by the cry, in the parable of the virgins? On this question three several opinions would be found to exist.—1. That which supposes the parable is not to be applied to the history of the people of God, in any of its particulars, but that it is only designed to exhibit the importance of a preparation to meet the Lord, as a general truth. 2. That which supposes the parable is to be applied in its particulars, but that the cry has not yet been

made. 3. That which takes the ground that the parable is to be applied in its details, and that we have had the cry, if, indeed, we have not advanced to a further point in its fulfillment. To me the choice is only between the first and the last of these views, viz:—"That we are not to understand the parable in its details at all, or, that it is to be so understood, and that we have passed through its fulfillment, at least, to a point as late as that to which we are brought by the cry. And although I could find no very great difficulty in accounting for all that we have experienced, should I adopt the first of these two opinions, as the special application embraces all that can be designed by the general application, and so must be the most safe; and, further, as the special application, which generally prevails among us, is the result of events in our history which were entirely unlooked for till they came, and which all must admit are remarkably in accordance with the successive steps marked in the parable, I must act on the special application of it, till some decisive argument from the word of God, or time, if it must be so, shall make it appear that that cannot be the true application. Should that be the case, I trust I shall not then, any more than at the present time, reject the general truth supposed to be intended.

That the discourse of the Saviour, including the 24th and 25th chapters of Matthew, carries us down from his day to the end, no one will deny. That it was his design to inform his church upon the manner of his coming, and upon the dangers to which they would be exposed about the time of his coming, is also placed beyond dispute.

The parable of the virgins, which makes a part of that discourse, we understand as a distinct sketch of the Advent movement. It may help our memory and piety to repeat the illustration.

Verses 1. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." Then—at the time when the faithful and the wise servants, having marked the signs which were to indicate

that the Son of Man must be near, according to his word, are giving the meat in due season to the household; and the evil servant saith in his heart, My Lord delayeth his coming, and begins to smite his fellow servants, (the wise and faithful,) and to eat and drink with the drunken,—then the kingdom of heaven shall be likened unto the scene and the transactions, of which the Saviour speaks, in which ten virgins went forth to meet the bridegroom.

Among those who took a part in this movement, as among the servants whose office it was to give meat to the household, and also among the "all nations," (Matt. xxiv, 9,) who were to hate the disciples of Christ, and to whom the gospel was to be preached before the end, and who are to be gathered before the Son of Man, when he shall sit upon the throne of his glory; so among those who fulfill this sentence of the kingdom of heaven there are two classes:—

Verses 2. "And five of them were wise," careful, "and five were foolish," careless.

Verses 3 and 4. "They that were foolish," careless, "took their lamps, and took no oil with them: but the wise," careful, "took oil in their vessels with their lamps." These lamps were evidently what we call torches, made by winding a bunch of

flax or cotton upon the end of a stick, and saturating it with oil; and as this would soon burn out unless it were often supplied with oil, the oil in the vessel for that purpose, though a small matter in itself, was indispensably necessary. The omission indicated a want of hearty interest in the marriage arrangement. The lamp, or torch, as a symbol, doubtless denotes the Bible, as the oil does grace. Grace is to the word, what oil is to the lamp. The vessels may denote the means of grace, which are adapted and designed to make the word give light. It is the highest folly—the most fatal carelessness, as to the great purposes for which the word of God is given to men, to think of deriving light from it, while we refuse, through pride, fear, or the love of human praise, to avail ourselves of those means of grace which are necessary to the understanding of its lessons, the observance of its requirements, and the attainment of its promises.

It was the Bible alone which produced this Advent movement. Those who embraced the Advent doctrine were distinguished, from the first, by their strict regard for the Bible. This was exclusively peculiar to them. Every question was decided by that. No fair argument has ever been brought from that against their doctrine; and to this day the individual who is unfashionably familiar with his Bible, is sure to fall under the odium of their faith: and it was the supplying themselves with such means of grace—ministers—conferences, meetings—Bible classes—publications—religious associates, &c. &c., as harmonized with their supreme regard for the Bible, which served as the most severe test, upon the interest of the professed believers in the doctrine, in the great event of Christ's coming. This also was their grand offence against "the churches." And on the other hand it was the want of the oil in the vessels—proper means of grace—which has occasioned the depletion of those who remained in "the churches," a depletion which the individuals and the churches themselves confess and begin to deplore.

Verse 5. "While the bridegroom tarried they all slumbered and slept." The wise slumbered, the foolish slept. Every one knows the difference between these two states, naturally; and between the states with which they correspond, spiritually, and every Adventist is familiar with the condition of things during the period to which it applies. "The bridegroom tarried."—They must, then, of necessity have had a time appointed in which they expected him, for it would be nonsense to speak of a person tarrying who was not expected at any particular time. Its application to the case of the Adventists is too striking to need comment.

Verse 6. "And at midnight there was a cry made, Behold, the bridegroom cometh! go ye out to meet him." If other parts of the parable had spoken of days or nights, it might be supposed at once that this "midnight" was a chronological mark; though it may be understood in that light, it is more likely to express the state of things when the cry is made—the security of midnight. Have we not had that cry? A query has arisen in some minds, whether we have had the true midnight cry, since it is found that "all" who were looking for the Lord were not particularly affected by the preaching of "the seventh month." But it is well known that the universal terms, *all, every, &c.*, are not always to be understood in the absolute sense; (see

Matt. iii, 9; John iii, 26; xi, 48; 1 Cor. x, 33;) and even if the term "all" is to be so understood in this case, is it not true that "all those" who went forth in the beginning of the Advent movement, also arose from their slumbering and sleeping in the seventh month? Certain it is that the "cry" originated, humanly speaking, and did its chief work in that part of the great field which was first visited with the Advent doctrine in its more general form. And as that was the only section in which the interest had passed the crisis, which was followed by the slumbering and sleeping, so it was the only one which could be, or needed to be, affected by the cry. Those who had not had time to fall into that state, after receiving the Advent truth, could not be aroused from it.

If we have not had the true cry, it is difficult to determine why the Saviour, in a discourse designed to guard his church against the dangers which they must be exposed to, at the period of his second advent, should not have warned us of such a false movement, as he must have seen it, if the movement of the seventh month be "a false alarm." As he has given us no intimation of such a counterfeit movement among his people, I must believe we have had the cry denoted in the parable. I do not see how we could have one bearing more of the genuine marks than that. But further, if we have not had the cry, that parable cannot be a sketch of our history; it must belong to another people and another time. Those who are denoted by these virgins must have had a time fixed in which they expected the Saviour; as soon as that time passed, he must have tarried; and from that time, till the cry was raised, they all, i. e. a large proportion of the body, must slumber and sleep. All this must be found in their history, or the parable cannot have a special application. But the time in which we expected the Saviour has passed, and the period since that should have been, with us as a body, an unbroken period of slumbering and sleeping, if we have not had the cry. Who, now, will presume to say that this has been the condition of the Adventists since the time passed in which they expected the Saviour? It might as well be denied that they have ever professed to expect him. Just as certainly, therefore, as the Adventists have had the state of comparative listlessness broken, into which they generally fell, after the passing of their time, we have had the cry; for "while he tarried," till that was made, they slumbered and slept. Is it not as evident that we have had the cry, as that the virgins have gone forth to meet the bridegroom, or that we have had the tarrying time? Would it not be as dangerous to expect the cry hereafter as to look into the future for any of the way-marks by which we have been guided in the past.

Verses 7, 8, 9. "Then [when the cry was made,] all those virgins arose and trimmed their lamps; and the foolish said unto the wise, Give us of your oil, for our lamps are gone out; but the wise answered, saying, Let there be not enough for us and you, go ye rather to them that sell, and buy for yourselves." The "and so" of our version, supplied by the translators, gives the answer of the wise virgins a harshness that does not belong to it. The reading here used is authorized by the best critics. (See Dr. Clarke.) They had proceeded so far, as companions, and the wise would have aided the foolish, if it could have been done with

safety to themselves; while they pity them, they give them the only advice which can be of any service.

All this was fulfilled in the seventh month. The cry aroused all those who were first affected by the proclamation of the Advent doctrine. The Advent meetings were thronged. Those who had "slept" because they had denied themselves the only proper means of grace, came, in the full character of the foolish virgins: The preaching under which they sat was unsatisfactory, and their other means of grace with their religious associates, had not only failed to aid them, but had been a positive hindrance. They must hear Advent preaching—join in their devotions—make them their associates. Confessing that all was darkness, they said almost in so many words, "Give us of your oil, for our lamps are gone out."

They were met by the Adventists in the full character of the wise virgins: "We cannot help you. Our destination, our dependence, our necessities are so great, we are barely provided for, so as to hope in the mercy of God, 'Go ye to them that sell, and buy for yourselves.' In God only can you find help."

How is it that we can have forgotten these memorable traits in that scene? It seems as incredible as that the Israelites should have forgotten the awful splendors of Sinai, in view of which they trembled and durst not behold, so that before Moses descended, they had forgotten all the claims of the true God, and were dancing before the calf they had made.

Verses 10. "And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage: and the door was shut." The same carelessness which disposed them to go forth without oil, at first, seems to have marked this last effort also. The advice could not have been a mockery; they did not follow it as they should have done.

As this parable, viewed as an outline of our history, has been fulfilled, beyond dispute to my mind, down to a point as late as that to which we are brought by the cry, the only questions to which it can fairly give rise are these,—Has the bridegroom come? or, does the cry still present to us our duty: Go ye out to meet him? And so far as our prospects, as to the nearness of the advent, and our duties, are concerned, it would make but little difference which of these positions we take. In either case we should be required to take a position of constant expectation. In either case the end of our probationary state is involved, and our work in behalf of the world must be, in the main, performed.

There is hardly room, indeed, since the parable has evidently been fulfilled down to the cry, for any other question than this—

Has the Bridegroom come?

The decision of this question must depend upon what is to be understood by his coming to the marriage. If it means his visible coming in glory, he has not so come. If it means some other event, which is to precede his coming in glory, though intimately connected with it, the bridegroom may have come in the sense of the parable. But will it not be spiritualizing to understand the text to refer to anything but his coming as the King of Glory? We have taken it for granted that it does speak of

this, and have read the text, in our minds, as it is read, "And while they went to buy, the Lord himself descended from heaven with a shout, with the voice of the archangel and the trump of God—the dead in Christ were raised, those who were his among the living were changed, and these all were caught up together to meet him in the clouds, to be forever with the Lord." These are precisely the ideas we have attached to these words; but is there anything like them here? Certainly not. It will be seen, then, at once, as indeed the form of speech requires, that the parable is to be interpreted in the spiritual or figurative sense: and as no one supposes that Christ will be married, as human beings are married, the only point to be settled is, What is denoted by the coming of the bridegroom to the marriage?

In the interpretation of the parable, thus far, we have visible as well as literal facts to prove its fulfillment, and have therefore spoken in more positive terms than we may use in what remains. Though

the facts to which we shall refer are as literal as those in the past, as they cannot, in the nature of the case, be visible to us, we must speak with more caution in speaking of their accomplishment.

That we may proceed intelligently, and for the particular benefit of those who may have forgotten them, I shall give an extract or two from Mr. Miller's rules of interpretation, which are substantially those of every judicious interpreter of the word of God:—"Figures sometimes have two or more different significations;"—"To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your finger; if it makes good sense you need look no further; if not, look again."—"Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures."

Let us proceed. As there is to be something in this movement in "the kingdom of heaven," which is to be "likened" to the coming of the bridegroom "to the marriage"—what may be denoted by that part of the scene? There are but two events which the coming of the bridegroom to the marriage can be supposed to denote.—1. The appearing of Christ to gather his Church to himself.—2. His actual inauguration, or coronation, as the Lord of the whole earth.

Now let us trace "the figure through the Bible." And where shall we find the appearing of Christ to gather his people, exhibited by the figure of a bridegroom coming to a marriage, or, the act of uniting himself to them, at that time, exhibited by a marriage? The existence of such a case is unknown to me. I know that the relation between Christ and the Church is brought to view in connection with the relation of marriage; and the strongest case even of that kind is given by Paul; Eph. v, 23—25. But there is not even a metaphor here, much less a parable or allegory. A literal and well known fact is referred to, to show what should characterize another literal and well known fact. He refers to the subjection of the Church to Christ, to show the proper subjection of wives to their husbands, and to his love to the Church, to show the love husbands should cherish for their wives; and not to the relation of marriage, to illustrate the relation of Christ to the Church.

The figurative analogy between the two cases, as forms of speech, is entirely wanting. Besides, it refers to what then existed, in the Apostle's day, and not to something to take place in the future.

Again. It is assumed, that in the marriage of the Lamb, presented by the Revelator, the holy city, symbolized as the Lamb's wife, is a symbol of the Church, or at any rate, must comprehend the Church. Shall we suppose the bride to be the city, and the city the church, and apply the figure in order to see the "good sense" it makes? To say nothing of the "sense" of making a figure of the explanation of a figure, we would ask,—If the bride—the city—is the church, who are the nations of them that walk in her light?—Rev. xxi, 24. If the city, the tabernacle of God, is the church, who are the "men" "his people," with whom the tabernacle or church is to be?—Rev. xxi. If the "wife" is the church, who are they that are called to the marriage supper of the Lamb, as guests?—Rev. xix. If the city is the church, who are they "that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city?" If Jerusalem which is above, the mother of us all, is the church, who are "the children?" and how could Isaiah say of her: "this is the heritage of the servants of the Lord?" Compare Gal. iv, 26, 27, and Isa. liv, 1—17.

If this is sufficient to show the "good sense" of this meaning of the "figurative word," when we "put it on your figure," shall we suppose the bride to comprehend both the city and the church, and see what "sense" it will make? We have only to apply the foregoing questions, varied to express this meaning, and we shall see that the consistency and harmony of the figure are equally destroyed. If the bride is brought to view in the figure, as both the city and the church, who are the other parties—"the children"—those of whom Christ says, "he shall be my son?"—"his people?"—those "who are called to the marriage supper?" &c. &c.

And we know that the interpretation of figurative language, parables in particular, "all its parts must be perspicuous and pertinent."—*Horne*.

But we may add here, that the manner in which the parable closes does not appear to coincide with events which take place at the actual appearing of Christ, according to other portions. When he appears it is "to execute judgment." The judiciary trial and decision having been previously made by "the Father," "the Son" carries the decision into effect. And so in the case of the evil servant, at the coming of his Lord, he is cut asunder, and his portion is appointed with the hypocrites, where there are weeping and gnashing of teeth. The unprofitable servant, in the parable which follows that of the virgins, is treated in the same manner. But in this parable, after the bridegroom has come, and the door is shut, there is the common mark of a revival of religious interest. Prayer is heard: "Lord, Lord, open unto us." If the coming of the bridegroom denotes the actual coming of Christ, and the shutting of the door the rejection of the wicked, to be left here to perish, is it possible, that after Christ has appeared, and the dead are raised, and the righteous caught up to meet the Lord, that such a state of things can exist? To me it seems impossible. It would seem to coincide much more naturally with the judiciary trial which precedes the execution, (the judgment which begins at the house

of God,) than with the execution itself. It seems impossible to get to that point, by any figurative exhibition of the scene that agrees with this under consideration, without referring to the other parable of the marriage, to the fate of that one of "the guests" which had not on the "wedding garment." "Then (when the King came in to see the guests) said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxii, 11—13. That must coincide with the execution of judgment by Christ, as the office of the King does with the preliminary decision of the case. In this parable of the virgins no such execution of judgment is expressed.

Again. Supposing that the appearing of Christ, as the Judge, is denoted by the coming of the bridegroom, and the execution of judgment, at least in the case of the righteous, is denoted by the shutting of the door, it is difficult to harmonize the words of Christ in Luke xii, 35—38, which were certainly spoken in reference to his coming, if they were not a part of the same discourse that Matthew records in the 24th and 25th chapters. Compare Luke xii, 39—46, and Matt. xxiv, 43—51. In Luke, the point in the figurative representation of the truth, at which the saved actually meet the Lord, is at his "return from the wedding." Now we know that the successive steps of the marriage scene are these. 1. The coming of the bridegroom to the marriage. 2. The marriage itself. 3. The return from the wedding.

We would ask, then, is it natural, is it like him, i. e. if we suppose these several particulars were designed to be applied in the interpretation, to speak to us, by a reference to two different points in the same imagery of only one event?

Once more. It seems to be impossible that the coming of the bridegroom to the marriage can denote the actual appearing of Christ as King and Judge, since it must be that the only act which can be denoted by the shutting of the door, and the consequent state of things must be realized, *before* his appearing as King and Judge.

What may we suppose the shutting of the door to denote? (Some of our brethren talk as if there were a literal door to be closed, for, say they, "If the door is shut there is no passing in or out." It is singular, indeed, if we have become so very literal, that we cannot see anything beyond an admitted figure, but the figure itself. By this act is undoubtedly denoted the exclusion from all further access to saving mercy, those who have rejected its offers during their time of probation. And none will deny that whenever the Bridegroom shall have come, that change in the condition of the great mass of the world will have taken place. That change must take place when Christ closes up his work as mediator for the world at large, in order to become King, not at that moment to possess his kingdom, the renewed earth, but to become king prior to its possession. Is there any evidence from the word

of God to show that that change in his work is to take place any perceptible time before he appears in his glory—before his people are made immortal?

It must be considered as settled beyond dispute that this change in his work and office takes place before he appears in his glory as king. 1. When Christ appears to save his people, he appears in his glory as King and Judge. Matt. xxiv, 30, 31; xvi,

34. 2. The kingdom of the God of heaven, over which the Lord Jesus is to reign forever, is to be set up during the existence of the earthly kingdoms.—Dan. ii, 44. One like the Son of man came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him.—Dan. vii, 13, 14. "He returned, having received the kingdom."—Luke xix, 15. "Then all his enemies are slain before him. As 'the King of kings, and Lord of lords,' he makes war with, subdues and exterminates 'the kings of the earth.'—Rev. xvii, 14; xix, 11—21. 3. There must be a change in his office and work, in reference to the world at large, before, or at the time he becomes king; and in the very nature of the case, this change must precede the appearing of Christ as king, or the setting up of the kingdom; for he performs the work typified by the "daily ministering" of the priests, until his enemies are made his footstool, (1leb. x, 11—13,) i. e. are given over to him as enemies doomed to death; and are no longer the subjects of his intercessions. And this change in his work and office must precede his appearing to gather his elect, for, 1. a part of his elect are under the dominion of death, one of the enemies to be destroyed, and he will not destroy that enemy till he has been put into his hands; and, 2. as he appears in his glory when he appears to gather his elect, he must have received that glory before he appears in it.

Now, as it is almost impossible that this order of events should not also require order of time, it would seem that some time must elapse, how much we cannot tell, between the closing of Christ's intercessions for the world, and his appearing to gather his elect. May not that time be marked by the Lord himself—the first point by the coming of the bridegroom, when the kingdom of heaven is likened unto the virgins who go in with him unto the marriage; the last point by his return from the wedding, when he shall receive them to the marriage supper?

We admit that this does not of itself prove that the door is now shut, but as we must be very near the end, and that act must take place before Christ appears as king, what reason is there why it may not have taken place, which would not exist at any future time, before the actual appearing of Christ? So far as the condition of things around us bears upon the question, it goes to confirm it. Vs. 11, 12. "Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not." The master of the house has risen up, the careless are too late.

And what do we see and hear all around? Why, "the churches," after having given a full rein to the scoffers, the fashionable and formal among them, in "fairs," "tea parties," &c. &c., are now willing to accommodate the more scrupulous—the class most affected by the Advent doctrine, but who were unwilling to confess it publicly, by taking oil in their vessels with their lamps—(foolish virgins,) and we hear of their calls to prayer, and special efforts to "get up a revival." "Lord, Lord, open unto us." But what is the result? By their own testimony, it does not appear that there is a single case which would have been considered, ten years

ago, hardly a noticeable case of religious interest. Whether those cases which are reported, are worthy of being considered conversions to Christ, is more than doubtful. Would not the preaching of the most obvious truths in the gospel "stop these revivals?" If such revivals are to be received as genuine, it is time for the adventists to return to the churches, and not only make their confession, but renounce their hope. It may be shown from a large number of facts, that the last special cases of spiritual interest among the professed churches were the result, directly or indirectly, of the Advent

doctrine; that where the doctrine has been avowedly opposed, and its believers silenced, spiritual death has followed, our enemies being judges. And we do not know of a single case of noticeable religious interest but where the doctrine is received, or at least not opposed; and these cases are so limited in their extent and number, that they can form no objection to the supposition that the door is shut, but rather go to confirm it.

However, as our brethren seem determined that if our position is correct, nothing more is to be done, therefore we hold that there is nothing more to be done, we may be pardoned in saying a word upon that point. Now we can see how that all our brethren can do, may be done, in perfect harmony with our views. The question, here, is not, whether there is anything to be done, but, *what* is to be done?

We believe there will be enough to do till mortality is swallowed up of life, especially since there must be, among such a diversity of opinions, "brethren who do err from the truth." But we can no more resume our old plans of spreading the Advent doctrine, than we can labor for "the conversion of the world."

We will try to make this plain. We suppose the condition of things, at the shutting of the door, would be very much as it was after the day of atonement among the ancient Jews. Let us visit old Jerusalem as it was in the days of the prophets. It is the tenth day of the seventh month—the day of atonement. The preparation to partake in the benefit of its services are plainly made known, it is "a day for a man to afflict his soul," and it is a jubilee year, to "break every yoke and let the oppressed go free," or he is "cursed," and liable to be "cut off from among the people." The appointed sacrifices are prepared, and the son of Aaron appears in his priestly robes. The court of the temple, and every avenue which leads to it, are crowded with the multitude of worshippers. Here are the devout and holy Isaiah's, and Jeremiah's and Daniels, ready to take the position which secures the blessing. Here are backsliders who see their wanderings and are stricken at heart with a sense of their sins,—they too are ready to take the required position. Here also are the penitents who are awakened to a sense of their condition, and these are ready to take the required position. All these, being ready at the time, may receive the blessing. To the case of infants, idiots, and others whose circumstances relieve them from the responsibilities of the truth, God adapts the provisions of his mercy by a special arrangement. By the careless, the worldly, and those who worship merely because others do—the largest class by far, no benefit is realized.

Now if the transactions of this day are the last to be enjoyed, for this largest class there would be no further hope. So, too, if the devout, and the returning backslider, and the penitent turn away from their righteousness, knowingly and willingly, there is no further hope for them.

All now depends upon their holding fast, and going forward. Just so must it be, we suppose, when Christ finishes the work of atonement. But is there nothing more to do in such a state of things? God forbid. There is everything which the danger they are in of "falling away,"—of "drawing back unto perdition"—can enjoin; everything which the desire for the salvation of a brother can prompt; everything which the holding fast the profession of our faith, in the way of laboring to enter into that rest, may demand.

But can any impenitent sinners be converted if the door is shut. Of course they cannot, though changes that men would call conversions may take place.

As it is a fundamental principle in the economy of heaven, that "it is accepted according to what a man hath," we know that at the closing of the door of mercy, all who fear God and work righteousness, according to the light they have, must be embraced by the arms of his mercy; though as the measure of light they might then have, would be different, the apparent form of their character must differ. And there may be changes in the *form* of their character, which we might call conversions, though it would imply no change in their inward character before God. That such may be found, for whom we should labor, there can be no doubt; and in fact, it is with such a class only, few indeed is their number, that our labors are in any way successful. The few that makes up this class, would, therefore, form the limits of our labors, excepting that we exhort one another.

If then it is so very doubtful whether the union of Christ with his church, at his *second coming*, is ever spoken of by the figure of a marriage, is it any more certain that the marriage refers to the reception of the throne and kingdom? And if so, what are the reasons for supposing that Christ has closed up his work, to become king, and that the door is shut?

Let it be understood that we do not doubt that Christ is to be united to his church, but that that is the act denoted by the figure; nor do we doubt that Christ is to come literally and personally. And the act which we suppose the coming of the bridegroom to the marriage to denote, is as literal an act as the personal coming—just as the first step in descending a flight of steps, is as literal as the last step.

RH May 6, 1852 Roswell F. Cottrell

OUR PROPHET, PRIEST AND KING.

BY R. F. COTTRELL.

When Jesus dwelt below,
Proclaiming through the land,
Saying, Repeat, for lo!
The kingdom is at hand!
He was the Prophet long foretold
By Moses' mouth, in days of old.

Since he ascended high,
For us to intercede;
To hear his people's cry,
In every time of need,
A faithful High Priest he has been,
Pleading his blood to cleanse from sin.

His priesthood's almost o'er,
He soon will leave that place,
And then his blood no more
Can wash earth's guilty race.
O, let us now implore his grace,
Before he leaves the heavenly place!

He then will be a King,
And wear a golden crown;
A great white cloud shall bring
Creation's Monarch down;
The wicked then he will destroy,
And bear his saints to realms of joy.

RH Sept 16, 1852 Roswell F. Cottrell

THE SANCTUARY.

BY R. F. COTTRELL.

There is a house in heaven built,
The temple of the living God,
The tabernacle true, where guilt
Is washed away by precious blood.

Long since, our High Priest entered there,
Who knows the frailties of our frame;
Who loves to hear his people's prayer,
And offer to our God the same.

The daily ministry he bore,
Till ended the prophetic days;
He opened then the inner door,
To justify the sacred place.

Before the Ark of 'Ten Commandments',
On which the Mercy-seat is placed,
Presenting his own blood, he stands,
Till Israel's sins are all erased.

This work performed, the firm decree
Will pass on all the sons of men,
He that is filthy, let him be,
He that is holy, so remain.

To Christ let living faith ascend,
Keep God's Commandments, patient wait,
Till we shall see our Dearest Friend,
And pass, with him, the pearly gate.

**THOUGHTS ON THE PAST WORK OF WILLIAM MILLER,
AND HIS ADHERENTS, RESPECTING THE TRUE STARTING
POINT OF DAN. viii, 14; ix, 24, 25.**

BY JOSEPH BATES.

On a recent visit to Low Hampton, N. Y., I visited the grave of this venerable man. The white marble monument erected over his head, shows to the passing traveler, a book chiseled out on the front of the marble slab, representing a Bible. On the first page, in large black letters, are the following appropriate words:

"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. viii, 14.

Here, thought I, lies the venerable man that so successfully repeated those words of holy writ. With this mighty weapon of the Lord of hosts, accompanied by his Spirit, in a few years did he wake up and move out a company of faithful believers who associated with him, and awakened and aroused "them that dwell upon the earth." Rev. xlv, 6, 7.

Where, thought I, is the advent believer that does not know that the world was aroused by a calculation on time, from the 2300 days of Dan. viii, 14, the vision of days that had been sealed up from the church of God for about 2400 years. [For sealing up, see Dan. viii, 17, 26; xii, 4, 9.] The opening of this book [Rev. x, 1] in "the time of the end," and the presentation of this mighty truth, was what aroused the people to prepare for the cleansing of the sanctuary, and the coming of the Lord Jesus. No advent believer can doubt but this was the man that God moved out to give the world the true starting point of the 2300 days. All that have read his works, or heard him preach, know that he commenced the days from the 7th year of the reign of Artaxerxes, a. c. 457, in harmony with Dan. ix, 24, 25. That he was right in starting the vision with this date, the numerous publications in past advent history show, where many in the churches and colleges, raised their objections, and were all silenced by the united efforts of himself and his associates, before the ending of the days in the Fall of 1844.

Then I thought of the strange scenes of distraction that followed his work; even by his associates and professed friends, since the passing of the time.

From the Albany, N. Y. Conference of April, 1846, to the Spring of 1850, the work of moving this starting point went forward. March 24, 1850, the *Advent Herald* sent forth an able article, showing most clearly that they had returned once more to the original starting point of Daniel's vision of the 2300 days. Following this, was a most valuable work of 232 pages, from the same press, by J. H. W. entitled, *Analysis of Sacred Chronology*, covering the whole ground by unanswerable arguments. The *Herald* speaks as follows:

"It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year a. c. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem.

We must therefore look to the seventh of Artaxerxes. This date we cannot change from a. c. 457, without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses, by which its inaccuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date.

We will here give a few more extracts from the *Herald*.

"We have no now right respecting the connection between the 70 weeks and 2300 days. The only argument against their connection is the passing of the time. Why that has passed is a mystery to us, which we wait to have revealed."—*Advent Herald*, Sept. 7th, 1850.

"There has nothing transpired to weaken the force of those arguments, but the passing of the time we expected for their termination. We now have no other fact to advance against their connection; and therefore can only wait for the mystery of the passing of the time to be explained. But of the commencement and termination of the 70 weeks, we are satisfied that they cannot be removed from the position which Protestants have always assigned them."—*Advent Herald*, Feb. 22d, 1851.

A correspondent asks the following questions, and the Editor of the *Herald* gives the answers, which are enclosed in brackets.

"In your Chronology the cross is placed A. D. 31. What are the principal objections which bear against its being placed in A. D. 31? [Ans. 1. the absence of any evidence placing it there. 2. The contradiction of the wonderful astronomical, chronological, and historical coincidences which show beyond the shadow of controversy, that the seventh of Artaxerxes was in the year, a. c. 457—B"]

Then he asks again:

"If the seventy weeks of Dan. ix, do not commence in the twelfth of Artaxerxes, how can the 2300 days begin at the same time with them? [Ans. They cannot.]

Must we not henceforth consider that they have different starting points? [Ans. Yes.] *Advent Herald*, May 22d, 1852.

The reader will please notice, that in answer to this last question, the *Herald* has denied the connection between the 70 weeks and the 2300 days.

Probably no portion of prophecy has occupied the mind of the true believer, both in the past and present, as Dan. ix, 24-27 has. The true exposition, and proclamation of which was designed by God to arouse the world, and move the church through their purifying process, preparatory to immortality and eternal life.

Let us now hold their argument forth by the side of truth.

1. From 1841 to 1846, they were intimately associated with William Miller in proclaiming the 2300 days of Dan. viii, in connection with Dan. ix, showing their starting point to be in the seventh year of the reign of Artaxerxes a. c. 457.

2. From the Spring of 1846, they commenced the dissolution of the starting point, a. c. 457, and moved it onward to show that the 2300 days must end this side of the Fall of 1844. In the Spring of 1850, the *Herald* commenced advocating the starting point, a. c. 457, as it did in 1843.

3. From the Spring of 1850, to the Spring of 1852, it continued to publish, according to the foregoing statements, and thus to re-establish, according to their answer to a correspondent, the wonderful astronomical, chronological, and historical coincidences, which show beyond the shadow of controversy, that the seventh of Artaxerxes was in a. c. 457.

4. In the Spring of 1852, in answer to the question put them by a correspondent, "Must we not henceforth consider that they, referring to the 70 weeks and 2300 days, have different starting points?" The answer is "yes!"

Let us now take a retrospective view of the above four points.

1. For evidence on this point, their testimony went out and was received through preaching, and publications, too numerous to mention, which by the Fall of 1844, silenced all opposition with respect to the starting point, and clearly showed the ending of the 2300 days on the tenth day of the seventh month, 1844.

2. Their work, associated with others, in attempting, by books and tracts, &c., to dissolve the harmony of the prophetic periods, (therein mentioned,) which they, and the church of God had been laboring so long to sustain, caused distraction throughout the ranks of Advent believers.

3. They re-established the harmonious view of 1844, and show "beyond the shadow of controversy," that a. c. 457 is the true starting point. So that Jewish Lilliput, thence so ably defended and harmonized these points, at length says: "Chronologically, the period is at an end, according to the best light to be obtained on the subject; and where the discrepancy is, I am unable to determine." *Advent Herald*, Dec. 28, 1852.

4. That after all the foregoing testimony, and much more of the same tenor set forth in the *Review* for Dec. 23, 1852, and still more which might be presented, they have again changed their view, and declare the 70 weeks, and 2300 days have different starting points.

Let us see if Daniel so understood it. "Gabriel, make this man to understand the vision." Dan. viii, 16. What vision? Ans. The vision of the 2300 days. In the last verse he says, "none understood it." But in the first verse of Chap. x, he says, he had understanding of the vision, and the thing was true." Here is positive evidence that Daniel received from the angel Gabriel, all the evidence that ever was given him.

respecting the starting point of his vision, from Chap. ix.—Verse 25, above but one starting point, from one decree to restore and build Jerusalem. This decree was given to Ezra in the seventh year of Artaxerxes the king. Ezra vii, 9. See the decree in verses 11-18.

Nehemiah, nor any other person but Ezra, never received a decree to restore and build Jerusalem. Cyrus issued a proclamation, s. c. 536, to build the house of the Lord God of Israel in Jerusalem. Then Ezra, as above stated, followed in s. c. 457. Thirteen years afterward, Nehemiah received from Artaxerxes two letters, one to convey him to Judah; the other was to Asep, the keeper of the forest, for a grant of timber to make beams for the gates of the Palace, which appertained to the house, and for the walls of the city. Neh. ii, 7, 8. Therefore it was not the work of Nehemiah to commence to restore and build Jerusalem, from the captivity of Zedekiah where all was laid waste, [Jer. lii, 12-14,] but to build the walls and gates then broken down, which Ezra had been restoring. Neh. i, 1-3.

Now it is clearly settled, from the best authority, that Ezra's decree was given in s. c. 457. See *Sacred Chronology* by S. Hume, and *Advent Herald*, March 2, 1850; and Feb. 16th, 1851.

As it is an undisputed fact by all Israelites, that the word, determined, in Dan. ix, 24, signifies cut off, and as the 70 weeks seal the vision and prophecy, and as this decree went forth from Ezra in the Fall of s. c. 457, seventy weeks of years untraced, or cut off, from the 2300 years would carry the point to the Fall of A. D. 34, leaving just 1810 years of the 2300 which would end in the Fall of A. D. 1944. And "then shall the sanctuary be cleansed."

Once more. Verse 25 shows the same starting point, to run 69 weeks of years to the coming of the Messiah. Turn to the first chapter of Mark, you will read that after the Messiah was baptized, he came into Galilee preaching the gospel of the kingdom, declaring "the time is fulfilled." [The 69 weeks of years.] Luke in giving the same account of his baptism, says, "he began to be about thirty years of age." Luke iii, 21-23. Here we understand was the completion to the 69 weeks or 483 years. Beginning these with the 7th year of Artaxerxes, s. c. 457, we find they extend to the Fall of A. D. 27. To this last date add 1817 years, and it brings us to the Fall of 1844, the whole length of the 2300 days.

Here we understand is the perfect harmony of the sealing of the vision and prophecy of Dan. viii and ix, proving most clearly that the 2300 days could not possibly extend beyond the Fall of 1844, where the loud cry of the first angel [Rev. xiv, 6, 7] ended.

According to the testimony of Luke, Jesus was about 30 years of age when he began his public ministry. See Matt. iii, 1; 1 Chron. xxiii, 3. Then we understand that Jesus was about 30 years of age when the 69 weeks, or 483 years, ended.

Then 1817 years more would complete the 2300 years in the Fall of 1844. Now if it be said that this vision could be extended to 1845, then 1818 years must be added to the 483. And if onward to another year, then 1819 must be added, and so on for every additional year. If prolonged to 1853, then 1826 years must be added to 483. In this case Dan. viii, 14 should read, Unto 2309 days, then shall the sanctuary be cleansed.

Again, every year that be added to 1817, beyond where Luke says he was about 30 years of age, the scripture must be altered from thence, and make Luke say, he was about 31 years of age, or if extended one year farther, then he must say he was about 32, and so on year after year, viz: 33, 34, 35, 36, 37, 38, and if about 39 years of age, then the 2300 days would extend to 1833.

As God does not say yes and nay, to the same thing, the testimony of the *Advent Herald*, in making different starting points for the 70 weeks and the 2300 days, or in any way changing the 7th year of Artaxerxes from s. c. 457, falls, being weighed in the balance and found wanting.

This inexplicable position of the *Herald*, is, to some minds, most perplexing, and astonishing. If they should once publicly admit that the 2300 days were at an end, or could come to an end any how, or any where, by commencing them s. c. 457, and it was now 2308 years, 3 months, and 12 days since

that date, (which by them has so often been declared to be the only true one, then they see, of course, that they would be in duty bound to show the Bible view of the sanctuary, and also its cleansing that follows the ending of the days. Not like the view which they gave in the *Herald* for April 27th, 1850.

These two points once explained, would of necessity involve them in the open and shut door view connected with the Philadelphia state of the church. Rev. iii, 7, 8; Isa. xlii, 22; Matt. xxv, 6-10. And still onward to the Bible view of the third angel's message, with the keeping of all the commandments of God, and the faith, or all of the testimony of Jesus Christ. Rev. xiv, 12; xli, 17.

For proof that they have lost their reckoning, and know not their whereabouts, please read their farther statements.—Shortly after the *Herald* of May 1852, stated that the 70 weeks and 2300 days had different starting points. J. Cummings of N. H., ventured out again on the forbidden work of "prolonging the days" and requested the *Herald*, or rather the Editor to publish his article, and make what remarks he pleased. Here follow their remarks.

"We know not what future light may be given on the termination of the prophetic periods, but we greatly deprecate this drawing conclusions with such positiveness, on a question of so much moment, on evidence which compared to that for 1843, is but as a rush light to the sun." *Advent Herald*, Nov. 6, 1852.

A few weeks after the above, D. I. Robinson comes out also against J. Cummings, and others to show them their error for setting new times. He closes by saying:

"We were on time. 1. That the time as first proposed, about 1843," was off the Lord.

2. That in so long a period as 2300 years, we are not out of the limits of that phraseology, nor are we likely to be till it comes.

3. That all other times have turned out mistakes in the past.

4. That those now put forth, lack the main rule of chronological time, the united strength of the 2300 days harmonized with the 70 weeks; and therefore must be from the nature of the case, soon unconvincing.

5. That as all "definite" ones failed with it, there is reason in doubt these." *Advent Herald*, Dec. 18, 1852.

Let us see how this looks. 1. He says the time as first proposed "about 1843" was off the Lord. Then the understanding is that the 2300 days ended there, for whatever is of the Lord will stand.

2. The definition of phraseology is "mode of speech"—Webster. Then we understand D. I. Robinson, that "we are not out of the limits of that mode of speech, nor are we likely to be, till it comes." Thus we can continue to say 2300 days, till it comes. It was of the Lord in 1843, but our position is 2300 days yet to come, no matter how long. This harmonizes with the *Herald*:

"We know not what future light may be given on the termination of the prophetic periods." The time that is now being given, "on evidence which compared to that for 1843, is but as a rush light to the sun."

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. v, 30, 31.

The white marble tomb-stone that marks the spot where the man that God honored lies, shows to the passing traveler, though dead he "yet speaketh." "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." If the traveler asks, what is the meaning of those words, there is no response. He finished his work, and his Employer suffered him to be laid aside, until after the sanctuary should be cleansed.

Dear reader, if you are troubled to understand this very important text, I would advise you by all means to procure a pamphlet of 68 pages, entitled, "The Sanctuary and 2300 days," published at the Review Office. In this work you will find the subject of the Sanctuary very fully, and clearly explained.

The 70 weeks a part of the 2300 days.

[The evidence presented on this subject by Bro. Andrews is conclusive. We give the following extract from the exposition of Dan. viii, by Geo. Storrs, published in 1843. It shows the position then taken by the whole Advent body.]

"We will now give you the 13th and 14th verses of the eighth chapter of Daniel, leaving out what our translators have supplied:—'Then I heard one saint speaking, and another saint said unto that certain saint which awoke, How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed.'

The inquiry, 'How long the vision,' clearly related to the 'Ram' and 'Goat,' as well as 'little horn'—and, the 2300 days are given in answer to this question,—'How long the vision?'

It was the meaning of the vision Daniel sought—verse 15: 'It came to pass, when I had seen the vision, and sought for the meaning,' &c.

It was to make Daniel understand the vision, Gabriel was sent—verse 16: 'I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.'

It was to make Daniel understand the vision, Gabriel came—verse 17: 'So he came near where I stood, and said unto me, Understand, O son of man.'

The first thing Gabriel would have Daniel understand, was, that the vision was down to the end,—verse 17: 'At the time of the end shall be the vision.' He would have Daniel understand that the end intended was the last end of indignation,—verse 19: 'Behold, I will make thee know what shall be in the last end of the indignation;' and he would have Daniel know that, 'at the time appointed, the end shall be.'

The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event, without violence to the whole subject.

Now let us inquire what Daniel did understand, and what not. The angel explained every thing to him respecting the ram, he-goat, and little horn. But Daniel tells us in the last verse, 'I was astonished at the vision, but none understood it.' What did not Daniel understand? There were, evidently, three things he did not understand: 1st. What 'sanctuary' was intended in verse 13; 2d. He did not understand how to reckon the days; and 3d. Where to commence his reckoning. As Gabriel is not to be charged with disobedience to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what he promised Daniel he would do.

Let us now look into the 9th chapter. Daniel there informs us that he found out 'by books, the number of years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.' We might here inquire, Why did not Daniel find that out before? It was written in the book, but he did not

discover it till now. Our opponents seem to think it is a conclusive argument that we are wrong, because the time of the end of the world has not been found out before now. But is it any more marvelous than that Daniel did not learn that the captivity of the Jews in Babylon was to be seventy years, till those years were accomplished?

When Daniel discovered this fact, fifteen years had passed since the vision of the eighth chapter, and he had all that time been in uncertainty about the points that were not explained to him in that vision. He now seems to catch at the thought, that it must be the sanctuary at Jerusalem, to which the vision related, and he at once commences praying accordingly. He, at the 17th verse, prays especially about the sanctuary. 'Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.' Daniel's mind is evidently on the vision, and he seems to suppose he has got the clue to the sanctuary that is to be cleansed; but Gabriel comes flying swiftly, to stop Daniel in the midst of his prayer. See verse 21: 'Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.'

Gabriel, why this haste? Why, I see Daniel is wrong—he don't understand the matter—he thinks the vision related to the sanctuary at Jerusalem, and I must stop him, for he is going astray.

'Gabriel, whom I had seen in the vision,' says Daniel. What vision? Where had Daniel seen Gabriel in vision? Evidently nowhere but in the vision of the 2300 days. Well, says Gabriel, 'I am now come forth to give thee skill and understanding—therefore understand the matter, and consider the vision.'

How is it possible that anything can be plainer than that both Daniel and Gabriel have the vision in mind, that 'none understood,' at the close of the eighth chapter? Now, says Gabriel, 'understand the matter, as by your prayer I see you did not, and consider the vision—direct your attention to what I have now to say of it. 'Seventy weeks are determined [cut off, so the word signifies] upon thy people.' Cut off from what? Surely not from the indefinite space; but from some time previously given. What time had Daniel given him before? None, except the 2300 days. The natural inference, then, is that the 70 weeks were cut off from those days: there is nothing else to cut them off from. For what are they cut off? Several objects are specified; but one especially, viz., to seal up [or as the word signifies, see Dan. vi, 17, make sure] the vision.'

Connection between the 70 weeks and 2300 days.
From the Memoirs of Wm. Miller, by Sylvester Bliss, and published by J. F. Himes, Boston, 1853. pp. 193—196.

"This was a vital point in the chronology of Mr. M. to bring the end in 1843. The Rev. William Innes, D. D., the most learned modern chronologer says:—
"This simple and ingenious adjustment of the chronology of the seventy weeks, considered as forming a branch of the 2300 days, was originally due to the sagacity of Hans Wood, Esq., of Rossmore, in the county of Westmeath, Ireland, and published by him in an anonymous commentary on the Revelation of St. John, Lon. 1787."—New Anal. Chro., Vol. 2, p. 564.
He elsewhere calls it 'the most ingenious of its class.'

"The argument which Mr. Miller used in support of this point was based upon the literal meaning of the Hebrew word, which, in our version of Dan. ix. 24, is rendered 'determined'—*cut off*, or *cut out*—and the circumstances in which Gabriel appeared to Daniel, as stated in the ninth chapter, with the instruction given.

"In the 8th chapter of Daniel, is recorded a vision which was to extend to the cleansing of the Sanctuary, and to continue 2300 days. Daniel had 'sought for the meaning' of that vision, and a voice said: 'Gabriel, make this man to understand the vision.' Gabriel said to Daniel, 'I will make thee know what shall be in the last end of the indignation; for, at the time appointed, the end shall be'; and then proceeded to explain the symbols, but said nothing of their duration. At the close of the explanation, Daniel fainted, and was sick certain days; and he says, he 'was astonished at the vision, but none understood it.'

"Three years subsequent to that vision, Daniel—understanding 'by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem'—set his face unto the Lord to seek by prayer and supplications, with fasting, and sackcloth, and ashes. He proceeded to confess his own sins and the sins of his people, and to supplicate the Lord's favor on the sanctuary that was desolate. While he was thus speaking, Daniel says: 'Gabriel, whom I had seen in the vision, at the beginning, being cased to fly swiftly, touched me about the time of the evening oblation; and he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am now come to show thee; for thou art greatly beloved; therefore understand the matter and consider the vision. Seventy weeks are determined,' &c., 'from the going forth of the decree to restore and to build Jerusalem unto Messiah the Prince; after which Jerusalem was to be made desolate 'until the consummation.' Dan. ix. 20-27.

Dr. Gill, a distinguished divine and scholar, rendered the word, 'determined,' *cut off*, and is sustained by good scholars.

Hengstenberg, who enters into a critical examination of the original text, says: "But the very use of the word, which does not elsewhere occur while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself, seems to argue that the word stands from regard to its original meaning and represents the seventy weeks, in contrast with a determination of time, (*en platel*) as a period cut off from subsequent duration, and accurately limited." Christology of the old Test., Vol. 2, p. 301. Washington, 1839.

"Gesenius in his Hebrew Lexicon, gives *cut off* as the definition of the word, and many others of the first standing as to learning and research, and several versions have thus rendered the word.

"Such being the meaning of the word, and such the circumstances under which the prophecy of the seventy weeks was given. Mr. Miller claimed that the vision which Daniel was called on to consider, and respecting which Gabriel was to give him skill and understanding, was the vision of the 8th chapter; of which Daniel sought the meaning, which Gabriel was commanded to make him understand, but which, after Gabriel's explanation, none understood; and that the seventy weeks of years—i. e., four hundred and ninety that were cut off were cut off from the 2300 days of that vision; and, consequently, that those two periods must be dated from the same epoch, and the longer extend 1810 years after the termination of the shorter.

"The same view was advocated by several English divines. Rev. M. Habershon says: 'In this conclusion I am happy in agreeing with Mr. Cunningham, who says, 'I am not aware of any more probable era which can be selected for the commencement of the 2300 years, than that which has been chosen by some recent writers, who supposed this period to have begun at the same time with the seventy weeks of Daniel, or in the year B. C. 457, and consequently that it will terminate in the year 1843.'—Hist. Dis., p. 307."

THE PARABLE---Matt. XXV.
BY WM. S. INGRAHAM.

In this chapter we have some historical facts in relation to an eastern marriage. Jesus here utters a parable to which the experience of his people is likened. I do not design to enter into all the particulars of this parable, but merely to glance at some of the important points. Perhaps there is not a portion of scripture in God's Word that has been misapplied and mangled more than the one under consideration. In bringing out some important points connected with this parable, it will be necessary to find the chronology of the event, or the time when the experience of the church is to be compared with the parable of the ten virgins.

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." No one can for a moment suppose that the kingdom, after all its component parts are brought together, is here represented as going forth to meet the Lord. But the church is represented as going forth. Then shall the true church be likened, here a definite period of time is marked. *Then* signifies, at that time. It may be best, in order to make this point plain, to introduce some scripture testimony. Matt. xxv, 16, 24, 34, 37, 41, 44, 45; Dan. vii, 14. We can but see from the texts referred to, that the turn, *then*, marks a definite period of time. If this part of the subject is made clear, we will, as we have already remarked, point out that period of time in which the comparison is to be made.

In Matt. xxiv, we have a connected chain of events, beginning with the apostolic age, and terminating with the coming of the Son of man. From verse 5th down to the 14th, we have a prophetic history of the trials of God's people beginning at, or near the time of Jerusalem's destruction and reaching down to the end of the world. Verse 15, shows when a prophecy spoken by the prophet Daniel in reference to the desolation of Jerusalem would have its fulfillment. The 21st verse begins the great tribulation, which passes through the ten persecutions, and is continued by the Roman Catholic church, nearly twelve hundred and sixty years. The tribulation brings us down to about 1776, closing a short time before the days themselves terminate. Mark xiii, 24. After this, we have the signs of the coming of our Saviour—the darkening of the sun and moon, 1780, and the falling of the stars, 1833. When these things begin to come to pass, we are told by the blessed Jesus, to look up and lift up our heads; for our redemption draweth nigh. We see clearly from what we have already said, that we have come down the track of prophecy to that period when God's dear people may rejoice in expectation of the glory that is soon to be revealed. In the closing up of this chapter, we have a description of two classes of servants, one is giving meat in due season, the other is joining heart and hand with the wicked, in smiting his fellow servant. And, with a hypocritical heart, is saying, my Lord delays his coming.

If this class of servants are sincere, why is their portion given with hypocrites, spoken of in the last verse.

An effort has been made to throw this back upon the churches for a fulfillment. But after a more mature investigation, we see it comes nearer home. In order to have a complete fulfillment of this scripture, we must have a definite point of time to which we are looking for the coming of Christ. The churches have never been believers in definite time; therefore this scripture cannot be applied to them. There could be no propriety in saying, the Lord delays his coming, unless a definite point had been looked to for his coming. If I am right in the position I have taken, we are driven to the conclusion that these two classes of servants are found within the Advent body. At any rate, we find a class there, that bear all the characteristics here mentioned. Look at the lukewarm state of the church, once looking with longing hearts and with glorious expectations for the revelation of the Son of God. Look at the worldly-mindedness, yea, wickedness, of that people who profess to be looking for the speedy conclusion of all earthly scenes, and by their works deny their profession. Look at the once beautiful church, closed out of the world, rejoicing with songs of gladness, walking by the same rule, minding the same thing, and with one mouth glorifying God. Let the contrast be drawn; compare their condition now, with their standing in 1844, when unitedly they were crying with a loud voice, "Behold the bridegroom cometh, go ye out to meet him."

Like the sow that was washed, they have returned to wallowing in the mire. And notwithstanding they have declared their freedom before the face of all people, a Babel must be built, a fabric reared like those of the nations around. And instead of the glorious proclamation of the speedy coming of our King, another message is given, and that which is holy must be given to dogs. The three angels of Rev. xiv, commissioned by the great Jehovah to warn the world of the approaching storm of wrath, must stand rebuked as being out of their place, and take their position in the Age to come. And this is not all. It is said by some, that, "Adventism is but in its infancy." If these things are so, this generation to which Jesus says, "look up," may expect to go to their long home, and their bodies be mingled with the dust. We see from the above that we are brought down this side of 1844, for the smiting time, mentioned in Matt. xxiv, 48, 49.

Once more, in remarking on this subject, we would say, in order to compare the experience of God's people with the parable of the ten virgins, both histories must be complete. All the points necessary to explain the Advent movement, down to the tenth day of the seventh month, 1844, are clearly brought to view in the parable. The proclamation of the coming of the Lord, has had the effect to start out a people to meet the bridegroom. Their expectations are not realized, and they are brought into a position described in verse 5th.

"While the bridegroom tarried, they all slumbered and slept." Have we seen any thing in the Advent movement that may be compared with this part of the parable? If we have not, we never shall. These footsteps are too plain to be doubted or denied. After passing 1843, it was proclaimed by the Advent host

that we were in the tarrying time spoken of by the Prophet. Hab. ii. 1-4. "Though the vision tarry, wait for it." The Lord save us from denying that truth that was begotten in our hearts by the Holy Spirit, and shone so clearly from his Word. The virgins during the tarry, were to slumber and sleep. Look at our condition after definite time apparently failed. On time we went out to meet the Lord. Our disappointment came, and we went to sleep; not literally, but so far as time was concerned, we were slumbering and sleeping; for we had none.

At midnight there was a cry made, "Behold the bridegroom cometh, go ye out to meet him." Here is another item to which the cry in 1844 may be compared. At midnight there was a cry made. This part of the subject is perfectly clear. When this cry began to be made, the mistake we made with relation to the ending of the 2300 days was clearly seen. In commencing the days in the beginning of the year 457 a. c., we made a mistake of about half a year, as the decree did not go into effect until about the middle of the year. This is clear when we take into consideration the time consumed in going up to Jerusalem, and the preparation necessary to begin the restoration. This being the case, we were carried down to the Autumn of 1844, and instead of the 2300 days ending in the Spring of the year, as we supposed, we were obliged to look to the Fall of the year for their termination. About mid-way of this tarry, the cry began. Here is a nail driven in a sure place. And those who have proclaimed the coming of Christ every year since 1844 have not been able to remove it.

What I have stated brings us to an investigation of other points in the parable. Verses 7, and 8. "Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our lamps are gone out." No distinction is seen between the virgins until they all begin to feel the searching power of this mighty cry. The foolish being aroused, and seeing the condition of their lamps, and their lack of oil, immediately make a demand on the wise for help. But by them are pointed to another source. When the cry was made, it seems there was help for the foolish. But instead of making speedy application to the great fountain of life, they remained careless and indifferent. Too much like the class spoken of in Prov. xiv. 22: "Though thou shouldst buy a fool in a market, among wheat with a sheaf, yet will his foolishness not depart from him." Thus it was with the foolish virgins. Instead of heeding the counsels of the wise, and going to them that sold, they went where they could not obtain help.

"While they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut." In the last quoted text, we have a number of important facts stated, by our Saviour, to which other points, connected with the church, are to be compared. We did suppose the coming of the bridegroom, in verse 10, to the marriage, represented the coming of Jesus Christ to this earth in all the glory of his Father. Here is an important point to be settled, in order for a further investigation of this subject.

We would ask the question, what does the marriage represent? Surely no one can deny that it represents a union consummated between Jesus Christ, the bridegroom, and his bride. But what is the bride? Not the church. If the church is the bride, who are represented as going in with Christ to the marriage? But it may be permitted, that the church is the bride. But stop a moment, and settle a few questions if you please. If the church is the bride, who are the guests? Matt. xxii. 10. Once more: If the church is the bride, who are those seen by John, and called to the marriage supper of the Lamb? Rev. xix. 9. (The supper must be after the wedding.) Let the word of the Lord settle this question. Rev. xxi. 9, 10.— "And there came unto me, one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither and I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

Did the angel fulfill his promise? If he did, when he showed the great city to John, he showed him the bride. It is written that "they which be of faith, the same are blessed with faithful Abraham." What did Abraham look for? Did he look for a church?—Jeh. xi. 10. "For he looked for a city which hath foundations, whose builder and maker is God." Gal. iv. 26. "But Jerusalem which is above is free which is the mother of us all." If the Jerusalem above is our mother, it must be the Lamb's wife. If we take the view that the church is the bride, we find ourselves in difficulties which cannot be surmounted.—But take the Bible view of the subject, and all is harmonious and plain.

When we look at other scripture testimony we see at once the marriage here spoken of cannot represent an event to take place after the second Advent of our Lord. Read Luke xii. 35-36. "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately. It is perfectly evident that if we are to wait for our Lord's return from the wedding, the marriage must take place before he comes.

If the marriage is to take place after God's people pass through the gates into the city, when shall we witness the fulfillment of scripture as represented by the parable of the marriage of the king's son?—Matt. xxii. 11-13. If the above scene is to be witnessed after the saints are caught up into the heavenly city, some of the wicked must be caught up with them. If this is a correct view of the subject, what can we do with the testimony of John Rev. xxi. 27. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." But this is not all. We not only contradict the testimony of John, but we labor under other difficulties. Matt. xxii. 11, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And

he said unto him, friend, how comest thou in hither not having a wedding garment? and he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth." If all this is to be accomplished after the saints enter the city, surely there will be war in heaven!

A man, not belonging to the flock, in his flight for refuge, mistakes his own company, and finds himself speechless in the midst of an immortal band in the golden city! No wonder he is speechless; for he has not kept the commandments and has no right there. And he is taken by the saints and hurled down to earth again! But when we compare scripture with scripture, it is manifest that the marriage takes place before Christ comes to earth. If this point is admitted, on the same ground we must admit the shut door before he comes. But says the objector, I cannot agree with you in relation to the shut door. If you cannot agree with us can you with the Bible? Will you take the position that the door will not be shut (or the event represented by the shut door in the parable) is not to take place until after the Lord comes. If so, when do the foolish knock for admittance? Surely, not after the Lord comes; for then they will cry for rocks and mountains to fall on them. Rev. vi, 16. But says one, I believe the door will not be shut until after the marriage, and the Son of man takes his position on the white cloud. But wait a moment, my Bible does not read so. It reads, "They that were ready went in with him to the marriage and the door was shut."—When? At the time he went to the marriage. But I hear many saying, "Away with your shut-door theory, and no-mercy doctrine. But not quite so hasty! If you should move under the influence of a wrong spirit in opposing the shut-door, if our merciful High Priest should open another, in your haste you would not be likely to discover it. Perhaps no point has been more bitterly opposed than what some call the shut-door, and no-mercy doctrine. If we believed in the no-mercy system, our opponents would have some cause to reproach us. That we do believe in a change in the priestly office of our great High Priest, Jesus Christ, as represented in the parable, we do not deny. That our High Priest at the termination of the 2300 days in 1844, did end his daily ministration in the first apartment of the heavenly Sanctuary, and remove to the most Holy Place to complete his priestly work, we do fully believe. And that the saints that were interested in the Advent movement, and had their sympathies and feelings all absorbed in this solemn move, did, by faith, follow Jesus beyond the second veil we cannot for a moment doubt.

It is believed by some that we hold to a shut door that does really and forever deliver the sinner from coming to Christ. Let me ask such a question:—

What does this parable have to do with those who were not brought under the influence of the Advent movement? It is true that the class represented by the foolish virgins have something to do with it: this is manifest from the fact that they were participators in the work. I have yet to learn that the relation those sustained to Christ who were not tested by the

preaching of the speedy coming of Christ was in the least effected when Jesus closed his daily ministration in the heavenly Sanctuary.

That there is an open door for such as did not reject the glorious news of our soon coming Lord as proclaimed in 1843 and 1844, is evident from God's word. (And it is just as evident to my mind that a certain class have been rejected. Compare Matt. xxv, 10 with Luke xiv, 17-24.)

In Isa. xxii, 22, we have presented to our view an open door and also a shut door. In Rev. iii, 7, we have a parallel. Let these texts of scripture be compared one with the other. According to our faith in 1844, which I believe to be correct, the church of Philadelphia, or brotherly love, was in its glory; about the tenth day of the seventh month, after we had left the nominal churches, and had become united under the influence of truth. "I know thy works, behold I have set before thee an open door, and no man can shut it." We can fix the chronology of the open and shut door here brought to view by John, no where but in 1844. We present an open door to all that have ears to hear. But those that have closed

their ears to the proclamation of the last message of mercy, must answer for it in the day of accounts.

Again, in the language of holy Inspiration, as found in Rev. iii, 13, we would say, "He that hath an ear let him hear what the Spirit saith unto the churches."—For further light on this subject, I would recommend to you an article written by Bro. J. N. Andrews for the *Review on the Sanctuary* and 2300 days.

Much more might be said on this subject; but I have written more than I anticipated when I commenced. When I review the past my heart is full, and swells with gratitude to God for all the way he has led us.

Dear brethren and sisters, we can raise our minds to heaven and thank God for the light that shines. Let confusion trample on the heels of confusion; blessed is the name of the Lord, all is well with those who have followed down the track of prophecy, and have walked in the truth as it has continued to shine from the Word. All who give up their past experience in the Advent movement, ought to expect nothing but perdition, according to the apostle Paul. Heb. x, 39.—By reviewing our past experience, we see that we have been brought down step by step, until we find ourselves in the patient waiting time, waiting for the Son of God from heaven. The Lord is soon coming. Quickly he will send his angels after his people.—Are you all ready? And your robes spotless and pure? Can you stand in the day of battle? O get ready, for Jesus will soon come. Let every stroke tell for heaven. Rise and shake yourselves from the blood of souls, that in the final winding up of all earthly scenes, you may be free. I hope to meet all in the kingdom.

Removing the Land-marks.

Some who have acted a conspicuous part in giving the judgment-hour cry, when remarking on the prophetic periods, and chronological dates, which have been looked to with such intense interest in times past, have confessed to the world, that they had been mistaken in looking for the Lord; for, say they, if we had seen the end of those periods, we should have realized our hope.

It will be seen by this statement that they, with all the experience of the past, are not satisfied with the lapse of ten years since the termination of the periods on which they would base the evidence of the coming of the Lord, and are among the number of those who are still removing the land marks. But as this class, although they preach some great truths, encouraging and interesting to the Christian, have not followed down the track of prophecy, so as to have the true light on our present position, they cannot be considered to be giving meat in due season, or present truth.

If I am not mistaken, the language of Ezekiel xii. 22, and onward is very applicable to this time. "What is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth?" How many times this rebellious house has fixed for the termination of the days, I know not; but they have all failed, and all will fail. And this unfollowed work, if I understand the text, will continue until God speaks the time himself. The 26th verse affirms it. And the remaining portion of the chapter shows the position of those who are vainly looking for definite time, or for many days or years to come, when the judgments of God are just impending. The 5th verse of the xiii chapter plainly teaches what ought to be done, in view of these things, in this time of peril. Please compare this with Isa. viii. 16. The law of Jehovah is to be bound up and sealed among the disciples, that they may be able to stand in the battle in the day of the Lord. Surely, this dabbling with untempered mortar shall not stand. Great hail-stones shall fall, and a stormy wind shall rend it, and the wall shall be no more, nor they that daubed it.—The God that made the heavens and the earth, that spoke the holy law, in thunder tones, from Sinai's Mount, will speak the time. Amen. The little remnant, on whom the dragon's wrath is poured will understand it.

I would ask, if the 70 weeks are a part of the 2300 days, as we have always supposed, and if this period has not run out, how shall we prove that Christ was the true Messiah, and that he came at the time appointed? I know of no discrepancy in chronology of more than four years, in fixing the birth of Christ, with chronologers of any note. Then, certainly, this stretching time out of joint, leaves our dates and periods to the mercy of every dreamer. And no marvel that the infidel and scoffer say, where is thy God?

But I am thankful that there is now a company coming up on the breadth of the land, who can see the providence of God in calling them out to serve him, and can follow by faith their Great High Priest, whose position, being changed, is now made manifest in the Heavenly Sanctuary, and patiently wait his return from the wedding. For yet a little while, and

he that shall come will come and will not tarry. And while some may regard it as dishonesty or willfulness in not confessing the past Advent movement all a mistake, or a failure, I can say with a clear conscience, before God, that it is a very small matter with me to be judged with man's judgment. True; I did expect my Lord in 1843 and '44, and did not see him. But the prophetic fulfillment and experience in Advent history, when compared with the teachings of our Saviour, make the past all plain, and lighten up the glorious future.

And, now, when I hear winners exhorted to come to the mercy-seat, how my soul is pained, when I think of that despised and broken precept, the fourth commandment, that lies just beneath it; the mercy-seat being the cover of the Ark. So that while the law of God cries for vengeance, the blood of Christ is sprinkled on the mercy-seat, to appease its severity. Thus "mercy and truth are met together; righteousness and peace have kissed each other." Ps. lxxxv. 10. So we see that Jesus' blood does not abolish that holy law, but satisfies justice. Let us remember this, when we come to the mercy-seat, and keep all his commandments, that we may have right to the tree of life, and may enter in through the gates into the city.

"There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet,
It is the blood-bought Mercy-seat."

Review of the New Time Theory.
 BY S. EVERTS.

It seems necessary, in this time of strong delusion, that we should examine ourselves, to see if we are in the faith. We need line upon line, line upon line, daily.

I am reminded, by the many positions of the opposers of the present truth, that while the true church has but "one head, [Christ,] and speak the same things, and glorify God with one mouth," the harlot church is aided by the dragon of many heads, whose name is legion.

Truth affirms that "the vision for an appointed time," after the "worry" of 1844, "spoke," on the tenth of the 7th month, had its end, and did not live.

It was so plain that he who ran could read it. Yes, the preaching of time which was accompanied by God's providence, by a corresponding work, ended short, precisely at the time appointed: A. D. 1844.

Light on the Sanctuary shows that the judgment commenced on the tenth of the 7th month, at the end of the 2300 days, and our High Priest commenced cleansing the Sanctuary and true Tabernacle which is in heaven, because of the iniquities of the people of God in all their uncleanness, A. D. 1844. Lev. xvi; 1 Pet. iv, 17.

But infidelity towards that work, has led to a multitude of erroneous views. For a while, some advocated that the end of the 2300 days must be in the future, but presumed not to disconnect from them the 70 weeks. This showed the necessity of commencing the 70 weeks at another period, than A. C. 457. To this the *Advent Herald*, March 2d, 1850, objected; maintaining that it is demonstrated by more than twenty concurrent eclipses, that the prophetic period of the 70 weeks commenced A. C. 457. This sustained the view that the 2300 days ended 1844. To escape this, came the denial of the connection of the 70 weeks and the 2300 days. This glaring error of disconnecting those periods, is now healed. But how! By acknowledging the true starting point, 457 A. C., the connection of the 70 weeks and the 2300 days, and consequently their end A. D. 1844! No! But after acknowledging their connection, then denying their commencement, and end, which have been so firmly established.

This strong delusion is going through Maine, N. H., Mass. and part of Conn., like fire in stubble, as one of its advocates told me; and now it is making progress here in Vt. Same coin comes from wrong authority; although it aims to imitate every feature of the true, to deceive; but he that is conversant with the genuine, by comparing them, can detect the counterfeit.

Let us examine this new doctrine in part, as far as I learned from a preacher of it. He said that he saw the connection of the 70 weeks and the 2300 days; then set about solving the mystery of their end. He said, that he first ascertained the end of the 70 weeks, by taking the account of Paul and Barnabas (Acts xii) to be the ending of the seventieth week, of confirming the covenant, which was A. D. 45. Then he sought for a corresponding event, to mark their commencement; this he found by taking the decree of Nehemiah, to be the twentieth year of Artaxerxes' reign, A. C. 445. This, said he, just admitted the required time of 490 years, ending A. D. 45; then he added the remaining 1810 of the 2300 years, which brings us

to A. D. 1855. Then, whatever may be the Sanctuary, its cleansing will be ended, and it will be fitted for the saints' abode.

Now, said he, I set about settling the much disputed point, the cross; this he did by allowing all the confirmation week to the apostles; which places the cross seven years prior to A. D. 45, which is A. D. 38, and makes Christ's age 38. He said, that even the apostles doubted Christ's being the Messiah till after the resurrection; which took place at the end of the sixty-ninth week, A. D. 38. How calculated this sort of reasoning is to deceive them whose lamps are gone out. Once, Adventists were proverbial for having for their companion the Bible; but with many now, how and the reverse.

Why all this liberal theory, that can bend to events or dates, applicable, or foreign to the fundamental basis of the question at issue? It appears to be this: because the event expected in 1844, was not realized. Feeling keenly this disappointment, many doubted the genuineness of this work; called it mesmerism; some doubted the correctness of the calculation of the time; but whose the defect was, neither they nor any of our opposers could tell. Unwilling to yield the position that the earth is the Sanctuary; unwilling to allow what we and they once challenged our opponents to disprove, that the 70 weeks and 2300 days are connected, and commenced in the seventh year of the reign of Artaxerxes, A. C. 457, and ended A. D. 1844; therefore comes this scattering and diversity of sentiment.

Now they are prepared to abandon plain fulfillment of prophecy, and assume that the decree in the seventh year of the reign of Artaxerxes, answers not the instruction mentioned to Daniel, "to restore and build Jerusalem;" because to it is added, "the street shall be built again, and the wall, even in troublous times." Therefore the decree of the seventh is rejected, and that of the twentieth year of Artaxerxes is taken; because it was under the superintendence of Nehemiah, that the street and the walls were built in troublous times.

Now, by reading the work under Nehemiah, it is plain that his work in building the street and wall, could not alone answer the instruction mentioned to Daniel; but it required the work of Ezra, commissioned to him by the decree of the seventh year of the reign of Artaxerxes, 457 A. C., "to restore and build Jerusalem;" which must commence the seven weeks, which end with the completion of the walls. Even it is evident that Ezra understood that his grant permitted the restoration of Jerusalem in all particulars; viz. repairing the altar; offering sacrifices; appointing judges and magistrates; and building the house or temple of God, and the wall. Ez. vii, 17, 28, 29; ix, 8, 9.

Here let us notice three points of the views of the new-timeists: 1. That the 69 weeks reach to the cross. 2. That Christ was not known to be the Messiah, till after the resurrection. 3. That all the "confirming of the covenant one week," was done by the apostles, and ended A. D. 45; which terminated the seventy weeks. Also they contend that Christ was crucified A. D. 38.

Now it appears only necessary to ascertain at what point we find the Messiah; for that point ends the 69 weeks; and 69 weeks prior to that point, must be the decree to restore and build Jerusalem; from which point it is seven weeks, and three score and two weeks, unto Messiah the Prince. Messiah, ac-

rding to Bolla's lexicon, is the Anointed; the
rist; the Saviour of the world; the Prince of
ace. We will examine the assertion that Christ
is not known to be the Messiah, during his min-
ry, before the cross. "John seeth Jesus coming
to him, and saith, Behold the Lamb of God,
hich taketh away the sin of the world." Andrew
id, "We have found the Messiah." Nathanael
id unto Christ, "Rabbi, thou art the Son of God:
ou art the King of Israel." The woman at Ja-
b's well said, "I know that Messiah cometh,
hich is called Christ; when he is come, he will
ll us all things. Jesus saith unto her, I that
eak unto thee am he." And many of the Sama-
rans said, we "know that this is indeed the Christ,
a Saviour of the world." The devil said, "Let
alone: what have we to do with thee, thou Je-
s of Nazareth? art thou come to destroy us? I
now thee who thou art: the Holy One of God."
And devils came out of many, crying out, and
ying, Thou art Christ the Son of God." Peter
id, Thou art the Christ, the Son of the living God.
Jesus said, Flesh and blood, hath not revealed it
to thee, but my Father which is in heaven." At
Christ's baptism the Holy Ghost testified by de-
scending in a bodily shape like a dove upon him;
and a voice came from heaven, and testified, say-
ing "Thou art my Beloved Son; in thee I am
well pleased." All this, and much more might be
dded to this clear testimony, that the Messiah was
manifested at the commencement of his ministry.
his fact settled, it settles the termination of his
9 weeks. After Jesus was baptized, he preached,
ying, "The time is fulfilled," (Accomplished
mpbell.) Mark i, 15. What time? No time
an be found to be fulfilled, but the 89 weeks,
hich are accomplished at "the Messiah the Prince,"
hen he was baptized. This, according to Usher,
as A. D. 26. Here is fixed the termination of the
9 weeks.

"And after three score and two weeks (from
the end of 7 weeks, allowed to build Jerusalem),
all Messiah be cut off, but not for himself."
an. ix, 26. How long after 69 weeks of Christ's
apism, before Messiah was cut off, or crucified?
his may easily be ascertained, by ascertaining
the length of Christ's ministry, from his baptism to
the cross where he was cut off. This may be de-
termined by the number of yearly passovers he at-
tended. We find that but four passovers occurred
uring his ministry, which he attended; (John ii,
8; v, 1; vi, 4; xiii, 1;) and at the fourth he was
crucified. These four passovers could not cover
more than three and a half years. These three
ad a half years added to Usher's chronology of
Christ's baptism, A. D. 26-7, could not extend be-
ond A. D. 31; where must stand the cross. Clear-
ly, that as at his baptism, the 69 weeks ended, so at
the cross, the end of three and a half years must
must be the midst of the week, where Christ caus-
ed the sacrifice and oblation to cease, by becom-
ing our passover, sacrificed for us. Christ said,
"Sacrifice and offering and burnt-offerings and of-
fering for sin thou wouldst not, neither hadst
pleasure therein; which are offered by the law;
hen said he, Lo, I come to do thy will, O God.
He taketh away the first, that he may establish the
second." "By the which will we are sanctified
through the offering of the body of Jesus Christ
once for all." Heb. x, 8-10.

Does any one doubt that Christ's being offered on
the cross, "caused the sacrifice and oblation vir-
tually to cease," by the above commentary of Paul;

and also, from the circumstance that "the veil of
the temple was rent in twain from the top to the
bottom," when Christ hung on the cross: [Matt.
xxvii, 51:] showing the rejection of that typical
economy!

The cross plainly stands according to the Scrip-
tures, in the midst [middle] of the one week, the
seventieth, during which he was to confirm the
covenant with many. Dan. ix, 27. This fact shows
that the apostles had but half of one week, three
and a half years left them in which to confirm the
covenant. Now as the cross stood in the Spring,
A. D. 31, the middle of the seventieth week, three
and a half more, the confirming, by them that
heard him, [Heb. ii, 3,] must bring us to the Au-
tumn of A. D. 34, where end the seventy weeks,
or 490 years of the 2300, [Dan. viii, 14,] which
leaves 1810 years to transpire after the Fall of A. D.
34, which end A. D. 1844, 10th of the 7th month,
sacred time. Then the Sanctuary, according to
time and type, law and prophesy, must be cleansed.

We ask where the Bible plainly calls the earth,
or Palestine the Sanctuary? We unhesitatingly
say, Nowhere! Out of the 146 texts, where the
Sanctuary is expressed, two or three, only, are
claimed [Ex. xv, 17; Ps. lxxvii, 54] as referring
to the earth, or Palestine. But, on examination, it
is clear that they refer to the true, Bible Sanctu-
ary, which God commanded Moses to make, where
the High Priest officiated between God and his
people; which is brought to view under the Levit-
ical dispensation, in Ex. xxv, 8, under the gospel,
Heb. viii, 9, and on the New Earth, Rev. xxi, 3;
Esa. lxxvii, 26, 26.

In regard to the apostles' confirming the cov-
nant, alone, one week, it conflicts with the plain
proof, that Christ's ministry extended to the middle
of the confirmation week, and during that time, he
confirmed that he was the "Saviour of the world."
As he declared—I have greater witness than that
of John: for "the works which the Father hath given
me to finish, the same works that I do, bear wit-
ness of me, that the Father hath sent me. John v, 36.
These works of healing the sick, casting out dev-
ils, forgiving sins, and raising the dead, declared
his salvation; "which," says Paul, "at the first began
to be spoken by the Lord, and was confirmed unto
us by them, who heard him." These texts plainly
show that Christ first began to confirm the cov-
nant, and it was finished by the apostles.

Dear brethren, may the Lord impress us with a
deep sense of these truths. May the Lord help us
to walk in the light; lest it in us become darkness
as it is in those whose lamps are gone out. O, for
grace to walk softly; knowing that the last work
in the heavenly Sanctuary is closing. How few
the months or days may be, when in heaven, there
will be no Intercessor, no Days-man for poor sin-
ners; destinies of mortals will be sealed; the fil-
thy will be so still, and the holy, ever holy be;
when the Son of man, with his sharp sickle, will
harvest the earth; when the downfall of kingdoms
will come; the land be soaked with blood; the
alms be from one end of the earth to the other;
for they shall not be lamented, neither gathered
nor buried. "In that day shall this song be sung:
We have a strong city; salvation will God appoint
for walls and bulwarks. Open ye the gates, that
the righteous nation which keepeth the truth may
enter in." "Blessed are they that do his com-
mandments, that they may have right to the tree
of life, and may enter in through the gates into
the city." O, may this be our end. Amen.

The Hour of His Judgment Come.

BY J. P. ADVENTISTS.

[We shall be pardoned for inserting the following in the Review, though not written for publication, as it meets inquiries which have been presented to us.]

I shall dissent from the view taken by some, that the judgment referred to here, is the season of judgment on Papacy; and for so doing I will assign my reasons.

1. The three messages of Rev. xii, are warnings of great events. God's order is to give the warning before the event comes; if it is not so, in this instance then we have one inconsistent exception to the great general rule, and that exception one of the most important warnings this world was ever to hear, inasmuch as it heralded the great event which was to seal the destiny of thousands: "The hour of judgment come." If the judgment referred to, is the deadly wounding of the Papacy, then that message was necessarily given prior to 1798; for that is the point where the deadly wound was given. But we find upon close investigation, that the first angel's message could not go while the book was sealed, which that message was founded on, which was to be sealed until the time of the end. 1798. See Dan. xi; xii.

Again: If we should take the position that the first angel's message was to be given prior to 1798, when we look for its fulfillment we find no such message given there. Some of the Advent people have tried to claim that the reformers gave that message; but they gave no such message. The first angel's message is a definite one. Take the definiteness from it, and it would herald no new idea, but would only be "Fear God, for the judgment is coming." Neither Luther, Wesley, or any of the reformers gave a definite proclamation in regard to the judgment. Said Martin Luther, "The judgment is not far off, I am persuaded the Lord will not be absent above 800 years longer." Let us see if he gave it.—"Fear God," for the judgment is coming in 800 years. Is that the message? No. "The hour of his judgment is come." Wesley thought the Lord would come about 1836; not in his day. He did not give that message; neither did any one give it until the Advent proclamation of 1843-4 came out, claiming that the Lord was coming at the end of the 2300 days. Although they made a mistake in the event for which they looked, yet they gave that message. They supposed that judgment did not set until Jesus' second advent; and they preached that his second advent would take place in 1844. They gave a definite message. Not long since I was talking with an Adventist who said that the first angel's message was only the revelation of the judgment of the judgment, by the reformers. I asked, was not that to be a definite message? He said, no, it was not that point.

According to Paul, [1 Thessa. ii, 3,] Christ's coming could not be until the man of sin had performed his work; and they were charged to let no man deceive them. Then if any man should come while Papacy

was working and say, "The hour of God's judgment (or Jesus' coming) had come," it would be a deception, for Papacy was performing its work. But these are only incidental arguments. I will now let God come to the point.

What is meant by the hour of God's judgment? (first angel's message). In order to ascertain this point, I shall claim that the Advent proclamation was the true first angel's message, and inquired, "What great event was truly heralded by that proclamation?"

The foundation stone which gave definiteness to that message was the 2300 days, the great prophetic period of Dan. viii, which period ended 1844, as all just and true reckoning will show; and the event which took place at the end of that period was the cleansing of the Sanctuary, which was to be cleansed at the end of 2300 days from the going forth of the commandment to restore and build Jerusalem, 457 A. D. the seventh of Artaxerxes. The Sanctuary to be cleansed we at once see is not the earth, but the one that our great High Priest ministers in. In the type the priest did not work 364 days in the first apartment of the Sanctuary, and then go off 1000 miles and clear the rubbish off of some patch of ground, (which would have been a type, we should think of cleansing the earth, if anything,) but he goes into the same building he has performed his 364 days' service in, and performs the work called cleansing. But our Advent brethren all admit that our great High Priest has been performing his ministerial office since he entered heaven; but when the time comes to cleanse the Sanctuary, he must leave heaven and come to this dark, subliminary globe, to cleanse the earth. Nay, verily, he will cleanse the Sanctuary he ministers in, if he carries out the type. O well, says the brother, it needs no cleansing. Strange wisdom, whence is it. Paul says, [Heb. ix, 23,] "It was necessary that the patterns of things in heaven should be purified" or cleansed. It is strange that the patterns need cleansing, if the original does not. Yes; but Paul says they were to be cleansed with better sacrifices. Then it is necessary that the heavenly Sanctuary should be cleansed; and we proceed to inquire.

What was that work of cleansing? Is the work of cleansing the Sanctuary fitly heralded by the first angel's message? In other words, is it a work of judgment? For light on this subject, we shall be obliged to go to the type. Let us look at the type. See the high priest preparing himself to cleanse the Sanctuary; almost the first thing he did was to gird upon him the breast plate of judgment. For what does he put that on? It certainly looks as though he was going to do a judgment work.

Again: his work was an atonement for the blotting out of sins. I often use the expression, "It is not common to blot out accounts until they are settled;" so our sins are not blotted out until the time of refreshing comes, which is when Jesus leaves the Sanctuary, and lays the blotted-out sins on the head of the scape-goat.

Again: it was a day of decision. On the morning of the day of atonement the trumpet was sounded which called the attention of the people to the sanctuary. They were required to gather around the sanc-

guary and afflict their souls; every one that afflicted his soul received the blessing of the high priest when he came out: and them who did not afflict themselves, were to be put to death. The antitypical day of atonement has come. The third angel is commissioned to perform his work of measuring the temple of God and them that worship in it. His golden reed is the commandments of God, "better than gold, yea, more to be desired than moon, fine gold." As it was in the type, so now. Every one that did not heed the call on the day of atonement must die. So it is now: every one that hears distinctly the call and does not obey, there is no more mercy for them. In the type, they were condemned because they were not within the sanctuary on the sixth or eighth days of the seventh month, because the time had not come. So in the antitypical work, we are not condemned for not having the light of the third angel's message, before that message comes; but when it comes, if we do not heed it, we must suffer the consequences.

Again, it was said to Daniel that he should "rest and stand in his lot at the end of the days," or prophetic periods. "I can find none that extend beyond 1844." The periods of 1290 and 1335 days commence at the downfall of Paganism, 508: adding the 1290 years, they carry us to 1798, and 1335 full years would carry us to 1844, the last period. I know of no period that can be so reckoned as to come this side of 1844; so that the time Daniel was to stand in his lot at the end of the days was 1844. The word which is rendered *lot*, does not signify his redeemed state, but, *chance*. Daniel should stand his chance. Why? Because his sins had been confessed, and on the day of atonement those sins which have been confessed are opened before-hand to judgment. Now read 1 Pet. iv. Verse 5 declares that Christ is ready to judge the quick and the dead. Verse 7. "But the end of all things is at hand." Verse 11. "If any man speak let him speak as the oracles of God." (Oracles--ten commandments. See Acts vii, 38.) Why speak as the oracles of God? Because the oracles are the duty brought out by the third angel's message. Verse 17. "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God." Verse 19. Commit the keeping of your souls to God. 1 Tim. v, 24. "Some men's sins are open before-hand going before to judgment." We see by this what the judgment is that the first angel of Rev. xiv, refers to.

Too Literal

I have just been told, by a friend, that we adhere too strictly to the literal interpretation of the Scriptures. Said he, You have seen the error of the old fashioned way of spiritualizing every thing, and you have gone into the opposite extreme, and have got off the track on the other side.

The subject upon which we were conversing was the heavenly Sanctuary and the services of our great High Priest in its two apartments. My friend thought it not necessary to understand this subject so literally, as if there was in reality a Sanctuary in the heavens. Perhaps he may discover, upon examination, that Paul ran as deep into this error as any one at the present time. "We have such an high priest," says he. What! a literal high priest? Yea, the man Christ Jesus, who ascended to heaven bodily in the sight of his disciples.

Well, of course we admit that we have a literal High Priest, but we are not to understand that he ministers in a literal Sanctuary.

What kind of a Sanctuary, then?

O, it is a figurative or spiritual Sanctuary.

What is that? If I have the right idea of such a Sanctuary it is composed of nothing.

That is it; and any one can see that it is impossible for nothing to have two apartments.

We will try to understand it so. On earth there was a real, literal sanctuary pitched by man, where the priests performed their services. But Christ is "a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man." This Sanctuary is composed of nothing, and of course its locality is nowhere. But the Lord pitched it, and has provided a literal High Priest, having flesh and bones, to minister in it. The priests on earth served "unto the example and shadow of heavenly things." That is, they shadowed forth, by their services in the two apartments of the "worldly sanctuary," what Christ would do for his people in the heavenly, which has no existence. This is shadowy enough! A shadow of something that is less than a shadow. Then, Moses was shown nothing, or the figure of nothing, while he was on the holy mount, and was strictly charged to make every thing pertaining to the tabernacle just like it.

But enough of this. Enough has been said to show the folly of spiritualizing into nothing the things in the heavens. Paul says, It was therefore necessary that the patterns of the things in the heavens should be purified by these; (the blood of animals;) but the heavenly things themselves with better sacrifices than these. Was the Apostle too literal?

But my friend is watching the Advent movement with interest, and thinks that there will be, eventually, a people sifted out of the Advent ranks that will be right. In this I agree with him, and believe it will be the hundred and forty-four thousand which will stand with the Lamb upon Mount Zion. Here again, perhaps I am too literal; but I cannot attempt to improve the words of the Holy Spirit.

The Parable of Matthew xxv.

Much has been said and written relative to this parable since the commencement of the Advent move; and still there are views that widely differ one from another. We wish now to reason a few moments on this parable. Our Saviour says, Then shall the kingdom of heaven (or the church of God) be likened to ten virgins that took their lamps and went forth to meet the bridegroom. We must here recollect that our Saviour is giving a history of an eastern wedding of which there must be a likeness in the experience of the church. Now if this language was addressed to the church, the church must have both the history of that which our Saviour relates, and also its likeness.

Now the time for us to make an application of this parable is when the two classes of servants should be manifest: the one saying, My Lord delayeth his coming, while the other would be giving meat in due season. Matt. xxiv, 45-50. Those servants in the first place are brought out by the signs that are found in this chapter (in connexion with the prophetic periods) to look for the personal and immediate coming of Christ.

The prophetic periods were then understood to reach no farther than March 21st, 1844. The Church then were all united in looking to this point of time as the extent of those periods. This move was then considered as the going forth of the virgins, and also the midnight cry, until the time had all run out. A few months after it was discovered that there must be a midnight cry, and also there must be a delay of the Bridegroom, in order for the fulfillment of the parable as well as some other portions of revelation; such as, Heb. ii, 3: "Though it tarry wait for it; because it will surely come, it will not tarry;" and many other portions of Scripture, that could not have had a fulfillment unless there had been a delay of the coming of the Lord.

It was also discovered that if the command to build Jerusalem went forth the first day of 457, *v. c.*, the 2300 days would run out the last day of 1843; for it would take all of 457 and 1843 to make the full number, 2300; but that decree did not take effect until after five months; because Ezra was five months in going up to Jerusalem, and it was some days after that, before he gave orders for the restoration of the city and its true worship; which worship seemed to be the first in order, to be done, and also of the most importance.

And while the light was in this way shining out, it was seen that it would correspond with the typical service of the Jewish high priest on the tenth day of the seventh month, which type could be fulfilled in no way only in Christ in the antitypical Sanctuary in heaven. Thus we looked on the tenth day of the seventh month for Christ to come out of the Most Holy Place and bless his people.

Here the midnight cry was raised, Behold the Bridegroom cometh, on the tenth day of the seventh month. This cry came up in different parts of the field; almost at the same point of time. Then according to the history all the virgins are to be aroused; which did take place in the Autumn of 1844. While this cry was being given that class of individuals engaged in "the going forth" of the parable, rose and with redoubled efforts went forth filled with zeal and with the Holy Spirit to give the cry. Their faith and works corresponding, gave an edge to their testimony. While they proceeded from house to house of the Lord, their unharvested fields, at home, as loudly preached the same sentiment. Men were stirred under this cry as they never had been before. This we understand to be what answers to the midnight cry in the parable.

Then the objector asks, Why did not the Lord come? Because this parable is not to illustrate the coming of Christ; but it is to be a likeness to a certain wedding of which our Saviour had been giving a history. Now it could not have been all fulfilled had the Lord come at that point of time; because, if the

Lord had come on the tenth day of the seventh month, where would have been the time for those who came afterwards: this could not be the case. The midnight cry of the parable does not carry us to the coming of the Son of man; for we are exhorted to watch, Luke xii 27-38. Here we are to be found like men waiting for their Lord when he shall return from the wedding.

We wish now to speak more particularly of those virgins that came afterward. "Afterwards came also the other virgins." This is also to be a likeness to those virgins in the history of the wedding. They took a literal lamp and really went forth to meet the bridegroom; but this we shall not expect; but we shall expect they will take something that will answer to the lamp, something also that will answer to the oil. For the lamp we shall take the Bible, and

for the oil, faith in the same. Thus the Christian is prepared to discover the waymarks on his way to mount Zion. So while the people of God took the Bible as a lamp, they showed their faith in the same by their works; this being really done in the Advent move of 1843-4. Now there is a class in the wedding that seemed to lack oil; so there will be in its likeness. They lack faith in God's word; do not understand its fulfillment; look for another ending of the prophetic periods; which brings them to the wedding afterward.

We should expect their appearance would be similar to those who came first: not differing materially only in time. How strikingly this has been fulfilled in the move of a part of the virgins, crying, Behold, the Bridegroom cometh on the tenth day of the seventh month, 1854; thus answering to the proclamation behold he cometh, in 1844. In addition to this they have a shut door as the true church previously had; and in like manner they hold that the Sanctuary, which they believe to be the people of God, is now being cleansed. The true church also believes the Sanctuary is now being cleansed, but understand better what it is by the instructions of Heb. viii, and ix.

We wish now to look at the character of these classes of virgins, denominated wise and foolish. Many take the position that there are none of the foolish who will ever get into the kingdom. Now if we take the position that all of the foolish are to be lost, we must also admit that all of the wise will be saved. This will never answer; but that the greater part of the virgins that are finally saved will be among those that maintain the first move of the Advent in the main—the midnight cry and the ending of the prophetic periods. The foolishness of those who came after was manifest in their going forth with so little evidence as to that being the true cry: claiming that the Lord was in the going forth as in 1843-4 but at the same time changing the starting point of every prophetic period, embraced at that time to make them harmonize with the coming of the Lord in 1855; and then assuming the cry of 1844 to be a false alarm. Now we shall take the position that we have had the midnight cry, and that it was given in the Autumn of 1844, when all those virgins, who had light on the Advent and did not reject it, arose and trimmed their lamps, and not a part as in the last move. Whatever may have been given as the midnight cry since 1844 must be a counterfeit.

Perhaps our time brethren may think us severe; but we think them foolish in claiming that the counterfeit existed before the true coin. May God help us so far to keep up with the light of prophecy as not to look for a second fulfillment, but call to mind God's dealings with us in the past and hold on by faith in his word, and look to the Third Angel's Message [Rev. xiv.] and the Sanctuary for an explanation of God's dealings with us in the past.

THE SANCTUARY.

"Thus shall the Sanctuary be cleansed." The time for the fulfillment of this work is clear. For it is evident that the time to precede this is measured by days. And if the work was not to commence within the next day, (or year,) the angel would have added more days to the 2300. To confirm this we refer to the 62 weeks of Dan. ix, 26. "After threescore and two weeks shall Messiah be cut off." Here time was measured by weeks instead of days, clearly showing that another week would not pass before the event would take place. "In the midst of the next week," &c. So another day (or year) would not pass before the work specified would commence.

"The Hebrew words rendered 'then shall be cleansed' is (tsah-dak) and occurs in forty other places in the Old Testament. In the margin it is rendered justified, which is the general signification of the word. It thus refers not to a physical cleansing, or purification, but to moral rectitude. That to which it is applied is therefore to be held innocent. It is no longer to be held guilty or abominable. Its uprightness is vindicated. Its past guilt is all cancelled. Its sentence is then to be revoked, and its punishment is remitted. That period, therefore, extends not to the termination of the physical restoration of the sanctuary, but to the commencement of that process."—*Advent Herald*, April 13, 1886.

And while we are pointed back to the typical sanctuary and services in the law, for instructions of the heavenly, yet the type cannot be carried out in every particular. There was an earthly sanctuary, and there is an heavenly; there were two apartments in the earthly, and two in the heavenly; an earthly priest, and also an heavenly one; a sacrifice for the earthly, and also for the heavenly; a time for the earthly sanctuary to be cleansed, and a time for the heavenly to be cleansed; the earthly was cleansed with blood, so is the heavenly.

But "the law was a shadow of good things to come, and not the very image." Heb. x, 1. The sacrifice for the earthly was of beasts, but not of the heavenly. The typical sacrifice was daily, but not so with the heavenly. The earthly sanctuary was cleansed yearly, but not so with the heavenly. The earthly priest had to make an atonement for himself, [Lev. xvi, 11-14.] but not so with the heavenly. An additional sacrifice had to be made on the day of atonement in the type, but not so in the antitype.

Some say that because there was a preparatory work on the day of atonement (which was their offerings) that there must be in the antitype; but where are the offerings, or the work that should answer to the type. Let those who thus think, show in what that work consists. Again we are accused of sin because of bringing our sacrifice to some other place than the door of the tabernacle of the congregation; but man's accusation and our doing this are two things. The sin of Israel was in sacrificing to other gods, and not because their faith carried them into both apartments. Their sacrifice was made at the door of the tabernacle of the congregation; so was ours. That blood availed for them in the Most Holy, so does Christ's for us. Their offering answered for the entire day, so does ours; for they had to afflict their souls or they would be cut off. Lev. xxiii, 29. Their faith in that blood shed at the door had to reach into the second apartment, and so does our faith in that blood shed without the gate reach into the Most Holy place. Probation continued until the work was completed in the sanctuary; so in the antitype. Israel were not justified until their

sins were borne from the Sanctuary, which was when the priest came out, and not when he went in, so in the antitype. The mandate cannot go forth, "He that is holy let him be, and he that is filthy so remain," so long as the sins of Israel are in the Sanctuary, which cannot be justified while the sins of the people are in it. Mercy does not cease until God says so; and he does not say so until the work is completed.

If there was no mercy in the time of cleansing the Sanctuary, then when the Priest went in it would have been said, "He that is holy let him be," &c.; but this was not so; for except they continued during the day they were cut off. The filthy are not left filthy until the holy remain holy. And while the holy may be cut off, the filthy may find pardon.

Now if we admit that the 2300 days have ended, we must admit that the work of cleansing the Sanctuary is going on, or he at war with the angel. Parallel with this is the patience of the saints, the commandments of God, and the opening of the temple in heaven in which was seen the ark of the testament, as seen by John. Rev. xi, 19.

Here is the last work of that lovely Jesus who has been pleading so many hundred years. While he is cleansing the Sanctuary we must live without sin or he must still intercede for us; and while he intercedes for sin he does for sinners. We should not have known the extent of sin without God's law which was placed in the Most Holy Place. How solemn is this last work for fallen man. O may we continue in the patience of the saints, and soon all our guilt will be canceled, or sins blotted out and we receive the promised blessing and all Israel will be free for ever and ever. C. W. SPERRY.

Consecration from Mrs. Evans.

Dear Brethren: I am passing through a solemn train of thought. The question with me is, Where are we? I answer, More than twelve years past the proclamation "The hour of his Judgment is come." Rev. xiv, 6, 7. We have been the same length of time in the atoning of the Sanctuary. Dan. viii, 14. I inquire, What was the cleansing of the Sanctuary under the first covenant? It was a day of judgment. What did it typify? The work in the antitypical Sanctuary, which has been going on since A. D. 1844; since the announcement, "The hour of his Judgment is come." O how much weight and solemnity is the word, Judgment! It should cause every one to ask, When does it take place? "To the law and the testimony," is our motto. It was future from Paul's day; for he "reminded of a Judgment to come." Acts xxi, 25. Our Saviour declared that his words would judge men in the last days.

I understand that judgment must be rendered before Christ comes; for when he comes it will be to raise the righteous dead, and change the living saints, in a moment, in the twinkling of an eye, at the last trump: [1 Cor. xv, 52;] which, being an instantaneous work, would allow of no time at that moment for judgment. Judgment must be passed upon all who share in eternal life at the coming of Christ, before he comes, and during the existence of the last generation on earth. As proof of this, we quote the words of the Apostle, which show that the dead are judged while some are alive: "Who shall give account to him that is ready to judge the quick [living] and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to [in the manner] to men in the flesh, [living men] but live according to God, in the Spirit." 1 Pet. iv, 5, 6.

When this judgment is rendered, I understand that the solemn declaration will be announced, "So that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." Then Christ will say, "Behold I come quickly, and my reward is with me." Rev. xxi, 11, 12.

Therefore, my dear brethren, believing that Christ will soon come, I inquire again, Where are we? I answer, In the judgment of the saints; for Peter says that judgment first begins at the house of God. Chap. iv, 17. It appears that the order is, that the righteous dead have been under investigative judgment since 1844. And now the message that we passed from the sixth phase of the gospel church, which was the Philadelphia, or brotherly-love state, in 1844; and that we are in the Landowen or judging-of-the-people condition, and are lukewarm. The appeal of the Faithful and True Witness is a perfect antitypical parallel to that which decided in solemn judgment the fate of the Hebrew church on the tenth day of the seventh month, near the close of all their sanctuary scenes, which shadowed the great decisive judgment in the end of the world. What are they? "For whatsoever thou shalt be that shall not be officiated in that same day, he shall be cut off from among his people." Lev. xxiii, 29. Be zealous and repent, [afflicted,] or I will speak thee out of my mouth: [cut thee off from among the people of God.] Rev. iii, 14, 15.

My dear Brethren, from the scripture referred to I solemnly believe that the judgment has been going on in the Heavenly Sanctuary since 1844, and that upon the righteous dead, from "righteous Abel" down through patriarchs, prophets, martyrs, and all the saints who have fallen asleep in Jesus, judgment has been passing. How solemn the thought, that perhaps, our companions, our children, brother or sister, has been passing the great momentous review that will entitle them to a glorious immortal body at the coming of Christ.

The solemn declaration that the Landowen Law is not that they are stretched, and miserable, and poor, and killed, and naked, and that they are exterminated, you, commanded, to be zealous and repent, under the awful penalty of being spewed out of the True Witness' mouth, has thrilled my whole being.

I tell to myself, What have I been about! I find by serious reflection that my poverty comes upon me like an armed man. I look back to the Philadelphia ground on which I stood in 1844, my heart filled with brotherly love, the full hope of salvation like a powerful anchor or a dazzling helmet, on my head, walking softly before the Lord, dead to the world, looking only for a heavenly inheritance and with deep shame and regret. I see that I have taken a journey into a foreign land, and wasted all that blessed portion that my heavenly Father bestowed on me. I confess with shame and regret, that my worldly-mindedness and conduct has made me a citizen of this world, and I have filled myself with nothing better than books, till I am perishing with starvation.

My dear brethren, I humbly confess that I have ensnared and loaded down myself and others around me with cares to a degree unbefitting and unfitting to one who professes to be living and hoping for a better inheritance. I confess that I have sinned before my dear brethren and heaven, and I remain by the grace of the Lord awaiting me, to be zealous and repent by turning about immediately.

I have placed my lands, my entire earthly substance, on the altar anew, (if I am not unworthy,) and throw myself on to the consecrated altar, and pray that the Lord will direct me by his unerring and heavenly wisdom and lead me by his opening providence until the sacrifice is entirely used up in the house of God. I know that there is bread enough and to spare in my heavenly Father's house.

E. Evans.

Rosed Grove, Ill., Dec. 17th, 1856.

A few Thoughts on the Cleansing of the Sanctuary.

Dan. viii, 14. "And he said unto me, Unto two thousand and three hundred days, then shall the Sanctuary be cleansed." What Sanctuary? Not the earthly typical one, where the Aaronic priests officiated between God and his people anciently through the patriarchal and prophetic age down to the cross, where was offered the great sacrifice that cast the shadows by which they offered their services. No. For that sanctuary was destroyed according to the predictions of Dan ix, 20. "And the people of the prince that shall come, shall destroy the city, and the sanctuary." Matt. xxiv, 2; Luke xix, 43, 44, which was fulfilled by the Roman army A. D. 70. And the sanctuary services virtually ceased, as types and as prophecy declared A. D. 31. Dan. ix, 27. "And in the midst of the week he shall cause the sacrifice and oblation to cease." Ex. xii, 3, 6. "Fourteenth day of the first month: and the whole congregation of Israel shall kill it in the evening." [Margin, between the two evenings.] Rom. v, 6. "In due time [according to the time, margin] Christ died." Luke xxiv, 45. "And the veil of the temple [which divided between the holies of the sanctuary in the temple] was rent in the midst."

By what shall it be cleansed? By blood, according to the type. Lev. xvi, 15, 16. "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with the blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat: and he shall make an atonement for the holy place." Why is the sanctuary cleansed? "Because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. xvi, 16.

What did the cleansing of the typical sanctuary amount to? A typical, or temporary judgment for the people. "For in that day shall the priests make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord." Lev. xvi, 30. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. xxiii, 29.

What sanctuary is there to be cleansed after the ending of the twenty-three hundred days, [years,] which commenced B. C. 457, and ended A. D. 1844, if the typical one was set aside A. D. 31, and destroyed A. D. 70? The heavenly, where Christ is "a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb. viii, 2. How do you know that there is a necessity for cleansing the heavenly Sanctuary? Because "they (the priests,) served unto the example and shadow of heavenly things." "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens." "For every high priest is ordained to offer gifts and sacrifices, wherefore, it is of necessity that this man have also somewhat to offer." Heb. viii, 1, 3, 5.

When in the type, as to event, was the sanctuary cleansed? The last thing except the dwelling in booths, that commemorated their dwelling in booths, when God brought them out of the land of Egypt, to be observed from the fifteenth to the twenty-second of the seventh month, after the gathering of the fruit of the land. Lev. xxiii, 33-43. When will the heavenly Sanctuary be cleansed? "In the end of the world, hath he (our High Priest) appeared (within the inner veil) to put away sin by the sacrifice of himself." Heb. ix, 26. Is there in heaven anything unclean? Physically, there is not. Neither was there in the most holy on the earth; but as the cleansing of the earthly was "because of the uncleanness of the children of Israel, and because of all their transgressions in all their sins." So there is no physical uncleanness in heaven to be cleansed; but the great and solemn work of judgment in blotting out the sins of the people of God of all ages.

When does the judgment commence? Not at death. Judgment had not come in Paul's day. Paul points to the future for judgment, and urges repentance. "Because he (God) hath appointed a day in the which he will judge the world by that man (Christ) whom he hath ordained." Felix trembled when Paul reasoned of righteousness, temperance, and judgment to come. Acts xvi, 30, 31; xxiv, 25.

Peter locates the time for the judgment of the saints, both the living and the dead. In 1 Pet. iv, 3, 5, 6, he says that, "the time past of our life may suffice us to have wrought the will of the Gentiles," &c. "Who (we saints,) shall give account to him that is ready to judge the quick (living) and dead."

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, (or like the living,) but live according to God in the Spirit." Peter being a prophet indeed, places the judgment at the point of the history of the church, when it must be no other point of time, but when the last generation is on the earth that will live prior to the second coming of Christ. And he adds, "But the end of all things is at hand." Verse 7.

There is no time for judgment of the saints after the second appearing of Christ; for he comes to reward his saints with eternal life at the sounding of the last trumpet. "In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed." 1 Cor. xv, 52. When the judgment is past, we must hear the solemn, unchangeable declaration. "He that is unjust, let him be unjust still; and he which is righteous, let him be righteous still. And then exclaims the Revelator, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii, 11, 12.

"For the time is come (A. D. 1844) that judgment must begin at the house of God; (whose house are we;) and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. iv, 17.

The message of the First Angel, (Rev. xiv, 6-8,) that pointed out the ending of the twenty-three hundred days of Dan. viii, 14, on the tenth day of the seventh month, sacred time, 1844, declared, that the hour of God's judgment is come. Since then we have no evidence but that judgment, as solemn as it is, has been going on in the heavenly Sanctuary—which is the cleansing of the same from the uncleanness of the sins of the people of God, from Abel to the sealing of the last saint on the earth.

Soon the investigative judgment will be over, the saints of all ages each other will greet in the first resurrection; and John says in Rev. xx, 4, "And I saw thrones, and they sat upon them, and judgment was given unto them, . . . and they lived and reigned with Christ a thousand years." Verse 5. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Verse 6. "Blessed and holy is he that hath part in the first resurrection." "Do you not know that the saints shall judge the world?" "Judgment was given to the saints of the Most High." 1 Cor. vi, 2; Dan. vii, 22.

The charge of Paul in 2 Tim, iv, 1, I do not view to be the investigative judgment of the righteous saints after they are rewarded with eternal life, but the judgment while some are alive and some are dead, agreeing with Peter, which must be before Christ, the Nobleman, returns from the far country, where at his appearing before the Father for his kingdom, he judges whom he accounts worthy to be immortalized at his return, to sit on thrones with him in his kingdom. Luke xix, 12; Rev. iii, 21.

Lord help to overcome, is my prayer.

E. Events.

DANIEL STANDING IN HIS LOT.

According to Webster, "to stand," signifies "Not to fail or become void; to succeed; to maintain one's ground; not to fail; to be acquitted; to be safe; to appear prominent; to have relief; to stand trial is to sustain the trial or examination of a cause, rank, position," &c.

"Lot" signifies, that which in human speech is called chance, hazard, fortune, but in strictness of language is the determination of providence; as the land shall be divided by lot. Num. xxvi. 21. That by which the fate or portion is determined, that by which an event is committed to chance, that is to the determination of providence as to cast lots, to draw lots. The lot is cast into the lap, but the whole disposing thereof is of the Lord. Prov. xvi. 33. The part, division or fate which falls to one by chance, that is by divine determination. Josh. xix. Lot. v. 4. To allot, to assign, to distribute, to sort, to catalogue, to portion. &c.

Daniel's Lot, and the lot of the whole human family, is cast into, or in other words, is referred to the judgment. In other words, the determination of divine providence relative to the fate or future eternal destiny of Daniel and the whole human family is cast into or referred to the period of the judgment when and where the fate or eternal destiny of all is determined by divine providence.

The human family are all destined to stand before God in the judgment, [see Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12.] at which time divine providence will determine the fate or future eternal destiny of all mankind. It is written, [Ps. i. 5.] "Therefore the ungodly shall not stand in the judgment." That is, to say, the ungodly shall not stand or endure the judgment trial, they shall not be safe nor be acquitted in the judgment trial when divine providence shall determine their fate, or future eternal destiny.

But in contradistinction from this declaration to the ungodly, the blessed promise and assurance was given to Daniel, the man greatly beloved, that he should stand in his lot; that is to say, he should stand or endure the judgment trial, he should be acquitted and be safe in the judgment trial when divine providence should determine his fate or future eternal destiny. This promise or assurance to Daniel that he should stand in his lot at the end of the 2300 and 1335 days was a promise that he should stand or endure the judgment trial and be acquitted and be safe. It amounted to a blessed promise and an assurance to Daniel, the man greatly beloved, that he should have eternal life awarded to him in the judgment when divine providence should determine his fate or future eternal destiny.

Daniel understood the vision [see chap. x, 1.] hence he understood that the cleansing of the Sanctuary at the end of the 2300 and 1335 days would be the canceling and atoning for and blotting out and putting away the errors and sins of the whole Israel of God,

and that this would be the judging or judgment of the house of God; or in other words, it would be the time when all Israel would stand in their lot, when all Israel should be judged and acquitted and divine providence would determine and award to them eternal life. This important fact of the judgment upon the Israel of God at the end of the 2300 and 1335 days being brought before the mind of Daniel it could but be a matter of deep anxiety to Daniel to know whether he should stand or endure the judgment trial and be acquitted and be safe. How blessed then was the promise to Daniel that he should stand in his lot at the end of the days and be acquitted in the judgment trial and be safe and have eternal life.

H. Edson.

THE JUDGMENT.

BY F. N. LOUGHBOROUGH.

The subject we have in contemplation for this article is a solemn, important, and soul-stirring subject, if we let it have its proper bearing on our minds. When Paul presented before the mind of Felix, that there was a time coming in which God would judge the "secrets of men's hearts," Felix trembled. May the Lord help us, that our souls be suitably affected by this solemn subject.

If this judgment was simply to affect our present life, and we were only under liabilities of losing our present life by the decision of it, we should be considered very unwise in the eyes of the world, if we manifested no concern as to how the case might be decided. But that of which we are about to speak is the judgment of heaven, from which there is no appeal, and the decision of which will either grant to us the felicity of endless life, or cast us into outer darkness where we shall be forever separated from God and his people, and have our portion with those "to whom the blackness of darkness is reserved forever." How unwise must all heaven look on that soul to be, who neglects his case in the court of heaven, simply to amuse himself with the toys of earth, till, alas! he finds like Esau, he has sold his birthright for a mess of pottage. It will be the case of thousands of careless souls who are flattering themselves with the hope of enjoying everlasting life, and are striving to enjoy the present life too. They will find themselves engulfed in ruin, with no more chance of repentance than Esau had. We ought to learn from the lesson of Esau. He did not seemingly want to lose all in the future, but in his trait, the present outweighed the future. Perhaps he thought he might in some other way than through the birthright, get into the future good. But no; Esau might weep then, but then it was too late. Souls here may flatter themselves that God does not require them to give up this or that comfort, or to make any great sacrifice; but they will find at last when God calls for his people to assemble, it will be "those who have made a covenant with him by sacrifice."

The importance of the subject before us, but few feel so as to sense the bearing it should have on our daily course here. Says the Saviour, "For every idle word men shall speak, they shall give an account thereof in the day of judgment."

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behaviour here."

We find a difference of opinion on the subject of the judgment as well as the subject of the Sabbath, and many other Bible truths; yet we cannot forbear the statement that the Bible teaches but one way, on any of those subjects. As we are aware that the medium through which a man looks will have a great bearing on his view of the object he is looking at, we are willing to treat with candor the different views that are held of the subject before us; although we are satisfied some of those views arise from looking at scripture testimony through early teaching, instead of what is directly revealed in the Bible.

The commonly adopted opinion has been, among those who have spoken on the subject of the judgment in the past, that all, both righteous and wicked were to be raised in one general resurrection at the second appearing of Christ; that they were then to stand in one confused mass before the Judge, and there, in the presence of the holy angels, the decision of the case was to be made, and the righteous separated from the wicked.

There are certain texts which have been supposed by some to teach that doctrine, which we wish now to examine. The first we shall notice is

2 Cor. v. 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." On this text we remark: Instead of its proving that they all stand before the throne to be judged, it conveys the idea to our mind that they have been judged before they thus appear; for they appear there to receive that of which they have been judged worthy.

Matt xxv. 31, 32, is a text which has been supposed to teach a general judgment of all after the resurrection. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats." This text does not say that Christ will judge all nations when they are gathered before him at his coming. Neither does it prove that the wicked dead will have been raised at that time. It cannot be claimed that they are then raised; for Rev. xx. clearly shows that the resurrection of the wicked is a thousand years after Christ's second coming. Neither does the above text state that all the wicked are then before him. It says "before him shall be gathered all nations," which we understand as referring to the nations that are among the living at his coming. This text teaches the final separation of the righteous and wicked, but says nothing about their judgment. The judgment of one party we conclude, (from that consequent on the separation,) must be a work that takes place prior to the time of their being thus separated; for when the separation takes place, one class are immediately ushered into their reward.

Again, the separation is to be, like that of the shepherd in taking the sheep from among the goats. A shepherd, we conclude, knows the sheep from the goats before he enters upon the work of separating them. So, we should conclude, that before this separation spoken of in Matt. xxv. takes place, it has been decided who are sheep. It is not necessary to claim from the above text, that when the separation takes place between the righteous and wicked, all of both classes are living. Other portions of the New Testament show that the dead saints are called forth while the wicked dead are left. Rev. xx. 4, 5. 1 Cor. xv. 22, 23. 1 Thess. iv. 16. But this text does teach that at the time of Christ's coming the righteous and wicked are forever separated; the living saints from the living wicked, and the dead saints from the wicked dead.

The view some have of the judgment is doubtless unharmonious with itself, but is also fraught with many difficulties. They not only claim that men are to be judged after the second advent of Christ, but that they are judged at death. There is no text that has been supposed to teach that men are judged at death, that is Heb. ix, 27: "As it is appointed unto men once to die, but after this the judgment." &c. This text does not say they are judged as soon as they die; but after the judgment." Now the question is, how long after

death the judgment? That must be settled by other testimony. If we suppose mankind are judged once at death, and again at or near the second coming of Christ, it involves us in the difficulty of making two judgments pass on the same individual. A second judgment would imply the possibility of some error in the first decision, and thus charge God with folly. The very fact that there is a judgment near the coming of Christ, should satisfy us that the cases which are then judged, have never been judged before.

If, as some claim, the judgment is after Christ's coming and the resurrection, other difficulties present themselves. The saints are represented as receiving the great reward for which they have sought at the resurrection. "Thou shalt be recompensed at the resurrection of the just." Luke xiv, 14. The reward then bestowed is eternal life, which God will render to those who seek for it "by patient continuance in well doing."

That this change from mortal to immortal life is at the instant of the resurrection we may learn from 1 Cor. xv, 51-52. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." To talk of the saints, being judged after immortality is bestowed upon them, would imply that there was a possibility of their losing eternal life after they have laid hold upon it. But Christ says, "My sheep hear my voice, and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John x, 27-28. He shows by this testimony, that when eternal life is given, there is to be no change in their condition. They will then remain in his hand. Then there can be no judgment on a person who has received eternal life. Those who locate a judgment on the saints after the resurrection have but a small space allotted for it, if it must be before immortality is bestowed. After the last trump sounds, and wakes the dead, "in the twinkling of an eye," this change is made. No chance to locate a judgment there.

There is one testimony [Rev. xi, 6.] which goes strongly against the view that the saints are judged after the resurrection, and seems to show that the judgment is prior to that event. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." The reverse of this would be, cursed and unholy is he that hath not a part in the first resurrection. How does it happen that every one who comes up in the first resurrection is blessed and holy, if there has been no judgment prior to that time. To be consistent we must conclude, that there has been a judgment, and that the saints are called forth to receive that of which they have been judged worthy, everlasting life.

We freely admit, that there is a judgment that is after the second advent of Christ, but it is not the judgment of the saints, as we have already shown. Rev. xi, brings to view a judgment after the appearance of one on the great white throne. This we should understand from the connection was the judgment of the wicked. But even they are judged while dead, and raised at the end of the thousand years to have that judgment executed upon them. The judgment of the wicked seems to be a work accomplished between Christ and the saints. We see in this chapter, the saints are to be made kings and priests, and reign with Christ a thousand years. The question has often been asked, who will they reign over? Some, to answer the question have run off with all their inconsistent and vain speculations about the saints' reigning over mortal nations on earth for one thousand years. They have said, "If the saints are going to reign a thousand years they must have somebody to reign over." We say in reply to this, the saints are to "reign for ever and ever." Rev. xxii, 5. If it is necessary to have mortal nations among them, for them to reign a thousand years, then how can they reign eternally without mortal nations? But, as it is admitted that the saints can reign in the immortal kingdom without mortal nations to reign over, it is no more than just to admit that they could thus reign for a thousand years before the eternal age

begin. On the question of the reign of the saints for a thousand years, we should rather inquire into the nature of that reign, than to claim that because "they reign," there must be living nations of wicked over whom they reign. Christ, in reply to Peter's question, "What shall we have," sheds some light on the point before us. He says [Matt. xix, 28.] "Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory; ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This we do not understand to refer to the saved of Israel, but to the wicked den of the tribes of Israel whose enmities till then are undecided. This work of judging the wicked dead is not confined to the twelve apostles. Paul says, 1 Cor. vi, 2, 3, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life?" Here Paul represents that the saints shall judge angels; (this we suppose refers to fallen angels.) It must be those who are reserved to the judgment, that they shall judge. The judgment of the world he refers to, is not in respect to present affairs of the world, because he contrasts it with the judgment of "things that pertain to this life." If in the future the judgment of the world and fallen angels, is to be given into the hands of the saints, there is something for them to do during their reign of a thousand years although there may be no mortal nations living during that reign. We now conclude that the thousand years reign is a judgment work of the saints in connection with Christ. The wicked are raised and judgment is executed upon them at the end of that thousand years' reign. But as we have before claimed, the judgment of the saints is before all this, and must be prior to the time when their reward is bestowed upon them.

The question now before us is, when are the saints to be judged? We have produced some argument to show that it is prior to the coming of Christ, but additional proof is at hand. A definite message is found in Rev. xiv, 8-9, declaring "Fear God and give glory to him, for the hour of his judgment is come." A proper understanding of that message and the time for its fulfillment must shed light on the question, when the judgment sits, for it seems to be a definite announcement to the nations of the earth, that the time has come for judgment to sit. Perhaps dear reader you are ready to say, if such a message is to be given before the judgment sits, it cannot be in season yet; for I have seen no angel; I have heard no angel proclaim such a testimony. This leads us to inquire into the nature of this message before we can answer the question whether or not it has been given.

As to the nature of the message, but two positions can be taken: either it is a testimony to be proclaimed by literal angels, or else this angel represented as giving a message is a symbol. Let us look at the message. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This angel does not have a gospel to preach, but the gospel. Now the question is, To whom is the commission given to preach the gospel? To angels? No. If it was given to literal angels, we should find no fault with the position that the proclamation of "judgment come" is made by literal angels; but if we find on a mature investigation that the preaching of the gospel was not given literally into the hands of the angels, then we shall be led to look on that angel as a symbol. As recorded in Mark xvi, 15, Christ said to his disciples, as he was about to ascend up into heaven, "Go ye into all the world, and preach the gospel to every creature." And then he adds, [Matt. xxviii, 20,] "Lo I am with you always, even to the end of the world." We see then that Christ has chosen man as an instrument to preach the gospel, and that instrumentality will not fail; for he says, "Lo I am with you always, even to the end of the world." Well, say you, this first angel's message of Rev. xiv, may be another gospel. It may be necessary if another gospel was to be sent, to send literal angels with it.

So it might. But what has the Lord told us to do if angels come with another gospel? Has he said, receive it? No. Paul says, [Gal. i, 8,] "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." We see then that this first angel "having the everlasting gospel," must be a symbol of a work to be accomplished by man in preaching some testimony of the gospel to his fellow men. Oh, says one, then judgment sits all through this dispensation on the saints; for the gospel has been preached in some form ever since the day of Pentecost. But stop! although we claim that the gospel given in the first message [Rev. xiv] is the same gospel that Paul preached, yet we do not believe that Paul gave that message. That message is a definite announcement concerning the judgment; and such an one Paul never gave. This message proclaims the everlasting gospel, but what does it say next? "For the hour of his judgment is

come." Paul never said the judgment had come; but when he reasoned with Felix, "he reasoned of righteousness, temperance and a judgment to come." But we never find him saying that the judgment had come. Here we wish to make a distinction, between the common preaching of the gospel through this dispensation, and the First Angel's Message. The gospel may be preached at one time and an inducement held out before the people, to cause them to repent; and at another time it may be preached with altogether a different inducement to move the people. We have already seen that Paul preached the gospel, and when reasoning before Felix, the argument used to move him was that there was a judgment coming. It had an effect. "Felix trembled." The gospel has been preached for centuries, and the same motive used with similar effect; and yet the sinner has trifled with it. Yes, (says the sinner,) I believe there is a judgment coming, and I mean to prepare for it; but there is time enough yet. A second reason has been urged therefore in connection with the first. The uncertainty of life has been held up before them to induce them to speedily prepare for the judgment. As death meets them, so they will be found in the judgment, and they have been exhorted with this two-fold argument. It has had its effect to move thousands to obey the claims of the gospel. Neither of the above considerations are the one connected with the First Angel's Message, "The hour of his judgment is come." This is a message of a stirring nature, and one that can be given at no other time than when judgment is actually to sit. We do not say but men may trifle with this also; but a stirring testimony is brought out by it, and one calculated to move men. We trust it is clear to the mind of the reader that there is a difference between the gospel standing alone as a text, and the First Angel's Message.

But when, you ask, is this message to be given? We reply, it can only be given when judgment is actually to sit. But, say you, you have shown that man is to give this message. He must give it from the Bible or else his fellow men will be under no obligation to receive it. Does the Bible reveal the definite time for the session of judgment? We think it does. If it did not, we should be at a loss to tell how man could give this message. How could man proclaim, "The hour of his judgment is come," if testimony concerning that event, and even the time for its commencement were not revealed in the Bible? The very fact that such a message is left for man to proclaim, shows that there is a basis for it in the word of the Lord.

We now come to the question, what do the Scriptures reveal about the judgment of God's saints? We read, [1 Pet. iv, 4-7,] "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick (living) and the dead." Christ is here represented as being ready to judge the living, while they are alive, we conclude; for they are among men that think them strange. He is then also ready to judge the dead saints, and will, we conclude, judge them while dead; for he says, [verse 6,] "For, for this cause was the gospel preached also to them that are dead, that they might be judged

according to men in the flesh, but live according to God in the Spirit." But when was this to take place? Does Peter mean to be understood that the judgment was going on in his time? We think not. Verse 7 locates it; "But the end of all things is at hand." The end of all things was not at hand in the days of Peter, [2 Thess. ii.] but when judgment sits "the end of all things is at hand;" not is already come, but is "at hand," that is, the next great event impending over the people. Then we see the judgment here introduced as sitting on the saints, is just before the end of all things. That this judgment which is then to sit is the judgment of the saints, is further confirmed by verse 17. "For the time is come, that judgment must begin at the house of God, and if it first begin at us what shall the end be of them that obey not the gospel of God."

What do the Scriptures mark out to transpire in that time, just before the end of all things, that may be called a judgment. We understand it is the blotting out of the sins of God's people which then takes place, and decides their cases. Says Peter [Acts iii, 19,] "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ." &c. We see from this that the last work which is accomplished by Jesus for his people before he is sent, is the blotting out of sins. There can be no condemning a man after his sins are blotted out; or in other words, there cannot, and need not be any further judgment on his case; for his sins are to be remembered no more. Heb. viii, 12. Therefore we conclude that the blotting out of the sins of God's people, must be the decision of their cases, in other words, must be their judgment. This being the case, if we can find the definite time for this blotting out work to be accomplished, we shall then have found the definite time for this judgment to sit. Perhaps our readers are all aware that the sacrifices of the ceremonial law, and the yearly service of the Priests of that time, are an example of the work of Christ in making intercession for man through the offering of his own precious blood. Heb. viii, and ix. There was a blotting out time in that typical system, which shadowed forth a similar work to be accomplished by Christ. That blotting out was the last work in the yearly service of the priest, (and the service of every year was the same: three hundred and sixty-four days in the first service, and a day of atonement or cleansing the Sanctuary.) The blotting out time was when the Sanctuary was to be cleansed from the "uncleanliness of the children of Israel, because of their transgressions in all their sins." Lev. xvi. It was by this blotting out that the sins were to be transferred from the Sanctuary, to the scape-goat; and he then was sent away; showing that God's people were free from their sins. So in this dispensation, of which that was typical; when Christ finishes his work as priest, he blots out sins. Acts iii, 19. Paul shows, [Heb. ix, 23,] that it is necessary to have a cleansing work accomplished by Christ. "It was therefore necessary that the patterns of things in the heavens should be purified with these; (blood of beasts, &c., verse 12;) but the heavenly things themselves with better sacrifices than these." We see then that it is plainly stated that Christ is to

accomplish a blotting out work. If we find the definite time for this blotting out to take place, we shall have then found a definite time for the session of judgment, and a locality for the First Angel's Message, which was to announce that judgment.

The definite time for the cleansing of the Sanctuary is revealed in Dan. viii, 14. "And he said unto me, unto two thousand and three hundred days, then shall the Sanctuary be cleansed." Here we at once see is a definite time marked out for some event. Not the coming of the Lord, as some have supposed; but, "then shall the Sanctuary be cleansed." The cleansing of the Sanctuary, when this testimony was given to Daniel, was the last work of the priest's yearly service, as we have already seen. That day was a solemn and decisive day. Then every one who would come around the Sanctuary and afflict his soul might find mercy when the priest left the Sanctuary; while those who

would not, were cut off from Israel. Thus we see that those were decisive moments, and that the work of that day prepared Israel for the blessing of their high priest. So also the atonement work of the New Testament is a decisive work, and will prepare spiritual Israel for the blessing of Jesus, "Come ye blessed of my Father, inherit the kingdom."

Time and space will not permit us to speak at length here, on the subject of the Sanctuary. We wish however to notice at this point the time introduced in Dan. viii. We see by the closing testimony of the chapter that Daniel did not understand the vision. We see no point which he could properly state that he did not understand, except the time; (two thousand three hundred days;) for the beasts had been explained to him. The Lord sends an angel to instruct Daniel. If we admit this angel to have been divinely commissioned and receive his testimony, we must admit that chap. ix gives light on chap. viii. In chap. ix, the angel shows that only 400 days of this period belong to Daniel's people; and he shows Daniel, withal, where those 400 days commence; thus virtually showing him where to commence the 2300 days. "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem," &c. Now we find two decrees respecting the building of Jerusalem, but we have selected the first, (457 n. c.) because reckoning the 69 and 70 weeks from that date, it will place the events that were to transpire at the end of 69 weeks &c., where they are recorded as having actually occurred. With the date for the commencement of the 2300 days before us, we may easily ascertain the time for their termination. If we take 457 n. c., from the 2300, it will leave us 1843 full years after Christ, to complete the 2300 days. But from the first of 457 n. c., 2300 years would not be complete till the commencement of 1844. It is further evident that the decree did not take effect till about the seventh month of 457 n. c., so the 2300 days would terminate the seventh month of A. D. 1844.

We hence find that the period that marks the time for the commencement of the cleansing of the Sanctuary in which our High Priest ministers, has terminated; and as that cleansing is a judgment work, the time has come for judgment to sit. At the time is in the past when the proclamation of the "hour of judgment come" might be truthfully

given, we inquire, Has it been given? Such a message has been given. Says J. V. Himes (in 1844), speaking of the work in which he with Bro. Miller had been engaged, "We told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one distinct object: that was to give the cry, the warning of 'the judgment at the door.'" Again we read in the *Advent Shield*, Vol. 1, No. 1, p. 86, "We look upon the proclamation which has been made, (this was just after the time expired,) as being the cry of the angel who proclaimed, 'The hour of his judgment is come.'" Rev. xiv, 8, 7.

A class of messengers have been forth, that too in the right time, and proclaimed in a manner that stirred the world, "The hour of God's judgment is come." It is true, time has proved that Adventists were mistaken in looking for the Lord to come in 1844; but who can successfully prove that the 2300 day which gave definiteness to the message did not end in 1844? It is evident that those who have attempted to take a later starting point for the commencement of the 2300 days have not been able to reconcile their calculations with the events, of the seventieth week; for the events marked, that were to transpire at the commencement, middle and end of the seventieth week, did not occur in such time as would harmonize with their reckoning.

The point is clear to our mind that the 2300 day period has ended. The time has come for the last work of our great High Priest to be accomplished. That work is decisive in its nature. It prepares all God's people for their reward; for it bids out all their sins, and leaves them "without guile in their mouths," and "without fault before the throne of God." It is now a solemn truth that "The hour of God's judgment is come." "We are dwelling in a grand and awful time." As in Israel's atonement, none could find mercy except those who afflicted their souls; so now, no one can hope for mercy, or to be judged worthy of everlasting life, except they make a thorough confession to God of all their sins.

As Christ has died for the redemption of the transgressions that were under the first covenant, he must have to do with those confessions that were made under that covenant. Where would be a more proper place to locate this work than in the time of judging the righteous dead? Several years of this judgment have already rolled away. The judgment of the dead saints is fast being brought to a close. How soon will the judgment commence on the living? How soon will the scrutinizing look of the Judge pierce us through and through, and disclose the secrets of our souls? These are solemn questions that we should each carry home to our own hearts. The scenes of the great drama of earth are fast winding up. The court of heaven is already in session. Brethren and sisters, we each have a case to look to. Our suit is pending. We know not how soon it may be investigated. Who is your counsel? Have you applied for the best one? It is Jesus. Are you all ready? If you have any wrongs about you, the Counsellor will not hide them. We cannot bribe him. If we are conscious of guilt in our own hearts, "God is greater than our hearts." (Gen. 38:24)

Our counsellor has notified us that we are in danger. He will speak us out of his mouth, (drop our cases) if we do not manifest more interest. Be zealous,

therefore and repent," is still a solemn admonition to us. How many of us have heeded it? How many of us have opened wide our hearts, and felt truly that we were supping with Jesus? If we have felt it, is it our position now? We are nearer the day of decision on our cases than when we first heard this counsel. Are we better prepared than then for the event? Time is fast rolling on. With the speed of a solar ray we are borne on to the point where our judgment will be passed. Are we fitting ourselves with fastings, weeping over sin, and heartfelt confession to God, for that hour? The world is running mad with its busy cares. With them it is one constant scene of hurry! hurry!! as they are borne giddily on. The time was a few years past, when men had time to read and meditate, between the hurrying seasons, as they were called; but where is that time now? I have not time, is the reply often made to us when we ask people to read on these solemn truths in which alone is salvation now. The last opportunity is now offered for them to secure a passport to endless bliss. The time is short. A little longer delay to see if some of them will not repent; but they have not time to think of heaven, to repent and prepare to meet God. They will have plenty of time soon, but alas! it will be too late.

But brother, how is it with you? You are living among this class of people. Are you drinking into their spirit of hurry? Are you so hurried that you have not time to spend a few moments every day, and several times in the day in the closet? Are you in such a hurry that you can rush on and drown yourself in care, and not take time to read, to meditate, and struggle before the Lord for mercy? Do you presume to rush into the perplexing affairs of this world without the testimony that the Lord by his Spirit is with you? If so, then you have not heeded the testimony of the Counsellor; you are not zealous in the cause of the Lord. As we are being borne swiftly down the stream of time; does eternity actually seem nearer? or does the coming of Jesus seem far away? Do you feel in your soul that God has placed great responsibility upon you, that he has permitted you to see the last saving truth for the people, and that you are one through whom the light must shine to the world? You are accountable to God whoever you are, for your time, your means, your talent; and if you do not realize it, get the eye-salve, that you may see your duty and be zealous in the cause of the Lord.

You say, perhaps, I have tried to arise. Be not discouraged. The Lord has never said, Seek my face in vain; but he has said, in the very day we seek him with all the heart he will be found of us. The Lord help us to arise and arm ourselves for the coming conflict.

Washington, Iowa, Oct. 24th, 1857.

BIBLE CLASS AT PORTLAND, MAINE.

[Bro. Loughborough sends us the following report of a Bible Class held in Portland, Me., accompanied with the following note: "The day after I had completed this report, I received the *Review*, containing Bro. White's report. I read it along however; do with it as you think proper." We give it that our readers may have the benefit of both. Ed.]

While giving lectures on the Sanctuary and its cleansing, in the hall occupied by the Adventists associated with the *Crisis*, a request was made of us to meet with them in Bible Class. The subject they wished to investigate, was the Sanctuary and its cleansing. To their proposition we readily assented.

When the class assembled, the writer of this was chosen to lead the class. I supposed from previous experience in Bible Classes, that it would be the business of the leader to ask questions, and thus draw out the opinion of each member of the class. But I soon became convinced that I was to be the class, and the congregation were to question me.

Our great desire being to get light before the people, we did not object to this arrangement, although it appeared to me, somewhat awkward.

The form which the subject of the class assumed, was, "Are there two apartments in the heavenly Sanctuary, and are there two kinds of service performed in that Sanctuary?" I will refer in this report to some of the principal texts and arguments which came before the class.

It was first suggested that Heb. ix, 23, 24, proved the existence of more than one holy place in heaven: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

On this text it was claimed that as the statement is made that "Christ is not entered into the holy places," (plural,) it must be that "the true" is also plural, and refers to more than one holy place, as Macknight's translation clearly states: "Christ hath not entered into the holy places made with hands, the images of the true holy places; but into heaven itself," &c.

Our *Crisis* friends claimed that this text simply taught that the earthly tabernacle was a figure of heaven itself, and that "the true" refers to one holy place in the heavens, in which Christ ministers accomplishing but one kind of service. We then asked if they wished to be understood that the two apartments on earth both met their antitype in the one apartment in heaven? This position they would not take; but in some remarks left us to infer (which we learn is their true position,) that the anti-type of the first apartment is not in heaven but on earth, and that Christ is only fulfilling the typical high priest's work. It was claimed that the high priest never ministered in the first apartment of the sanctuary, but only in the most holy place.

Our claim was that all the service which was accomplished in either apartment of the sanctuary was either directly the service of the high priest, or else accomplished under his superintendence. The service of the sanctuary was all the service of the high priest, although the work in the first apartment might in reality have been accomplished by those priests under him, who served in the order of their course.

To sustain the position that Christ performed but one kind of service, and that in the holiest, and that that service commenced when Christ ascended, Heb. ix, 19, was quoted. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." From this text it was claimed that Christ must have been performing his service in the anti-typical most holy place when Paul wrote to the Hebrews, or else he could not say "we have boldness to enter the holiest." At this point Bro. White introduced some criticisms on the term "holiest," showing that in the original Greek, the word rendered holiest, was in the plural, and should be rendered holies. He also introduced Macknight's translation of this text: "Well then, brethren, having boldness in the entrance of the holy places by the blood of Jesus." "Well," said one, "I don't know whether it is so or not; men have disputed our translation to sustain a great many notions." Said another, "I am not going to give up my Bible."

At this point we proposed the following question: If only the high priest's work in the most holy prefigures the work of Christ, what is represented by the service in the first apartment? "Well," says one, "the service in the first apartment was only a work preparatory to an atonement being made." Those priests, it was claimed, were not mediators, only the high priest was mediator. Thus they presented us with the idea that the people wore three hundred and sixty-four days without a mediation. Another referred to 1 Pet. ii, 5, as an answer to the question, what is the antitype of the work in the first apartment?

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Our reply to this text was, that in the work of the first apartment of the sanctuary, blood was offered; but this text says nothing about offering blood. The text quoted, speaks of offering sacrifices. This we showed was not the service of the first apartment; but the sacrifices were offered on the altar of sacrifices which was placed in the court just before the door of the tabernacle of the congregation. See Ex, xl, 8. Again the demand was made for evidence to prove that a work is performed by the church on earth according with that accomplished by the priest in the first apartment of the earthly sanctuary. That work we showed was an offering of blood, and called for evidence to prove that the church thus made an offering of blood. No such testimony was presented. The reason is, no such testimony exists.

At this point, Heb. vi, 19, 20, was quoted to show that Christ was performing his work in the holiest apartment of the new covenant Sanctuary, when Paul wrote to the Hebrews. "Which hope we have as an

anchor of the soul, both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." The argument based on this text was, that there was but one veil to the typical sanctuary, and that was between the first and second apartments. And as Christ was said to be within the veil, it must be that he was in the most holy of the antitypical Sanctuary. We objected to this, that Paul taught, [Heb. ix, 2, 3.] that there were two veils in the typical sanctuary. "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. (Margin, holy.) And after the second veil, the tabernacle, which is called the holiest of all." It is apparent to every candid reader, that there could not be a second without a first. So we claimed if the sanctuary had a second veil, it must have had two veils. So the fact that Christ was within the veil in the days of Paul would not prove that he was within the second apartment.

Our friends who were contending that Christ was in the holiest when Paul wrote, thought this statement of Paul's concerning the second veil, must be a wrong translation, or a misprint. We asked their authority for claiming that it was a wrong translation; but no such evidence was presented, save their statement that the earthly sanctuary had but one veil. These proved to be the same individuals who a few moments before had declared their intention to stick to their Bibles.

An effort was made to draw out the true position of these persons on the Sanctuary question; but the questions proposed for this purpose they carefully evaded. Their true position we have since learned to be, that the new-covenant Sanctuary is both heaven and earth; that while the service of the first apartment is being carried out by men on earth, Christ is fulfilling the service of the most holy in heaven; and that the blue sky is the veil between the two apartments.

By them it was claimed, that when we read "Unto two thousand three hundred days: then shall the Sanctuary be cleansed," it means that at the termination of that period Christ's work will be completed, and the atonement for sinners be ended. This conclusion might perhaps be drawn, if the text said, "Then the Sanctuary shall have been cleansed;" but I cannot see how such a conclusion can be drawn from our present version of the text.

When we admit the view noticed above, that Christ performs the work of the holiest in heaven; while men on earth are fulfilling the service of the first apartment, then we could no longer claim that there was analogy between the work in the typical and that accomplished in the antitypical Sanctuary; for there was to be no man in the tabernacle of the congregation while the high priest went into the second apartment to fulfill his work there, and make an

atonement. See Lev. xvi, 17. So if the position were true that the service of the second apartment commenced when Christ ascended, then no first apartment service has yet been accomplished; for there was (in the type) no service in the first apartment while the high priest was accomplishing his service in the most holy place. But the service in the most holy place cleanses the Sanctuary, (which is the high priest's service) and carries us to the end of probation for sinners. The above positions being admitted, there never would be a first apartment service. But we learn that the priests on earth "served as an example of heavenly things." Heb. viii, 6. Then the service of both apartments was an example, and there must be a service in heaven, answering to the first apartment service on earth.

As the Sanctuary is not said to be a pattern of things in earth and heaven, but "patterns of things in heaven," [Heb. ix, 23,] both apartments of the antitypical Sanctuary must be in heaven. If the blue sky which surrounds the earth is the veil of the Sanctuary, of course heaven must be the outer apartment, and the earth being entirely surrounded by the veil, (blue sky) would be more properly called that within the veil. J. N. LOUNSBOROUGH.

Monterey, Mich., Jan. 12th, 1859.

The Atonement—Part II.

(Continued.)

JUSTIFICATION, FAITH AND OBEEDIENCE.

There is a peculiar expression in Isa. li, 6. The Lord says: "My salvation shall be forever, and my righteousness shall not be abolished." That this refers to his attributes or personal character would appear improbable, even in the absence of any testimony on the subject; for the idea of the abolition of his attributes or of his personal righteousness is too absurd to ever receive a notice. But if it refers to his law which is the foundation of his righteous government, the expression is reasonable and also necessary as a revelation. And there is proof that it has this application. In Psa. cxix, 172, it is said, "All thy commandments are righteousness." Now as the character of the divine Lawgiver is best revealed to us through the revelation of his will, and as his attributes must of necessity show forth in his government, the stability of his character is determined or shown by the stability of his law; for it would be of little account to declare in words that he was unchangeable, while he showed in action that he was not. Again this application is confirmed by the connection; "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Verse 7. I have quoted the scriptures showing that God's law of Ten Commandments is a rule of holiness, of justification, condition of life, perfect, the whole duty of man, &c., which identify it as the same law referred to in Isa. li, 6, 7, and Psa. cxix, 172, which is the embodiment of righteousness. Hence, they who say that God's law of Ten Commandments is abolished, directly contradict this scripture, and are vainly contending with God. This view may be strengthened by an examination of the Saviour's words in Matt. v, 17-20; but I only invite investigation of that text, and pass to the apostle's argument on justification.

Some have found a difficulty with this view in considering Paul's words in Rom. ii, 21. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." There are but three senses, as I conceive, in which this phrase, "the righteousness of God," may be used. It must refer primarily to his own attributes; secondly, to the revelation of his will, which is the unfolding of his attributes; and thirdly, to the righteousness of his saints, whose characters are made conformable to his will. In this latter sense it is used in 2 Cor. v, 21. "That we might be made the righteousness of God in him." And the righteousness of God, without the works of the law, manifested through the faith of Christ, can simply have respect to Jesus Christ's removing our sin, and thus placing us before the throne of justice as free, as sinless, as though we had never broken the law. But the law being the measure of holiness, of perfection, the rule of judgment, is of course a witness of the righteousness so effected; for as condemnation is by law, so must justification be according to law, or else justice will be disregarded. So there can be no determination of character, either good or bad, without the law. But this text says the law is a witness of the righteousness of God; and this only confirms the view I have taken, that it is a revelation

of the divine perfections. No language could more clearly show it.

It is necessary here to notice the fact that there is a wide distinction in the Scriptures between justification and salvation. If we only had regard to original justice, there could be no difference; i. e., if man had never sinned he would have been justified, and of course saved, by his obedience. But this original or personal justice no one now possesses. Hence, while the principles cannot change, and the rule of justification is ever the same, the means are entirely different from what they would be if man had never sinned. Here is where many err. They suppose, or seem to suppose, that if the law ceases to be the means of justification, it ceases also to be the rule. They do not judge of the law by its nature or original object, but by the position of its transgressor. The law as a rule of right will form a perfect character, but cannot reform an imperfect one. The rule of the mechanic will determine or point out a right angle on the end of a board he is framing; and if the board is square—if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but will not make it right. That must be effected by another tool. But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles or measurements? By no means. And there is precisely this difference between the law and the gospel. "By the law is the knowledge of sin;" but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, "the doers of the law shall be justified." Rom. ii, 13. This is but plain justice; for no one can suppose that the man who did the law—who obeyed God in all his life, would be condemned. But Paul also says that there are no doers of the law—that all have sinned; and from this he draws the very evident conclusion, "therefore, by the deeds of the law there shall no flesh be justified." Rom. iii, 21. So we are justified now "freely by his grace;" entirely by faith; works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to "the remission of sins that are past." Rom. iii, 25. Over these our future acts of obedience can have no influence or control. It has been thence inferred that the sinner justified is under no further obligation to keep that law by which he cannot be justified. But I am slow to believe that they who teach thus, realize how destructive is that view of every principle of right and justice; how it dishonors the gospel of Christ; how it tends to pervert a holy gospel of love to a mere system of license. Of all the abuse the gospel has ever received at the hands of its professed friends, this is the deepest. It is contrary to scripture, and to all just reasoning. Ask the advocates of that theory, if the law of his State will justify the thief in stealing, or the murderer in killing. He will answer, No; the law condemns such actions. Ask him how the criminal can escape the due desert of his crimes, and he will reply, Only by the governor's pardon. Ask again, if the law condemns the transgressor, and he can be justified only by pardon, does that pardon release him from obedience to the law, so that he may thereafter disregard its claims? Will he affirm this? Will he tell you that that pardon thereafter becomes the rule of life to such a man? And if

the pardoned one should again be committed for crime, will the jury try him, and the judge condemn him, by the governor's pardon, or by the statute of the State? Could we get any to take the same unreasonable position in regard to the law of the State that many take in regard to the law of God? Not one. If angels ever weep at the blind folly of mortals, it seems to me that such teachings furnish an occasion. To see men of talent, of learning, of apparent piety, strip the plan of salvation of every principle of justice, pervert it to a system of license, draw conclusions directly contrary to reason and common sense, and argue on the divine government as they would be ashamed to argue in respect to the government of the State;—surely this is enough to fill the heavens with astonishment.*

* This fault does not lie alone with those called Antinomians. All those who teach that Christ did not suffer the penalty of the law, and that his death did not meet the precise demands of justice, but was substituted for that demand, really subvert the law and justice of God, perhaps unconscious of the tendency of their views. See remarks on this heresy.

Some have doubted whether these acknowledged principles of right and justice, which are incorporated in human governments, will be exacted in the divine government; whether the gospel does not supersede them to some extent. To this I would answer in the words of scripture: "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" God himself has planted this regard for justice in our hearts, and shall not he regard it? There is truly a vast difference between God and us in this respect, but it is all in favor of strict justice on his part. His justice is infinite. There is no reason, there is not one passage of scripture, to lead us to suppose that God will ever commute justice in any degree, nor for any reason whatever. The following facts show that we are warranted in claiming for God's law what we claim for human laws in case of pardon:

Solomon refers the judgment to the commandments of God. Eccl. xii, 18, 14.

Paul says, that though Christ is constituted Judge, he will judge by the law. Rom. ii, 12-28. Also that the knowledge of sin is now by the law; that is, that the law is now the rule of action, though man cannot be justified by it, for reasons given. Rom. iii, 9-28.

Let it be distinctly noted that a moral duty, whether it be called law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right, will not justify. This is the teaching of Rom. iii, 20, 21. It is singular indeed, that those who teach the abrogation of the original law, and its insufficiency to justify, and who hold that all that is binding in the law is incorporated in the gospel, really teach justification by law—by the same system that points out sin, which Paul calls "the law." This is contrary to reason, and to the apostle's words in Rom. iii, 20. The truth is evidently this: the gospel upholds the law, and enforces it upon the conscience, and incorporates it into the life of the believer. But it does not abrogate law, nor release the believer from obedience to it; nor does it incorporate law into itself so as to have a blinding of the two in one. The difference between the law and the gospel is as distinct now as it was in the day when the gospel was preach-

ed to the sinners in the wilderness. Heb. ix, 1. The law is moral; sin is immorality; the gospel is the remedy. Medicine may restore health, but health is not medicine. This matter may be tested by the following plain statement. The blood of Christ, the blood of the covenant, is that whereby we have remission of sin. See Heb. ix, 22; Rom. iii, 25. And this is freely and exclusively by faith or grace. Hence, baptism may be a *perpetual* condition of justification, because it is not any part of original obligation or moral duty. If it was moral duty it could not be performed for remission of sin, simply because as such it would be required on its own account. So the commandment which says "Thou shalt not steal," cannot be incorporated into the same system and take part in the work of remission, being itself a moral duty. How reasonable is the conditional plan which says, "Repent, and be baptised for the remission of sin." And how absurd it would be to read, "Thou shalt not kill, for the remission of sin; or Honour thy father and mother for the remission of sin. It appears absurd, as I have stated, whether these be called law or gospel, to claim justification or remission through them. But they who teach the abrogation of the law, and the incorporation of these commandments into the gospel, are responsible for this absurdity. It belongs to their system.

In speaking of justification by faith, or of the exercise of grace through the blood of Christ for the remission of *sin* *past*, the apostle clearly divides between faith and works, and excludes works entirely. It is faith only—works not at all. But when he speaks of the *future* life of the justified he speaks in a different manner. Then he teaches to "work out your own salvation with fear and trembling." Phil. ii, 12. This is evangelical truth as well as the other; but it is an order which could not be given or obeyed relative to justification for *past* offenses, of which he is speaking in Rom. iii; for no one could work out a justification for a *past* offense. There is, then, this distinction to be regarded: the gospel is a remedy for sin; obedience is a preventative of sin.

Now I cannot believe that God regards *future* sin with any more favor than he does *past* sin. And if he does not, it would be reasonable to expect that his plan of salvation contemplated *prevention* as well as *cure*; and so we find it. Jesus saves from sin; puts away sin by the sacrifice of himself; says to the justified one, Go, sin no more; he is not a minister of sin, but of righteousness; therefore we shall not continue in sin that grace may abound. But, I say, are in the gospel plan. Thus, man is under condemnation for sin; he also has a carnal mind, which is enmity against God, and not subject to the law of God; Rom. viii, 7; by position, a sinner—in disposition, sinful. It would not be sufficient to forgive *past* transgression and leave the sinful disposition, as we should become involved again in sin and condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of *past* sin upon us, for that would condemn us in the judgment. Therefore Christ becomes a Saviour to us in both respects. He freely forgives our *past* sin, so that we stand free and justified; and he takes

away the carnal mind, which is enmity against God, and not subject to his law, and makes us at peace with God—subject to his law; he writes it in our hearts so that we may delight in it. Then "the righteousness of the law" is "fulfilled in us, who walk not after the flesh," the carnal mind, "but after the Spirit." Rom. viii, 4.

They who object to this as tending to salvation by works, cannot have looked deeply into the divine word. If Jesus takes away the sinful disposition, renews us or gives us a new heart, and brings us in subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sin, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing to boast of in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is *all grace*, and no license to sin; a gospel worthy of heaven—imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our salvation with fear and trembling, it is God that worketh in us to will and to do of his good pleasure. We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well-doing; keep the commandments of God; fulfill the righteousness of the law, &c.

Some have been troubled to harmonize Paul with James on justification; but I apprehend the difficulty grows out of a disregard of the distinction I have noticed. Paul in Rom. iii, is treating on justification by faith for *past offenses only*; while James is speaking of the *obedience of faith*. "By faith Abraham obeyed." Paul also speaks of faith which works by love. Gal. v, 6. But neither Paul nor James says that works will procure the remission of past offenses, or that faith will save without works. There is no difference in this respect in their teachings.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. And as we do not make void the law through faith, so we do not supersede faith by obedience to the law; for that is through faith. The blood of Christ is our only refuge—his death opens to us the way of life. What that death is we have already noticed; its object we have now seen; its nature and relation we now consider.

The Atonement—Part II.

(Continued.)

WHAT THE ATONEMENT IS.

I HAVE NOW examined the principles of God's government upon which, of necessity, the atonement must be based; and I have examined the nature of the offering made for man's redemption. That "Christ died," there can be no doubt, except with those who prefer their own theories to the plain testimony of the word of God. That in his death he suffered the penalty of the law, I see no chance for dispute, except with those who would deny that "the wages of sin is death." That he died for "the world,"—"for all," is expressly declared; and of the sufficiency of the offering there can be no doubt, admitting the scriptural declarations concerning the death of him who was the Word, who "was in the beginning," "with the Father." According to the most commonly received views these points about exhaust the subject; it being taken for granted that the death of Christ and the atonement are the same thing.

While I firmly hold to the vicariousness of the death of Christ, I have avoided the term "vicarious atonement." True, that which is done for another is considered as vicarious; and as Christ makes the atonement for others, not for himself, it may be called vicarious. But the word vicarious is mostly used in a stricter sense, as of substitution; as that Christ does for us precisely what the law requires of us. The law requires the life of the transgressor, and Christ died for us; therefore his death was strictly vicarious. But the atonement is the work of a priest, and is not embraced within the requirement of the sinner; for it is something entirely beyond the limit of the sinner's action. A sinner may die for his own sins, and thereby meet the demand of justice; but he is then lost, and we cannot say any atonement is made for him. The action of the priest is not in the sinner's stead, for it is beyond that which the sinner was required or expected to do; and in this restricted sense it is not vicarious, as was the death of Christ. By this it is seen that there is a clear distinction between the death of Christ and the atonement, and as long as this distinction is lost sight of, so long will the term "vicarious atonement" convey a wrong impression to the mind. Many diverse views of the atonement exist; and there are many whose views are vague and undefined; and I think both confusion and error grew out of a disregard of this distinction more than of any other cause.

We have seen that when a man brought an offering, he was required to lay his hand upon its head; if the people had sinned, the elders of the congregation were required to lay their hands upon the head of the offering; but in every case the priest made an atonement. See Lev. iv, 20, 24, 31, 35; v, 6, 10, 18, 19; vi, 7; xvi, 20, 22, and others. "When a ruler hath sinned . . . he shall bring his offering, a kid of the goats, a male without blemish; and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord; it is a sin offering. . . . And the priest shall make an atonement for him." Lev. iv, 22-26. Three things in this work we notice in their order: 1. He shall lay his hand upon the head of the offering. 2. He shall kill it. 3. The priest shall make an atonement. Here it is plainly seen that the killing of the offering and making the atonement are distinct and separate acts; and we shall find that in every case where a sin offering was brought to the priest he took the blood to make an atonement, according to the word of the Lord: "For

the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. xvii, 11.

Passing over many instances of the use of the word, I turn to Lev. xvi, to the prescribed order on the day of atonement, which specially typified the work of our High Priest and Saviour. On the tenth day of the seventh month the high priest made an atonement for all the people. The Lord fixed it as a statute "to make an atonement for the children of Israel, for all their sins once a year." Verses 20, 34. First, he made an atonement for himself and for his house, that he might appear sinless before God when he stood for the people. But this first act did not typify anything in the work of Christ, for Paul says he was separate from sinners, and therefore need not offer for himself. Heb. vii, 26, 27. As the high priest entered the most holy place on the day of atonement, it will be necessary to take a brief view of the sanctuary to understand this work.

The book of Exodus, commencing with chapter xiv, contains an order from the Lord to make him a sanctuary, with a full description thereof, together with the formula for anointing the priests and inducting them into their office. The sanctuary was an oblong building, divided into two parts; the first room was called the holy, which was entered by a door or veil on the east side. The second part was called the most holy, which had no outside entrance, but was entered by a door or veil at the back or west end of the holy, called "the second veil." The articles made and placed in the sanctuary were an ark of wood overlaid with gold, a mercy-seat, which was the cover of the ark. On the mercy-seat were made two cherubim of gold, their wings shadowing the mercy-seat. In the ark were placed the testimony, or tables of stone, containing the ten commandments. See Ex. xxv, 10-21; xxxi, 18; 1 Kings viii, 9. The ark was put in the most holy place of the sanctuary, and was the only article put therein. In the holy place, or first room, were the table of show-bread, the golden candlesticks, and the altar of incense.

When the command was given to make the sanctuary, the object was stated by the Lord, that he might dwell among them. A holy dwelling-place, or dwelling-place of the Lord, is given as the signification of the word sanctuary. In accordance with this design, the Lord said he would meet with the high priest above the mercy-seat, between the wings of the cherubim, there to commune with him of all things that he would give him in commandment unto the children of Israel. Ex. xxv, 22. But by other scriptures we learn that he would meet with them in the most holy place only once a year; to wit, on the tenth day of the seventh month, which was the day of atonement. He promised also to meet with them at the door of the tabernacle of the congregation, or holy place, where there was a continual or daily offering. Ex. xxix, 42, 43; Heb. ix, 6, 7. Let it be borne in mind that although the glory of God was to abide in the sanctuary, it was manifested only in two places, as specified, at the door of the holy, where the table and candlesticks were set; and in the most holy, above the ark, over the wings of the cherubim. Sometimes the glory of God filled the whole sanctuary; but when that was the case, the priests could not go in to minister. See Ex. xl, 34, 35; 1 Kings viii, 10, 11; 2 Chron. v, 18, 14; vii, 1, 2. These few facts are sufficient to guide us in our examination of the atonement; and I would request the reader to examine them with care, and get them all well fixed in the mind.

J. H. W.

WHAT THE ATONEMENT IS.

(Continued.)

Having made an atonement for himself, as before noticed, the high priest next took two goats from the people, and cast lots upon them, one to be chosen for a sin offering, the other for a scape goat. The goat upon which the Lord's lot fell was then slain, and the priest took its blood and went into the sanctuary and sprinkled it upon the mercy-seat and before the mercy-seat, in that manner making an atonement for the children of Israel, by blotting out their sins and removing them from the presence of God. That this was the true idea and intent of that work we learn from verses 16-19, wherein it is not only said that the priest made atonement for the children of Israel, but that he also made atonement for the holy places, cleansing them and hallowing them from the uncleanness of the children of Israel. The uncleanness or sins of the children of Israel could never come directly in contact with the holies of the sanctuary, but only by proxy; for they (the people) were never permitted to enter there. The priest was the representative of the people; he bore their judgment. Ex. xxviii, 30. In this manner the sanctuary of God was defiled; and as the blood was given to make atonement, the priest cleansed the sanctuary from their sins by sprinkling the blood upon and before the mercy-seat in the divine presence. It has been seen that the sinner brought his offering; that it was slain; and that the priest took the blood and made the atonement; and here it is further established that the atonement was made in the sanctuary. This most clearly proves that the killing of the offering did not make the atonement, but was preparatory to it; for the atonement was made in the sanctuary, but the offering was not slain in the sanctuary.

These things, of course, were typical, and have their fulfillment in the work of the Lord Jesus Christ, the Son of God. That he is a High Priest, and the only mediator in the gospel will be readily admitted; but the order and manner of his service must be determined by the scriptures. The apostle states that he is a priest after the order of Melchisedec; i. e., a kingly priest; on the throne of the majesty in the heavens, a minister of the sanctuary and true tabernacle which the Lord pitched, and not man. Heb. viii, 1. Of course this is the antitype of the earthly sanctuary, of the tabernacle pitched or made by man. He also affirms that if he were on earth he would not be a priest for the evident reason that the priests of the earthly sanctuary were of the tribe of Levi, while our Lord sprang out of Judah of which tribe Moses spake nothing concerning priesthood, and of which no man gave attendance at the altar. Heb. vii, 13, 14; viii, 4. This will correct a mistake very often made, that the priesthood of our Lord commenced on earth. If he had entered on the work of his priesthood at his baptism, as has been said, he would have acted with those who were types of himself; and if as a priest he had officiated in the temple, it would have been to make

offerings typical of his own.* Having shown the distinction between the earthly and the heavenly sanctuaries, Paul proceeds to set forth the relation which the ministrations in each sustained to the other, saying of the priests on earth: "Who serve unto the example and shadow of heavenly things." Heb. viii, 6. As the earthly is the shadow and example, we may compare it with the heavenly, the substance, by which we may gain a more clear idea of the latter than is afforded us by any other means. Indeed, the comparison is made to our hand by the Apostle. Note the following text, in which the distinction I claim between the death of Christ and his work as priest to make atonement, is clearly recognized. "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. xiii, 11, 12. Thus we learn definitely that, as priest he makes atonement; but his priesthood is not on earth, but in the sanctuary in heaven; and that he did not suffer in the sanctuary where atonement is made. It was not necessary, in the type, for the priest to slay

* That Christ was a "prophet, priest and king," many of us have learned from our early childhood; but comparatively few ever learn the true relation these offices sustain to each other. He was "that prophet" while on earth; and Paul's testimony given above shows that he filled no other office. Many suppose that his priesthood is connected with that kingdom which is given to him as the Son of David. But this is utterly forbidden by plain scripture declarations. Aaron had no kingship, and David had no priesthood; and Christ is not a priest after the order of Aaron, (Heb. vii, 11,) so in he not a king on the throne of David; (i. e., during his priesthood). It is "after the order of Melchisedec," who was both king and priest, that Christ is a priest on his father's throne. At different times he occupies two different thrones, see Rev. iii, 21; and the throne of his Father in heaven which he now occupies as priest "he shall have delivered up" at his coming. 1 Cor. xv, 23-25. Then, in subjection to his Father, he will take his own throne, called also the throne of David, on which he will reign forever—without end. Luke i, 32, 33. But then he will no more be a priest, his priesthood being altogether on the throne he now occupies. The reader is requested to examine these passages carefully, as a misinterpretation of them has given rise to much confusion in the "theological world."

the offering; see Lev. i, 4, 5: but it was necessary for the priest to take the blood and with it enter the sanctuary of the Lord to make an atonement. Jesus did not shed his blood as priest;—it was shed by sinners; but he did by "his own blood" enter "into the holy places" not made with hands, of which the earthly were figures, "to appear in the presence of God for us." Heb. ix, 12, 24.

By confounding the death of Christ with the atonement, the latter has been supposed to be a general work, made for all mankind.* With this I cannot agree. That Christ died for all, is distinctly stated; but we have seen that that was only preparatory to the atonement, and it is in the atonement that application is made of the blood to the full removal of sin. This is shown also in the type. The goat of the sin offering was slain for the people, and of course was of-

ferred to meet the wants of all; but while the priest made the atonement they were required to "afflict their souls," or come as humble penitents before the Lord, and whosoever did not should be cut off from among the people. Lev. xvi, 29; xxiii, 27-29. This then was required of them individually, in that day, in order that their sins might be atoned for by the priest; for we cannot suppose that *they* would be cut off whose sins were actually blotted out, or removed from the presence of the Judge, by the blood of the offering with which the sanctuary was cleansed from sin. The same is also taught by Peter, who says that God exalted Jesus, who was slain, to be a prince and Saviour, to give repentance and forgiveness of sins. Acts v, 30, 31. Now that "he died for all" there can be no question; and his death is absolute and without condition. But not so the atonement; for Peter says again, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" &c. Acts iii. 19. We have found that, when the priest made the atonement, he took the blood and cleansed the sanctuary of God from the sins wherewith it had been defiled; and this is the only act which will

answer to the expression of blotting out the sins, for blood was the only thing that would remove them. Hence, while the blood of Christ was shed for all, the efficiency of that blood in atoning for, or blotting out, sin, is contingent, it availing only for those who will repent and be converted. He died for the world—he died for all; and he is able to save to the uttermost them that come unto God by him. Heb. vii, 25.

Another cause of confusion is, that reconciliation and atonement are often supposed to be the same;† and where the distinction is recognised their relation is not always observed, a disregard of which tends to about the same result. Thus it has been said: "The atonement may exist without reconciliation on the part of man; but reconciliation cannot exist without the atonement."‡ This is the exact reverse of the truth; and is a mistake growing out of the great error before mentioned, of confounding the death of Christ with the atonement. This point needs to be carefully examined.

J. M. W.

(To be Continued.)

* Stephen took this view, page 186. In this he followed the majority of writers, who argue mainly on the death of Christ, whom he ever referring to his priesthood, which is really the central point of this subject. Thus the Manual of the Atonement, p. 76, says "When he had completed his mediatorial work, he meekly yielded himself up into the hands of his Heavenly Father, saying, Into thy hands I commit my spirit." So far from his "mediatorial work" being completed at his death, it was not yet commenced. How can they know the truth on this all-important doctrine, who trust such teachers?

† Many have been led into this error by a misinterpretation of Rom. v, 11, whose *Antitheses* should have been rendered reconciliation instead of atonement. It is so rendered in every other place where it occurs. See Rom. xl, 15; 2 Cor. v, 18, 19, (*katallaxeo*) Rom. v, 10; 1 Cor. vi, 11; 2 Cor. v, 20.

‡ J. M. Stephen, Atonement, p. 7.

The Atonement—Part II.

(Continued.)

A few remarks may be necessary on the subject of

RECONCILIATION.

There is no intimation in the Scriptures that reconciliation is mutual between God and man: though many writers affirm this, and large denominations endorse it. God was in Christ reconciling the world to himself; but who reconciles him to us? No one; for no such work is done or required. It is supposed that God must also be reconciled, because he is offended; he is angry with the sinner. This, of course, is because of his justice, which can never be reconciled to sin. When the sinner is reconciled to God he is no longer regarded as a sinner; justice being satisfied by the substitute, is turned away from him, and therefore no further reconciliation can be necessary. The difference of position between God and man in this respect is so marked that it need not be mistaken. "The carnal mind is enmity against God." "God so loved the world," &c. "God commendeth his love towards us, in that while we were yet sinners Christ died for us." "We love God because he first loved us." Christ is not only a voluntary Saviour, but he is the gift of the Father's love. He did not die to cause the Father to love man; but he died because the Father did love us; and to make it possible to manifest his mercy to the transgressor consistent with his infinite justice. I cannot understand how it would be necessary, or even possible, to reconcile one to us, who already loves us so deeply, and is willing to do so much for us. Reconcile, says Webster, is "to call back into union and friendship the affections which have been alienated."

"Reconciled, brought into friendship from a state of disagreement and enmity." All the enmity is on the part of man; of course, all the reconciliation must be effected for him. The following statement from Dr. Barnes I can only read with astonishment:

"Reconciliation is in fact produced between God and man by the atonement. God becomes the friend of the pardoned sinner." *Atonement*, p. 268.

This is equivalent to saying that God is not the friend, but the enemy, of the sinner, before he is pardoned. But how, then, is his pardon effected? According to that view, God as our enemy loved us; as our enemy gave his Son to die for us; as our enemy was in Christ reconciling the world unto himself; as our enemy pardons us for Christ's sake; and only becomes our friend after he has pardoned us! Surely there is neither Scripture nor reason in this; and yet, as I conceive, it is the necessary conclusion of that view which supposes that God is reconciled to man in the gospel.

Our Saviour's words in Matt. v, 28, 29, show that the offender, and not the offended, is the party to be reconciled. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, . . . first be reconciled to thy brother." The same is shown again in 1 Cor. vii, 11. "Let not the wife depart from her husband; but and if she depart,

let her remain unmarried, or be reconciled to her husband." In both these cases the wrong-doer is instructed to be reconciled. And this is doubtless the idea conveyed by the term in its general use in the Scriptures.

RECONCILIATION PRECEDES THE ATONEMENT.

Several words in the Hebrew are rendered atonement in the English; principally *kippoorah*, in the Septuagint *kathartemos* and *hilasmos*. In Lev. xvi, the Hebrew has *kaphar*, in the Septuagint *exilasmos*, denoting expiation; to appease, or win over.*

*It is not to be understood by this that God is changed in temper or disposition; the sinner only is changed. It is also obviously erroneous to ascribe a difference of feeling to the Father and Son, in the work of human redemption.

When we consider that the sacrifice is the means whereby the atonement is made, we can readily understand how *hilasmos* is used in 1 John ii, 2, defined by Liddell and Scott, a means of appeasing. Jesus Christ is the propitiation—the means of appeasing divine justice, for all. It is by means of his intercession, his pleading his blood, that probation is given and mercy offered to the whole world.

As to the meaning of the term, we are not entirely confined to Lexicons where the work is so minutely described as is that of the atonement in Lev. xvi. Says David, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Ps. xxxii, 1, 2. This blessing does not come upon all, but it is placed within the reach of all by the death of Christ. And whose sins will be covered? Evidently those who have confessed and forsaken their sins, or who have been reconciled to God. This is exactly the order of the work described by Peter in Acts iii, 19. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." This blotting out is by the blood which the High Priest brings into the sanctuary to cleanse it from sin. We cannot for a moment suppose that the sin of any will be blotted out or covered, who still maintains his opposition and enmity to God; but he who confesses and forsakes shall find mercy; that is, he who is reconciled shall have his sins forgiven and blotted out. It may be said in truth that reconciliation supposes an atonement to be made; for we are reconciled by the blood of the cross, which was shed for the express purpose of making atonement in the heavenly sanctuary. But when we learn, as we do from the Scriptures, that the atonement is a distinct, specific work of the High Priest, and the last work in his priesthood, both the distinction and order here claimed are obvious.

I say the atonement is the last work of our High Priest, accomplished just before his second coming. If this be made to appear from the Scriptures, it will be still more evident that reconciliation must precede it. In Dan. viii, 14, a question is asked concerning the time of the vision recorded in that chapter; the answer is, "Unto two thousand and three hundred

days, then shall the sanctuary be cleansed." We have seen by Lev. xvi, that the cleansing of the sanctuary, and making the atonement, mean precisely the same thing; for the atonement was made by the High Priest sprinkling the blood upon the mercy-seat and altar, and cleansing them from the sins of the people. Hence this expression of Dan. viii, 14, is equivalent to saying, "Unto two thousand and three hundred days, then shall the atonement be made." Thus we see there was an appointed time for making the atonement. This is in conformity to the type, where the tenth day of the seventh month was set apart to that work. While this text stands as a part of that "scripture" which is "profitable for instruction," it is both interesting and profitable to inquire where those two thousand and three hundred days terminate; but to understand this we must trace the connection between chapters viii and ix of Daniel; for chapter ix is in part explanatory of chapter viii, the explanation of the time (2300 days) being given in the latter, not in the former. Note the following points: 1. Gabriel was commanded to make Daniel understand the vision. 2. He explained in chap. viii the symbols of the kingdoms represented therein. 3. He did not explain the time of verse 14. 4. Daniel said he did not understand the vision, which of course refers to that part not explained—the time. 5. In chap. ix Gabriel said he had come to give him understanding, and commanded him to "consider the vision." 6. No vision had been mentioned since chap. viii, which shows that Gabriel had reference to the same vision which he was commanded to make him understand in that chapter. 7. In chap. ix he commenced instructing Daniel on time, the only thing in "the vision" not hitherto explained. 8. He said, Seventy weeks are determined (Heb. literally, cut off) upon thy people. 9. The 70 weeks commence with the commandment to restore and build Jerusalem, v. v. 457. See Ezra vii. 10. The 70 weeks are evidently "cut off" from the 2300 days; the only period given in the vision. Therefore the time of the going forth of the

commandment to restore and build Jerusalem must be the commencement of the 2300 days. And if the 70 weeks are not cut off from the 2300 days, that is, if the 70 weeks do not mark the commencement of those days, then no explanation of the days was given, and Gabriel never did what he was commanded to do. But such a supposition will not be urged. Therefore we must admit that in Dan. ix we have a clue to the 2300 days of Dan. viii, and to understand the 70 weeks of Dan. ix, is also to understand the 2300 days of Dan. viii, the two periods commencing together. As the Messiah was to be cut off, and cause the sacrifice and oblation to cease in the midst of the last week of the 70, which was in A. D. 81, and the time that the apostles turned to the Gentiles marks the close of that period, which was in A. D. 34, it is easy to see that the 2300 days would extend 1810 years beyond that time, or to A. D. 1844. And as the angel said the sanctuary should be cleansed at the end of that period, this must refer, not to the typical sanctuary which was destroyed by the Romans in A. D. 70, but to the antitypical "sanctuary and true tabernacle, which the Lord pitched, and not man." Heb. viii, 1, 2.

Some are ready to object to this view, that the heavenly sanctuary where our High Priest officiates cannot need cleansing—that there is nothing impure in Heav-

en. The seal of such to vindicate the honor of heavenly things is parallel with that of Peter, who rebuked the Lord for speaking of his ignominious death; he thought a victor's crown only was becoming his Master. But God has a plan appointed, and the death of his Son was in that plan; and the mistaken zeal of his servants must not be suffered to interfere with it. Is that plan is also the atonement which God's now exalted Son as Priest makes in the sanctuary in Heaven; and it has been sufficiently shown that the atonement is made by cleansing the sanctuary. That this expression of the angel refers to the heavenly, and not to the earthly, sanctuary, may be proved by several considerations.

1. The sanctuary was not cleansed from any impurity of its own, nor from any defilement from use, as ordinary habitations are cleansed, but from sin. Therefore it was cleansed by blood. By referring further to Lev. xvi, it will be seen, and will be noticed hereafter, that the design was to take away the sins from the presence of God, and remove them from the throne of judgment. But Paul declares in Heb. x, 4, that "it is not possible for the blood of bulls and of goats to take away sin;" but that was all the blood the priests had to offer in the worldly sanctuary; therefore, as that blood would not remove sin, it follows that the earthly sanctuary was never cleansed at all, and never could have been had it remained and the priests still officiated therein till the end of the 2300 days. Nevertheless the necessity existed; for the people were actual sinners, and needed to have their sins remitted or blotted out.

2. The sanctuary, as before noticed, was defiled by the sins of the people, though the people never came in contact with it. The high priest stood as their representative; he bore their judgment. Ex. xxviii, 30. And as he alone went into the most holy place, it follows that it was defiled by his bearing their sins. Now it is plainly stated that Christ bears our sins—they were laid upon him—he is our representative before his Father. And it seems evident that one of the following positions is true: That Christ has taken the sins of his people, or, his people have their sins yet upon them. I think it will be admitted that the former is true; that as the representative and substitute of his saints he takes their sins. But if he takes them, where does he take them? Certainly where he is. Now it is by virtue of his priesthood that he bears the judgment of the people; but his priesthood is in the heavenly sanctuary. There, according to the type, is where our sins are taken.

3. That the heavenly sanctuary is cleansed, is proved by direct declarations of the New Testament. Paul, in writing to the Hebrews respecting the types and their fulfillment in the priesthood of the Son of God, says, "It was therefore necessary that the patterns of things in the heavens should be purified with these [i. e., with the blood of oxen and goats]; but the heavenly things themselves with better sacrifices than these." Heb. ix, 23. Accordingly he says that Christ entered into the holy place, into Heaven itself, "by his own blood." Verse 12. This is the better sacrifice or blood by which the heavenly things are purified or cleansed.

The Atonement.

BY ELD. J. H. WAGGONER.

(Continued from No. 1, Vol. xxi.)

This point being settled another question arises: Are there two holy places in the heavenly sanctuary? and if so, did not Christ enter the most holy when he ascended on high? In answer to this I notice,

1. When Moses was about to make the tabernacle he was admonished to make all things according to the pattern showed him in the mount. Heb. viii, 6; Ex. xxv, 40.

2. This tabernacle and its officers served "unto the example and shadow of heavenly things." Heb. viii, 6.

3. The two holy places in the earthly sanctuary are termed "figures of the true" [holy places]; and patterns of things in the Heavens. And they could not be patterns of the heavenly, and be made in "all things according to the pattern" showed to Moses, unless the heavenly had also two holy places.

4. That there are two holy places in the heavenly temple is shown by the book of Revelation, in which prophecy has unfolded various events in this dispensation immediately concerning the position and work of our High Priest. Jesus said to his servant John, to whom he gave the Revelation, that he was in the midst of the "seven golden candlesticks;" and John says he saw seven golden candlesticks, and in their midst the Son of man, when he had a vision of his glory. Rev. i, 12, 13; ii, 1. And when the living creature (one of the cherubim) called him up in the Spirit to Heaven, he said he saw a throne set, and described its appearance, and him that sat thereon; and said there were seven lamps of fire burning before the throne. Rev. iv, 2-6. The order given to Moses, in erecting the earthly sanctuary, was to set the candlesticks on the south side of the door of the tabernacle of the congregation, which was the holy place. Ex. xxix, 30-36; xl, 24. As this was a shadow and example of heavenly things, we learn by these texts in the book of Revelation, that John's vision of the throne of God was in the holy place of the heavenly temple, where were the seven lamps of fire or golden candlesticks. Therefore the Lord said he would manifest his presence; Ex. xxix, 42, 43; and there was our Saviour at the time of John's vision, officiating as priest. In this, a continual or daily offering was made, that judgment might be stayed, and the sinner spared, until the time of the cleansing of the sanctuary or making atonement, which was the blotting out and entire removal of sin from the sanctuary of God. According to the type this work of propitiation or intercession the Saviour had first to fulfill, in order to give men an opportunity to be reconciled to God, or converted, that his sins might be blotted out in the appointed time.

But we look down the stream of time still further; when the dispensation is drawing to a close, and the seventh trumpet is sounded.* The third voice comes upon the earth, and great voices are heard saying the kingdoms of this world are become the kingdoms of our Lord and his Christ; the elders before the throne of God announce that "the nations were angry, and thy wrath is come, and the time of the deed that they

* Keith on the prophecies quoted largely from Olsson, to show that the first four trumpets noted events connected with the Jewish dispensation. Mr. J. Elrich, present editor of the Advent Herald, Boston, Mass., following Keith, traced the history of the next two, showing their connection with Eastern Rome. In this he gave conclusive evidence that the sixth trumpet ceased to sound in 1640. We think the seventh or third was commenced in 1844, at the termination of the 2300 days. On this subject I invite attention to a tract published at the Review and Herald office, entitled, Sounding of the Seven Trumpets.

should be judged, and that thou shouldst give reward unto thy servants the prophets, and them that fear thy name small and great." Rev. xi, 15-17. Here is a series of events, the connection and location of which cannot be mistaken, showing that this trumpet closes up this dispensation.† Our Saviour says, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. Paul says the saints shall have rest when the Lord

Jesus is revealed taking vengeance on the wicked. 2 Thess. i, 8-10. And Jesus told his disciples they should be recompensed at the resurrection of the just. Luke xiv, 14. Thus it is shown that the judgment of the dead, the coming of the Lord, and the resurrection of the just, are events transpiring under this trumpet.

The prevailing ideas of the judgment are vague and indefinite. Probably a majority, certainly many, look upon it in this light: that the Lord shall appear in the clouds of heaven; that all the dead will be raised, and the judgment will then sit upon the whole human race. Another view is that each one is judged immediately after death. Both these views are forbidden by the scripture which says the saints shall judge the world. 1 Cor. vi, 2. It is not reasonable to suppose that the saints will judge the world in their present state, or previous to the time when themselves are judged. The following from Olsson's review of Prof. Bush on the Resurrection is more reasonable and scriptural than the views generally entertained:

"We are inclined to the opinion that the judgment is after death, and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come; Acts iii, 19; while the fact that the wicked are not raised proves that they were previously condemned."

This, however, does not give any chance for the fulfillment of the Apostle's words;—"The saints shall judge the world," and must be, so far, incorrect. That the judgment of the saints is fully accomplished while the Saviour is in the sanctuary in Heaven, before his coming, and therefore before the resurrection, is evident; for (1.) their judgment must be closed while Jesus is their advocate that he may procure their acquittal. And (2.) they are raised immortal, which is the evidence of their acquittal. The judgment of the wicked must be subsequent to the redemption of the righteous (for they will take part in that transaction), and yet previous to the second resurrection. It is quite reasonable to consider that the wicked are merely rejected while Christ is a priest, their cases being passed over for future consideration; indeed, this is the only view that will harmonize all scripture; and as the resurrection of the righteous to immortality and eternal life is the announcement of the decision of the judgment to them, so the wicked are raised to condemnation and the second death, which is the execution of the judgment before determined in regard to them.

I think no doubt can remain that the judgment of the saints, the blotting out of sin, the making of the atonement, and the cleansing of the sanctuary, are identical; and we have seen that in the type the atonement was made—the sanctuary cleansed, when the priest went into the most holy place before the ark; and the most holy was opened only on the day of atonement. This fact is also referred to in the scripture under consideration.—Rev. xi. Under the sounding of the seventh trumpet it is said, "The temple of God

† By this I do not affirm that this trumpet ceases with or at the coming of the Lord; but only that it covers the close of this dispensation.

was opened in Heaven, and there was seen in his temple the ark of his testament."

I have before noticed that John was shown a door opened in Heaven; a throne set; and seven lamps of fire before the throne. Rev. iv. But it was not till the seventh trumpet sounded that the temple of God in Heaven was opened where the ark of his testament is seen. By reference to "the example" of the heavenly things—to "the figures of the true"—we learn that the seven lamps or candlesticks were in the holy, and the ark of the testament in the most holy place of the sanctuary. And further, that the work of intercession was continued in the holy place, but the most holy was not opened except on the day of atonement.

From this we learn that the work of intercession of our High Priest is in the holy place in the heavenly sanctuary extended from the commencement of his ministry in A. D. 81, to the sounding of the seventh trumpet (1844), when the antitypical day of atonement commenced, in which the sanctuary is cleansed. There are differences in the work of the priest in the two places which need to be noticed.

The intercession, or work of the Priest in the holy, is general, for the whole world; and herein is shown the benefit that the whole world receives from the death of Christ. Every sin deserves its punishment, which is death; and without a mediator this would be the unavoidable and universal consequence. But through the pleading of the Saviour, sentence against the evil work is not speedily executed; Eccl. viii, 11: the sinner is granted an opportunity to repent; a time of probation is given in which he may return to God through Christ. In this sense Jesus is the propitiation for the sins of the whole world. He has prepared a covering beneath which all may find refuge. By virtue of his death for sin, wherein mercy is exalted and justice honored, the transgressor is spared and invited to accept the blood of Jesus as his substitute, and be reconciled to God. The benefits of probation which all enjoy, are by his blood and intercession. And surely these are no slight benefits. Though the sinner may pass them by unheeding; may scorn the warning voice, and despise the precious blood; the countless multitude of the redeemed who are all reconciled by these very means, forever attest the value and fullness of those means so blindly disregarded by the impenitent.

On the other hand, the atonement, the work of the Priest in the most holy place, is specific and limited. By this it is not to be understood that repentance and reconciliation are not given in the day of atonement, as some have inferred. To sustain such a view it would be necessary to show that the penitent would not have been received, according to the type, on the day in which Aaron or his son made atonement; but that cannot be shown. All received the benefit of that atonement who "afflicted their souls," as the Lord commanded. But this we learn that such as did not "afflict their souls"—who did not repent, and were not reconciled to God, were "cut off from among the people;" their sins were not blotted out; no atonement was made for them. This work extends only to those who are reconciled to God; who, by confessing and forsaking their sins are entitled to mercy in the judgment; or in other words, to those who are convicted, whose sins "may be" blotted out. Acts iii, 19. It is very evident that Peter did not think their sins would be blotted out when they were converted, but at some future time; and the scriptures clearly show that that time is when the sanctuary is cleansed and the atonement made.

DIFFICULTIES OF THE COMMON VIEW.

Though a doctrine should be maintained or admitted on the strength or correctness of its principles, yet in the mind of the inquirer its strength is more readily appreciated by a discovery of the weakness of, or defects in, an opposite view. The common view, that the death of Christ is equivalent to the atonement, is attended with difficulties which, to my mind, are insurmountable. Losing sight of the truth, men have rushed to the extremes of error in opposite directions, and spent their time in useless labor to maintain a fruitless warfare.

We read that Christ died for all. Some who take the view that the death of Christ is the atonement, readily conclude that the sins of all have been atoned for, and argue thence that no condemnation can remain to any. The argument is reasonable but the premise is defective. A regard for the distinction I have noticed would remove this prop of Universalism.

Others, assured from the Scriptures that all will not be saved, that some do now and will finally rest under condemnation, are shut up to the conclusion that the atonement is not made for all. They also regard the death of Christ and the atonement as the same thing, and therefore are necessarily precipitated to the opposite extreme, that Christ did not die for all, but only for a chosen part of mankind. Here again, the difficulties of ultra-Calvinism lie in the assumption on which their argument is based. The dislocation herein advocated and sustained by plain scripture facts and declarations, would remove the errors of "Universalists" and "Partialists," and bring all together on the harmonious testimony of the word of God.

And I would urge upon the consideration of the reader that, assuming that the atonement was made on Calvary, one of the above positions must necessarily be admitted. Either the death of Christ was for a limited number, (as the atonement is), or else the sins of all

have been atoned for, and all must be saved. If the atonement be already made, if the sanctuary be already cleansed, and sin blotted out by an act long past, I am unable to see how the destiny of man is to be affected by the proclamation and belief of the truth. It will be said that our faith lays hold of that which has been done for us; and if the declaration referred merely to what the Scriptures say has been done, it would be correct. But if our sin was removed or blotted out long before we were born, it is hard to see how the fact could be more a fact or made more certain by our belief of it: or if our sins were not so blotted out, our unbelief could not affect the omission. But "Christ died for all;" and the impenitent will be "punished with everlasting destruction." It is a matter of wonder that Bible readers have ever for a moment recognized as true the idea that death makes an atonement, when the atonement is always represented as the work of the priest, performed in the sanctuary, with the blood of the offering.

The Atonement.

BY ELD. J. H. WAGGONER.

(Continued.)

JUSTIFICATION BY FAITH: ITS RELATION TO THE ATONEMENT.

A question naturally arises here in regard to the present justification of the believer. If the blotting out of sin, it may be said, is the work of the judgment in the cleansing of the sanctuary, which is certainly the last work of the Priest, then the sins of the saints stand on record till that time; how, or in what sense, then, are they justified? I answer, by faith; this faith necessarily looks to a future fact. I have before shown that justification and salvation are not identical. But here it will be necessary to examine the relation that the duties of the gospel sustain to the work of the atonement. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," is the commandment of inspiration. From this it has been inferred that sin is remitted in the act of baptism, for which I can see no warrant; certainly no such thing is there expressed. That the terms signify in order to the remission of sin, I need not stop to argue; and it is too much to claim that in laboring in order to gain a certain object, that object must be obtained in the very act of laboring. God told his people that they should have life—eternal life—if they kept his commandments, which, to the faithful, will be fulfilled "when Christ who is our life shall appear," and not till then. I understand that the declaration above quoted from the apostle Peter in Act. ii. 38, points to the same fact as that in chap. iii. 19. The remission of sin, is the work of the judgment; and the believer must stand justified by

faith, looking to the Priest for the accomplishment of his hope. But that the sin is not really blotted out, or atonement made at baptism, or at any other period in probation is proved by the word of the Lord to Ezekiel, xviii, 26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Again in chap. xxxiii, 13: "All his righteousness shall not be remembered." That is, he shall be treated as though he had never been righteous. Now the righteousness of the righteous is by faith; therefore if he turn and commit iniquity he shall be treated as if he never had faith; his justification is annulled—he falls from grace.

For a demonstration of the truthfulness of this view, we look to the cases of the faithful who lived before the time of Christ. Were it admitted that the atonement was made at the death of Christ, it would still remain a fact in the cases of the patriarchs and prophets that their sins were not atoned for, not actually blotted out till the blood was shed by which they are blotted out. But they were justified by faith, and died in that justified state, looking forward to the work of Christ when the object of their faith should be realized; when his blood should take away the sins of which they had already repented; or in other words, when the atonement should be made.

The position of an individual justified by faith may be illustrated thus: A owes B. a sum which he is not

able to pay, and C. engages to take the responsibility of the debt on certain conditions: and in order to make it sure, C. deposits with B. sufficient to cover the amount. Now it is stipulated that if A. fulfills the conditions, B. shall cancel the debt from the deposit made by C. And as long as A. is faithfully fulfilling the conditions, so long is B. satisfied in regard to the debt; and of course he will not trouble A. for it, knowing it is secure. Thus A. is accounted just, in the sight of B., though not really just in himself because he fails to pay a just debt. He is considered as just, or justified through obedience to the conditions of C. who is his surety. But if A. refuses or neglects to fulfill all the conditions, the deposit of C. no longer avails for him; he falls from the favor of B. which he had enjoyed through this arrangement, and the debt stands against him as fully as though C. had never engaged to pay it on any condition.

That this is a true representation of the position of the penitent, is evident from the declarations that "he that endureth unto the end"—he that is "faithful unto death," shall be saved: while he that is justified by faith, may, by disobedience lose that justification, and his righteousness will not be remembered. The blood of Jesus is the bounteous supply—the rich deposit

where all may find a covering for their sins; but whether their sins are actually atoned for and removed by that blood, depends upon their acceptance of it and their faithfulness to the conditions of acceptance.*

Justification by faith and reconciliation are very closely allied, but the atonement is subsequent to both. If we are justified or reconciled, and so continue to the end, we may hope that our sins will be blotted out when the times of refreshing shall come from the presence of the Lord; this work is effected in the most holy place, where the ark of the testament is; this place is opened in Heaven under the sounding of the seventh trumpet; and this trumpet ushers in the judgment of the dead, the coming of Christ without sin unto salvation to them that look for him; the giving reward to all his servants, and the destruction of them that corrupt the earth. These events pass beyond the bounds of human probation, and close up the dispensation of the gospel.

Having traced this subject thus far; having found what the atonement is; by whom and where it is made; and also for whom, we may turn back to "first principles" and again consider the law of God, and the position it occupies under the gospel. In the type, the testimony—the law—was put into the ark, in the most holy place; and it was over the law that the blood of the covenant was sprinkled by the high priest on the day of the atonement. The glory of God was above the cherubim; these were upon the mercy-seat, and this was upon the ark in which was the law.

* An objection to the above illustration will be noticed hereafter.

As God looked down upon his law, the very basis of his government, his justice was aroused, for his law was violated. But mercy interposed; the high priest entered with the blood that brings remission, that had been offered to vindicate the majesty of the law. The blood was sprinkled "upon the mercy seat and before the mercy seat." Again the Lord looks down upon his law, but between him and the law is the mercy

was sprinkled with the blood of the victim; the law is honored; its penalty has been enforced; a substitute has been accepted: and the penitent sinner is pardoned. We notice that here was a real law, taking hold of the moral relations of God's creatures; that here was actual transgression, on the part of the creature a disregard of moral obligations. But under the Aaronic priesthood there was no actual taking away of that sin; it remained to be taken away by the blood of Christ. Therefore Christ officiates in behalf of that same law, as Paul shows in Heb. ix, 15; and therefore the ark of his testament in Heaven contains that same law, where Jesus offers his own blood. Our High Priest has declared that he delighted to do the will of God, yea, the law was in his heart: he magnified the law and made it honorable; he upheld it in his life; he honored it in his death by suffering its penalty to indicate its justice; he pleads his blood in Heaven in behalf of those who have broken it. You who claim that God's law is abolished—look to his heavenly temple where Jesus our great High Priest is, and behold it there safely lodged in the ark. You who say that the law is changed—behold the original in Heaven, of which a copy only was given to Israel. Did not God speak it with his own voice? Did he not write it with his own finger? Did he not give it as a rule of holiness, of life? Was it not perfect? Did it not contain the whole duty of man? Yes: and by it God will bring every work into judgment. Here is that justice and judgment which are the habitation of his throne. Ps. lxxix, 14. What evidence have you that the heavenly record of God's immutable will has been changed? You may mutilate the copy he has given you, you may strike out the name of the Holy One, and insert a term of reproach in its stead, but with him is neither variableness nor shadow of turning.*

THE SCAP-GOAT.

I have said, in remarking on Dr. Barnes' view of the death of Christ, that pardon is not absolute, but relative. By this I mean that God never will disregard the claims of his law and of justice; that in forgiving the sinner so that he may escape the penalty, it is by transferring the sin to another who bears it in his stead, and suffers for him. This is still further shown by the action of the priest on the day of atonement. His service did not end with cleansing the sanctuary, or in blotting out the sins of the people from the book of judgment. The sin still existed, though they were cleansed; and it was removed from the presence of God to another object.

Two goats were presented before the Lord, and lots were cast for them; one to be a sin offering, to be slain, the blood of which was sprinkled in the sanctuary; the other for a scape-goat, which was not slain, and concerning which the priest took no action till after the atonement was made. It has been supposed that this goat was also a type of Christ; a supposition for which I see no foundation in the Scriptures.

*God said "The seventh day is the Sabbath of the Lord thy God;" man say "The seventh day is the old Jewish Sabbath." Which do you think will best compare with that in the ark in the temple in Heaven? My which will God judge the world? It is a fearful thing to despise the word of Jehovah.

Some authors consider that, as the sin offering typified the crucified Saviour, so the scape-goat presented alive before the Lord typified the Lord as risen for the justification of his people. But this view is inadmissible from the order of the service. We notice that, 1. The goat was slain as a sin offering; this typified the death of Christ on Calvary. 2. The priest took the blood and went into the sanctuary for the people; this typified the risen Saviour going into "heaven itself, by his own blood, to appear in the presence of God for us." 3. After he had made an end of reconciling the holies, that is, after the atonement was fully made in the sanctuary, then the priest

brought the live goat and laid both his hands upon the head of the goat, and confessed over him the sins of the children of Israel, putting them upon the head of the goat; this must certainly typify something in the future to be performed after the Sanctuary in Heaven is cleansed. But the sins placed on the scape-goat can be only of those who have "afflicted their souls," and are accepted of God, for those who are impenitent and continue to transgress the law of God bear their own sins—their sins are on their own heads. And when the sins of God's people have been transferred through the priest to the sanctuary of God, and from thence removed to the head of the scape-goat, the goat is then sent away to "a land not inhabited," and there "let go," or caused to remain. And by this it is clearly seen that the pardon of sin is relative; that the sin is removed from the penitent believer only by transfer, and the being to whom they are so removed is not pardoned, but sent away with the sins upon him.

There is something analogous to this in the New Testament, and it accords with the meaning of Lev. xvi, 8, as given by reputable authorities. "The Hebrew word for scape-goat as given in the margin of Lev. xvi, 8, is *azazel*. On this verse, Jenks in his Comprehensive Commentary remarks, "Scape-goat. See different opinions in Bochart. Spenser, after the oldest opinion of the Hebrews and Christians, thinks *azazel* is the name of the Devil; and so Rosenmüller, whom see. The Syriac has *Asail*, the angel (strong one) who revolted." The Devil is evidently here pointed out. Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

"In the common conception of the word, the term scape-goat is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the Devil, who is styled in the Scriptures, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, &c., &c."

In Rev. xx, there is something that bears a striking analogy to the action of the High Priest in regard to the scape-goat, and is, doubtless, a fulfillment of that type. This scripture, ushering in the first resurrection—the resurrection of the just, who are raised at the coming of Christ certainly refers to a period be-

yond human probation, and therefore after the sanctuary is cleansed. An angel is seen to come down from Heaven, and bind the dragon, which is the Devil, and cast him into the bottomless pit, where he is shut up a thousand years. By reference to the scripture use of this term abyss, (rendered bottomless pit), we find the very idea of Lev. xvi, 21, 22, carried out, for it is literally a desert waste, void, or land not inhabited. In every place where the term is used in such a manner as to determine a locality, it is connected with the earth, or a part of the earth. In Rev. ix, at the sounding of the fifth trumpet, the abyss was opened and locusts came out, &c. This describes the action of the Mahometan power. In chap. xi, the beast that ascends out of the abyss is said to make war against the two witnesses and to kill them. By careful expositors of prophecy this is referred to the French revolution. In chap. xvii, the seven-headed and ten-horned beast is said to ascend out of the abyss. Chap. xlii, 1-10, refers to the same beast in another phase of its existence, and these chapters clearly point out European powers. Thus far we find it confined to the earth. Paul in Rom. x, 7, uses this term in the same manner. "Who shall ascend into the deep? that is, to bring up Christ again from the dead." The abyss, here rendered deep, in other places rendered bottomless pit, refers to the grave, or at least to the state of death. In Gen. i, 2, "and darkness was upon the face of the deep," the abyss points out a void, waste, or uninhabitable state of the earth; and in no case, where it is possible to trace its connection, has it any other location but the earth.

Two facts only need noticing to show the perfect fulfillment of the types in the scripture under consideration. (1.) Satan is called the prince of the air. By his creation as an exalted angel he has the power of traversing the air as well as the earth. To deprive him of that power and confine him to the earth would fulfill Rev. xx. (2.) When Satan is bound, at the coming of Christ, the earth will be desolated and left without an inhabitant. As a very brief summary of the proof on this point, I offer the following facts and scriptures:

At the coming of Christ the saints will ascend to meet the Lord in the air, and be taken to those mansions which he has gone to prepare for them. 1 Thess. iv, 16, 17; John xlii, 83-86; xiv, 1-8.

The wicked will all be destroyed from the face of the earth at that time. 2 Thess. i, 6-8; Rev. xix, 11-21; compare, Heb. xii, 25, 26; Rev. xvi, 17; Joel, iii, 9-18, with Jer. xiv, 16-23. Note: Paul says the voice of the Lord will be heard but once from Heaven. John says this is just before Christ comes as a thief. Joel says it is in the day of the great battle, and the treading of the winepress of the wrath of God. See also Rev. xiv, 14-20. Jeremiah says all the nations shall drink of the wine cup of God's fury, and "all the wicked" be given to the sword. Now when the righteous are taken away from the earth, and all the wicked slain, the earth will be left empty, and without inhabitants. Therefore the following scriptures refer to that time. Jer. iv, 19-20: verse 23 says the earth was without form and void; in the same chaotic state in which it was when first created, before the Spirit of God, in formative power, moved up

on the face of the deep—the abyss. Isa. xlii, 1, 17-21; Zeph. i, 2, 14-18. Thus the facts of scripture clearly show that the binding of the Devil and his confinement in the abyss, "a land not inhabited," exactly answers to the type of the scape-goat.

"But if Satan is the antitypical scape-goat, it may be objected that he shares with Christ the honor of making the atonement. Not at all. The atonement is all made, the servants of God are pardoned and their sins all removed from them, and from the sanctuary, before the Devil is brought to take any part in the transaction. And what is the part he then performs? Simply of receiving upon himself the infinite weight of sins which he has instigated, and being sent away under their intolerable load.

"And here we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years?

"This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed," (Satan,) will have been bound by a stronger than he, (Christ,) and the house of the strong man, (the grave,) spoiled of its goods, the saints. Matt. xli, 20; Heb. ii, 14. Then will the work of the enemy in sowing tares among the wheat, [Matt. xiii, 24-46.] be forever remedied, the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the feet of triumph upon the world, the flesh, and the Devil, raise their glad voices in the song of Moses and the Lamb. Oh, glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John. "Even so, come Lord Jesus!"

The Atonement.

BY ELD. J. H. WAGGONER.

(Continued.)

REDEMPTION.

Redemption is like salvation, used in more than one sense. We are said to be saved from sin, and to be redeemed from our vain conversation. Salvation is properly saving, or keeping from: and redemption bringing back from. The great salvation through Christ is from death—the second death. The great redemption is also from mortality and death—the first death. Hence Paul says we are gleaning for the adoption, to wit, the redemption of the body. This is accomplished in the resurrection. This restores to us what we lost in Adam. In consequence of sin he died, having conferred his own mortal, perishable nature on his posterity. The penalty of transgression was death. "Thou shalt surely die," were the words of the great Lawgiver. And thus it is still. "The wages of sin is death." The loss of life is the extreme of all loss; for when a man loses life he has no more to lose. And therefore the gift of life is the greatest of all gifts, as all others are dependent on this. Hence

this is ever considered the great boon of the gospel; the gift of the second Adam. He has "brought life and immortality to light through the gospel." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The gift of God is eternal life, through Jesus Christ our Lord." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

In the course of this argument I have considered the principle on which Christ brings life to the believer, and also the means by which it is effected, to wit, his own death. I have also noticed the unscriptural view in which the penalty of the law is made to consist of three-fold death—temporal, spiritual, and eternal. The penalty was death; the sentence pronounced upon Adam illustrates the meaning of the term. As man was made of the dust of the ground, so he was, for his sin, to return to the ground out of which he was taken; for, said the Lord, dust thou art, and unto dust shalt thou return. This was the sentence; and thus we find the penalty of the law executed by the carrying out of this sentence upon the man who was made of the dust of the ground, and upon no other. We search the record carefully and we find no intimation of any man enlivened or conscious being, except that one formed of the dust, to whom life was imparted. We find no other man, or entity, or conscious being, engaged in the transgression, and surely no other was referred to in the sentence. Again this is illustrated by the death of Christ; he died upon the cross; he laid down his life; he poured out his soul unto death; his soul was made an offering for sin. And that identical Christ which died, was buried, was laid in the tomb, and was raised from the dead and left the tomb the third day. This makes the subject of death a plain one, easy to be understood by man to whom it is threatened. It needs no theological glosses—no scholastic mysticisms to present the truth to the common reader; indeed, by these glosses and mysticisms the truth has too long been obscured. So also we may say of eternal life; it is given at the resurrection

when the man is brought from the grave. "When Christ who is our life shall appear, then shall ye also appear with him in glory." "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Then the last enemy of the people of God, death, will be destroyed. Thus, *in life through Christ*, we get the victory; and eternal life is the hope of the gospel. "In hope of eternal life, which God, that cannot lie, promised before the world began." "And this is the record, that God hath given to us eternal life, and this life is in his Son." And as death is swallowed up in victory in the resurrection of the just, so this is called "the resurrection of life."

Some of the prerogatives of this resurrection are pointed out by Paul in 1 Cor. xv, 42-57. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." "As we have borne the image of the earthy, so we shall also bear the image of the heavenly." "For this corruptible must put on incorruption, and this mortal must put on immortality." Then shall the saints triumph over death and the grave. Then shall they shout, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." And then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." There is blessedness, there is joy, there is glory, far beyond our conception; as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"No more fatigue, no more distress,
No sin nor death can reach that place;
To tears shall mingle with the songs,
That warble from immortal tongues."

Reader, is there not infinite value in the atonement? Is not the blood of Christ precious? Does not the eternal inheritance, the far more exceeding and eternal weight of glory, present attractions to your heart beyond all else of which your heart has conceived? Does not eternal life in the kingdom of God appear a boon most precious? Then join with all the saints in blessing God for the rich provision through his Son, and for the Word, the Holy Book, wherein alone such matchless grace, and such endless joys are revealed. Without the revelation of God's will, how uncertain, how dark would all appear? Without this, who should teach us the knowledge of God? who should acquaint us with the principles of morality and truth, by which we may honor and please our Creator? who should lead the fallen, erring one to a remedy for sin, wherein justice and mercy should harmonize? Only eternity Jesus reveal, and only immortalized beings will realize, how great is our indebtedness to God for his word. Happy the man who can say,

"Holy Bible, book divine,
Precious treasure, thou art mine."

But to them who despise the riches of his grace, and scorn his counsel and will none of his reproof, there is another revelation in the word of God. He has not

only sent redemption to his people, but prepared for his enemies a doom commensurate with their crime. Briefly then I notice the subject of

RESURRECTION.

Having shown that obedience to the law, and acceptance of the gospel, are necessary to salvation; that salvation on any other terms would be derogatory to the character and government of God, it follows necessarily that those who reject these terms cannot be saved. The penalty of their sins hangs over them, soon to descend upon their guilty heads; for in strict justice God reserves the wicked to the day of judgment to be punished. 2 Pet. ii, 9. And as eternal life is the gift of God, so they who do not seek it through the Son, must of necessity receive the wages of their sin, which is death. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

There are however, two resurrections in the Bible; for what the impatient lose involuntarily by the sin of Adam, will be restored to them without regard to their will and action. Besides the resurrection of life, already noticed, is "the resurrection of damnation." They who have part in the first resurrection are blessed and holy; on them the second death shall not have power. They are raised in power, in glory, in incorruption, while they that sow to the flesh, shall of the flesh reap corruption." Gal. vi, 8. They will be subject to the second death. Once they die on account of Adam's sin; from this state they are raised by Christ. But the second time they die on account of their own sin; and from this death there is no redemption. No hope is held out for those who fall under its power. No resurrection morning dawns upon the darkness and gloom of the second death.

In examining the type of the scape-goat, we found the Devil confined in the abyss for one thousand years. At the end of that period, all the inhabitants of the grave are called forth, the wicked of all ages stand up in life, and the great enemy of God and man is once more among the victims of his deceptions. He has borne the heavy burden of many sins placed upon his head, but his punishment yet awaits him. The judgment has been sitting, and its decisions remain to be executed. But with the certainty of destruction before him, his malignity is not abated. His hatred to the ever-glorious Son of God and to the saints, who, through the blood of their Master have overcome his deceptions and his power, leads him to instigate the risen nations to raise their arms once more against their Maker. Vain effort! Those who now think they can oppose his power with success, find then how fatally they have been mistaken. "And fire came down from God out of heaven and devoured them." As once this earth was overflowed with water, then it will be overspread with fire. This is that "day of judgment and perdition of ungodly men," to which this sin-cursed earth is "kept in store." This is that terrible day "that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." High ascends "the smoke of their torment" who have often mocked at the judgments of God; for "the wicked shall perish, and the enemies of the Lord shall be

as the fat of lambs, they shall consume; into smoke shall they consume away." Ps. cxxvii, 20. And as it is written that the Lord "smote Egypt in their first-born and overthrew Pharaoh and his host in the Red Sea: for his mercy endureth forever;" Ps. cxxxvi, 10, 16, so in the terrors of that great, that burning day, we behold the power of Jesus' blood; for he suffered "that through death he might destroy him that had the power of death, that is the Devil." Heb. ii, 14. And with him all his works are destroyed. 1 Jno. iii, 8. Thus ends the world's great controversy.

CONCLUSION.

The Bible is eminently a practical book: its object is to make the man of God perfect, and so thoroughly furnish him unto all good works. When "everlasting destruction from the presence of the Lord and from the glory of his power" is visited upon the wicked: when the righteous are introduced "to an inheritance incorruptible and undefiled and that fadeth not away," the record of the great future is briefly given. No elaborate description of that eternity of joy is offered; for words cannot describe all its glories; nor could our minds, always having associated with lesser things, appreciate the description. But we are permitted by faith in the sacred revelation, to look beyond the scene of terror, which we have been considering. The fury of the crackling flames exhausts itself; where the seething fires burned deep and fierce they languish for want of prey. As the smoke rolls up from the earth, there is revealed to view a scene both grand and lovely; its surpassing beauty words cannot express; but above it all a voice is heard, "Behold I make all things new!" And now awakes the universal chorus: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." The universe again is free from sin. Redemption's work is done. Beyond lies the vast ocean of eternity, all radiant with glory.

Here the mind gladly rests in contemplation of the heavenly scene. And now, while yet the seer, who has never had a thought of the eternal and infinite justice of God, declares that the atonement is unnecessary, what fitting words of wisdom shall I choose to persuade him of its truth, and check his irreverent railing? How weak the effort a mortal puts forth to frame an argument worthy of the theme. From that dying agony; from that precious flowing blood; from that interceding grace; from that bright resurrection morn; from the earth made new; from that far more exceeding and eternal weight of glory, I turn and look at my own heart; and looking there, O man, your scoffing is vain. That glory I long to possess; that blood, that grace, that love I need to fit me for the presence of my God. And shall I, a worthless worm of earth, dulled by sin, behold that glory and enjoy it forever? Then truly God is love. Nothing but love divine can perfect a work so great. And to him alone, the God of grace, I look for "victory through our Lord Jesus Christ."

Reader, may you and I find it there.

The Sanctuary.

The sanctuary was the center of the typical system. It was the place where God's name was recorded, and his glory dwelt. It was the place where Israel should meet with God and inquire at his oracle, and toward which they should look when they prayed, even if they were in a foreign land, led captive by their enemies.

Since the typical system was abolished, at the death of the great and only true sacrifice for sin, the apostle Paul has clearly taught us, in his letter to the Hebrews, that the true tabernacle and priesthood are in heaven. "We have such an high priest," "who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Thus our minds are transferred from the earthly to the heavenly—from the typical to the true.

How strange it is that Christians should lose sight of the true sanctuary, the place to which all their worship should be directed, as they have at the present day! But that power has been manifested, spoken of in Rev. xiii, who "opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven;" and, as a consequence, men are looking on earth for the sanctuary, either to Rome or to Jerusalem, or some other place, where they have no warrant from scripture to look for it.

But since knowledge has increased in these last days, in fulfillment of the prophecy of Dan. xii, 4, light has broken upon this subject, as well as many others, and we find, not only that the sanctuary in heaven is the grand center of the Christian system, as the earthly was of the typical, but that this subject is the center and citadel of present truth. And since our temple is in heaven, and in that temple, "the ark of his testament," containing "the commandments of God," and in the very midst of these commandments, the Sabbath of the Lord, fenced around by nine moral precepts, that cannot be overthrown, it is no wonder that the enemies of the Sabbath should, not only strive to abolish the ten commandments, but to demolish the true sanctuary in which they are deposited beneath the mercy-seat—the throne of God in heaven.

It is no wonder that Eld. R. V. Lyon should despair of overthrowing the Sabbath, unless he could overthrow this tower of our strength—the sanctuary. If the sanctuary cannot be demolished, the Sabbath cannot be reached. Hence the necessity of the effort. And nothing but the most absolute and desperate necessity could induce a man of sense and of a sound mind to proclaim a theory so utterly and admirably weak, in the face of the fullness of the beaming light that now shines upon the subject.

It is truly lamentable that men professing loyalty to the King of heaven, should fight against his holy law. But, if they will do it, let them direct their efforts against the true sanctuary, and strive to pluck down the pillars of God's throne; for the law is safely housed in heaven. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi. 19.

Oh, for a perfect conformity to that law! that law which is perfect, converting the soul.

R. F. CORTRELL.

Sanctuary and Synagogues.

When sweeping the Wesleyan chapel in Okech, after our last monthly meeting, I was thinking of the idea that seems to be in the minds of the people, when we speak of the cleansing of the Sanctuary, as the work of our High Priest in Heaven. The first thought, almost invariably, is, There is nothing in Heaven that needs cleansing. In modern, popular pulpit language, a sanctuary is a meeting-house; and hence, being altogether unacquainted in respect to the important and deeply interesting subject of the Sanctuary of the Christian dispensation, the scriptural idea of cleansing the Sanctuary suggests nothing to their minds but washing and scrubbing, sweeping and dusting.

All ought to know that there was but one Sanctuary in the Jewish age, and that the Christian has one, and only one, answering to the former as the antitype to the type. The tabernacle, and afterward the temple, —the place where God recorded his name, and where he dwelt among men by his visible glory—was the Sanctuary of that age; and whoever will read Heb. viii and ix with care, will find that that was a type or shadow of the Sanctuary of this dispensation, and that the latter is in Heaven, where our merciful High Priest, Jesus Christ, now intercedes for those who come to God through him.

Everything connected with the intercessions of Christ in behalf of his people should be of deep and thrilling interest to Christians. Yet the mass of Christians of the present day have no interest in the subject of the Christian Sanctuary; because they are wholly ignorant of its existence. How can this ignorance be accounted for? Perhaps no better answer can be given than this: The beast of Rev. xiii, opened his mouth in blasphemy against God, to blaspheme "his name, and his tabernacle, and them that dwell in Heaven." The name of God has been applied to the pope; the *Tabernacle* or Sanctuary of God, the only place from which pardon can come, has been supplanted by sanctuaries on earth, where the pope, the bishops and the priests, professedly absolve from sin; and the dead/saints have been considered ministering spirits to the living, instead of the angels, who "dwell in Heaven," and do always behold the face of the Father. And so it has come to this, that the heavenly Sanctuary has been lost sight of, and every meeting-house is called a sanctuary.

I have said that there was but one sanctuary for God's people of the former dispensation; but there were many synagogues, which were places of religious instruction and exhortation. Our places of worship may be considered as answering to these. In the German Bible, for synagogue we have *schule*, which in English is school. These were built by the people, as conveniences might dictate, and sometimes by wealthy individuals. Of a friendly Gentile, it was said, "He loveth our nation, and hath built us a synagogue." Luke vii, 5. There was a vast difference between the Sanctuary and the synagogues; yet these doubtless were esteemed sacred to divine service. In Ps. lxxiv, they are called "synagogues of God." Verses 7, 8. They have cast fire into thy sanctuary, they have defiled by sitting down the dwelling place of thy name to the

ground. They said in their hearts, Let us destroy them together; they have burned all the synagogues of God in the land."

From the fact that the synagogue was esteemed the Lord's, I infer that it is perfectly right to build houses for public worship and religious instruction, and dedicate them to the service of God; and consider them too sacred for festivals, parties of pleasure, and places of amusement. But let us never forget the difference between the synagogue and the Sanctuary. And while we worship in the place which we have chosen, let our worship be directed to the place that God has chosen as his dwelling place, to the Sanctuary where Jesus our High Priest pleads before his Father's throne.

Some have attempted to justify the practice of highly ornamenting church buildings, by referring to the temple of Solomon, beautified and adorned by God's direction. Such do not seem to know that the temple was the "pattern of the things in the Heavens," (Heb. ix, 23, and was intended to give a faint representation of the "glorious Sanctuary" in Heaven, which is called, "The beauty of holiness." Ps. xvi, 6, "Strength and beauty are in his Sanctuary." Verse 9. "O, worship the Lord in the beauty of holiness." Marginal reading, "O, worship the Lord in the glorious Sanctuary." See also Ps. xxix, 2. If you wish to build something to represent God's dwelling place—"the temple of God in Heaven"—make it beautiful, splendid, glorious, as possible; but do not undertake it without special direction from Heaven, lest you aid in the work of blaspheming his tabernacle.

The cleansing of the Sanctuary is the work of a priest, in blotting out the sins of the people. It was performed in figure once a year under the law. It is done once for all, by our great High Priest in Heaven. The solemn moments for the performance of this work are now passing; and when it is finished, be that is filthy must remain filthy still. Oh, that all were interested in the subject of the Sanctuary!

But though the cleansing of a synagogue is not the cleansing of the Sanctuary, the place where God's people meet to worship him, should be an orderly, a neat and cleanly place. And, to the honor of the usual occupants of the house first above mentioned, and those who attended our monthly meeting, I found no pomace of tobacco, or pools of the juice in any part of the house; a thing, which though common in some places, never ought to be once named as becoming the saints of God.

R. F. CORRELL.

Thoughts on the Day of Atonement.

BY ELD. J. M. LOUGHBOROUGH.

It is supposed by some, that when we come up to the great day of atonement, and Christ, our high priest, enters upon the work of blotting out sins, there can be no longer mercy for the unconverted. This conclusion is drawn from the supposition, that in the typical day of atonement there was no other work accomplished on that day, only the work of blotting out sins. If the work of that day was only to blot out sins, it is said, of course no sins could be blotted out but those which had been conveyed into the sanctuary in the blood of the offerings of the daily ministration. But facts are against the above position, for there were other offerings for sin upon that day besides those made to cleanse the sanctuary. An enumeration of the different offerings made on the day of atonement, is given in Num. xxix. We there read, verse 11, "One kid of the goats for a sin offering, besides the sin offering of atonement." This shows that at least one offering was made for other sins upon that day besides those previously borne into the sanctuary.

It is further claimed, by those who argue for the position of no mercy for sinners in the blotting-out time, that the high priest on that day, wore the breastplate of judgment, and that upon it were only the names of those who had, previous to that day confessed their sins. But it appears from the record, that this breastplate of judgment was worn only by the high priest, and was worn by him every day in the year. We read in Ex. xxviii, 28-30, "And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim, and they shall be upon Aaron's heart, when he goeth in before the Lord, and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." It seems that Aaron was the first high priest, and what was done by Aaron, was the work afterward to be done by the high priests. Aaron was to go into the most holy place. "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark, that he die not. For I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place," &c. Lev. xvi, 2, 8. By looking at Paul's testimony, we learn that none went into this second apartment, but the high priest: "But into the second went the high priest alone once every year." Heb. ix, 7. This is proof then that Aaron's work was that of an high priest. So, what is said in the arrangement of the service of the sanctuary, should be done by Aaron, is that afterward to be done by the high priests, while that done by Aaron's sons is

the work of the other priests. In Ex. xxviii, 29, we learned that Aaron was to wear the breastplate of judgment continually. This was a portion of the holy garment of the high priest, and must ever be worn by him while engaged in his service. Looking at the service to be performed by Aaron and his sons, we learn that the high priest had to do with the offerings of every day, and must have superintended the daily service in the holy place, and before the door of the tabernacle of the congregation, as well as to go in once a year into the most holy. By looking at Lev. xi, 18-19, in the case of the failure to eat the goat of the sin-offering, answer is made by Aaron, which shows that the service of the day was under his superintendence.

By reading Lev. ix, 8-18, it will be readily seen that Aaron had a part to act in the daily offerings: "Aaron therefore went unto the altar, and slew the calf of the sin-offering, which was for himself. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar. But the fat, and the kidneys, and the caul above the liver, of the sin-offering, he burnt upon the altar, as the Lord commanded Moses. And the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering, and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt offering unto him, with the pieces thereof, and the head, and he burnt them upon the altar. And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar. And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin as the first. And he brought the burnt offering, and offered it according to the manner (ordinance, margin). And he brought the meat offering and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people; and Aaron's sons presented unto him the blood which he sprinkled upon the altar round about." &c. This testimony shows that Aaron as high priest, had a part to act in offering the burnt offering, &c.

If we are correct in the positions above, that the breastplate of judgment was worn by the high priest daily as a portion of his priestly attire, no special argument could be based on the fact that he wore it on the day of atonement. It had no more names on it on the day of atonement than it had during the other days of the year. Speaking of this breastplate and its twelve precious stones, the Lord says to Moses: "And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name shall they be according to the twelve tribes." Ex. xxviii, 21. It was worn as a representation or memorial of Israel "continually," and it represented no more on the day of atonement than on other days.

But, it is claimed by those who contend for no mercy for sinners in the day of atonement, that, there

could be no offerings made upon that day only those made by the high priest, because it says, Lev. xvi, 17: "And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place." It does not follow from this, that there was no man before the door, by the altar of burnt sacrifices, nor that offerings were not being made upon that altar for the sins of the people. But we think we shall be able to show that sacrifices were burning there while the high priest was in the second apartment of the sanctuary.

We, as Seventh-day Adventists, believe that since the great Advent proclamation in 1848 and '4, and the close of the 2800 days, we have been in the period called in Dan. viii, 14 the cleansing of the sanctuary, but we do not believe that the time has yet come when he that is filthy is to "be filthy still." To understand the nature of events in this great antitypical day of atonement, it is necessary for us to look at the order of events in the type. Paul says: "It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the truth; but into Heaven itself, now to appear in the presence of God for us." Heb. ix, 23, 24. How was the work accomplished in the cleansing of the pattern? Or what was the order of events on the tenth day of the seventh month, the great day of atonement?

Let it be borne in mind that the day of atonement extended over a space of twenty-four hours. "It shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even,

from even unto even, shall ye celebrate your Sabbath." Lev. xxi, 82. From this, we learn that the services of that day were to commence with the setting of the sun on the ninth day of that month. By looking at Num. xix, 7-11, we learn that there were many offerings made on the day of atonement, besides the blood of the goat offered for the blotting out of sins: "And ye shall have on the tenth day of this seventh month, an holy convocation, and ye shall afflict your souls; ye shall not do any work therein. But ye shall offer a burnt-offering unto the Lord for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish. And their meat-offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, a several tenth deal for one lamb, throughout the seven lambs. One kid of the goats for a sin-offering, besides the sin-offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings."

It is very evident from the above scriptures, that there were many offerings on the day of atonement besides the offering of the blood of the kid to cleanse the sanctuary. The "continual burnt offering" of other days was also continued upon this day. This continual burnt offering required them to offer a lamb in the evening at the commencement of the day of atonement, and another in the morning of the day. The order of this continual burnt offering is stated as follows: "Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually. The one lamb thou shalt offer at even, and with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering. And

the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the Lord. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord." Ex. xxix, 38-42. By looking at Lev. vi, 12, 13, it will be seen that the law of the continual burnt offering required the fire to be kept constantly burning. "And the fire upon the altar shall be burning in it, it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out." We should understand from this, that a lamb was offered in the evening of the day that burned all night, and another was offered in the morning that burned during the entire day, and this was called a continual burnt offering. This offering was continued on the day of atonement. Besides these two lambs, seven other lambs were offered during the day of atonement. At just what time they were offered we are not informed, but the probabilities are that they were offered at different intervals during the whole day.

A bullock and two rams were offered for a burnt offering. Lev. xvi, 8, 9; Num. xxix, 7-11. One of these rams was burning while the high priest went into the most holy with the blood of the bullock to make an atonement for himself and his house, before he went in with the blood of the kid to make an atonement for the people. "Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt offering. And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself, and he shall take a censer, full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil, and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his fingers seven times." Lev. xvi, 11-14.

The high priest went into the most holy a second time with the blood of the goat which was offered for the sins of the people. This does not prove that Christ in fulfilling this work, must go into the most holy on high twice. There is no necessity, as in the case of the high priests, for Christ to make atonement for his own sins, for he "knew no sin." The language of the apostle, Heb. x, 1, should be borne in mind in applying these types: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." The law shadows forth the blotting out of the people's sins, but in the priest's offerings they must offer for their own sins. In this particular it was not the very image. Christ makes no offering for himself, but fills all that part of this shadow that had reference to the people's sins.

The claim is made by some, that although sacrifices were offered upon the day of atonement, they were all offered before the high priest went in with the blood of the goat, so they still contend for no mercy while the blotting out of sins is going on. But from the texts already presented it will be seen that facts are against them. The lamb of the continual burnt-offering was to burn all day, and so would be burning during the time of the offering of the blood of the goat. The ram was also burning at the same time. Offerings were also made after the high priest came out from offering the blood of the goat. "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there; and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people." Lev. xvi, 28, 24. We would not understand from the fact that an offering was made after the work of blotting out sins in the type, that there is to be mercy after Christ has completed the work of blotting out sins, but this shows in the clearest manner that the entire day of atonement in the type was a day in which pardon for sins might be found. We suppose when Christ has completed his work of blotting out sins we shall come to the solemn decree, "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11.

That there was still mercy for sinners during the entire day of atonement, we think is further evident from the fact that in the work of that day, not only were other offerings made for sin besides the sin-offering of atonement, but the services performed required the lower priests to officiate as well as the high priest. In the regulations made concerning sin-offerings, burnt-offerings, meat-offerings, &c., Aaron's sons—or the lower priests—were required to officiate. These offerings were made on the day of atonement, and, as we have before shown, even more of these offerings were made on that day than upon ordinary days. It follows then that these priests had more labor to accomplish on that day than upon ordinary days, unless it can be shown that some exception is made whereby they were exempt from acting their part in those services upon that day. No such exception is to be found, hence we conclude they did their part in those offerings. If it be objected that they sprinkled no blood upon that day, we reply, that they performed a similar service to that they accomplished on other days in order that the blood sprinkled might avail in behalf of the penitent ones. We suppose that their attending these offerings on that day placed those for whom these offerings were made, in a position where the blood of the goat sprinkled by the high priest to blot out sins would also avail to cancel their transgressions. The scriptures, Lev. ix, 8-18, that set forth the part which Aaron's sons acted in these different offerings, we have already quoted, and will not repeat them here.

All the blood offered in the type, we understand typified the blood of Christ. There was other blood offered on the day of atonement besides that offered to cleanse the sanctuary. The blood of the sacrifices was sprinkled about the altar. Lev. ix, 8-18. That blood, we understand, shadows forth the blood of

Christ which is sprinkled to cleanse our hearts, while the sacrifices themselves represent the work which is accomplished by us in endeavoring to place ourselves in such a position that the blood of Christ will avail for us. Says Peter, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Pet. ii, 5. What these sacrifices are that place us in such a position that we may be accepted through the blood of Christ, Paul will tell us: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii, 1, 2. In writing to the Philippians concerning their supplying his temporal wants, he calls it "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Phil. iv, 18. In writing to the Hebrews he says: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not, for with such sacrifices God is well pleased." Heb. xiii, 11-18. These sacrifices, then, made on the day of atonement, meet their antitype in that consecration to God, and devotion to his cause, which must now be manifest on the part of those seeking an interest in the atonement of Christ our High Priest.

Again, that the atonement availed for those who would seek an interest in it upon that day, is evident from the fact that conditions of mercy are expressed, while the atonement itself is made for the entire congregation. "For whatever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. xxiii, 29. Then it was the duty of all who would be benefited by the work of the high priest, to afflict their souls. But of the atonement, it is said: "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priest, and for all the people of the congregation." Lev. xvi, 33. An atonement, then, was made for the entire congregation which availed in the case of every individual who afflicted his soul. From this we understand, when this work is fulfilled by Christ, his atoning blood avails for all those who afflict their souls. Those who make the sacrifice God requires, and earnestly seek an interest in that blood, will find salvation.

Some contend that the high priest only made atonement on the great day of atonement for those sins that had previous to that day been carried into the sanctuary; but, if we read concerning the closing up of that cleansing work, we shall find him out by the altar of sacrifice cleansing that: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat." Lev. xvi, 20. "And he shall make an atonement for the holy sanctuary, and he shall

make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation." Verse 33. From these scriptures, we learn that an atonement is made for the altar on that day. That altar of sacrifice, as already shown, typifies the work to be accomplished by the people. We understand the cleansing of that altar is virtually a recognition of the offerings for sins that have been made upon it. The people's offering for sins besides the sin offering of atonement have been made upon it on that day, and now a work is accomplished to blot out those as well as other sins confessed and conveyed to it by the blood of sprinkling. Lev. ix, 8-18. While the work of the priest in the sanctuary upon that day had, as its greatest object, the blotting out of past sins, the cleansing of the altar must take away the sins placed upon it during that day.

As before stated, we understand we are already in the time when Christ has entered upon the work of cleansing the sanctuary, or blotting out of sins. Paul says: "And for this cause, he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance," Heb. ix, 15. As Christ is accomplishing a work to blot out the sins of those, who, in past ages, confessed them through faith in a Saviour to come; now, in the antitype of the national atonement, must be the time for this work to be accomplished. This work, then, has commenced with the faithful dead, whose cases one after another are brought in review for examination. Christ's blood blots out their sins, and thus they are judged. At the same time, as in the type, confessions are being made, and the requisite sacrifices on the part of the living being offered, and when the work of Christ as high priest is drawn to a close, these sins will be blotted out, and the cases of the living decided. And when Christ comes, at the blast of the last trumpet, the righteous, both dead and living, will be changed in the twinkling of an eye, and go up to meet their Lord.

We have increasing evidence that we are rapidly approaching the time when Christ will cease to mediate for men, and come out to bless his people. Let us, then, be active and thorough in the work of making confession of all our wrongs, and render to God those sacrifices which are meet, that the atoning blood of Christ may avail for us, our sins all be blotted out, and we with joy go up to meet our coming King.

Asazel or Satan.

The evidence is accumulating to confirm the view that the Scape Goat, (called in the margin, *Azazel*), which was sent away with the sins of the people at the close of the day of atonement, was a type of the Devil. And as we are now in the antitypical day of atonement, and near its close, the question is one of vital interest to the people of God, at the present time. The following testimony on this subject, I find in a work by Charles Beecher, entitled "Redeemer and Redeemed," pp. 461-462. This same Mr. Beecher is the author of the best thoughts on Satanism and Creeds, we have seen. He is one of the most independent thinkers and writers of the age, and having both the means and ability for collecting evidence on such a subject, his thoughts will be appreciated by our people.

M. E. CORNELL.

"Placing these goats before him, the High Priest put both hands into an urn containing two golden lots, and drew them out, one in each hand. On the one was engraved LA-YEHOVAH (for Jehovah), on the other, LA-AZAZEL (for Azazel.) * * * The same preposition is used on both lots, La-Yehovah, and La-Azazel, and if the one indicates a person, it seems natural the other should. Especially, considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations, treat Azazel as a proper name. The Chaldee paraphrase, and the targums of Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀνομιμαίος (*anomiaios*), a word applied by the Greeks to a malignant deity, sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the Evil Spirit. In addition to these, we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence, Moses Cornhillensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is, when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint ἀνομιμαίος, and in the Hebrew Azazel, is no other than the Devil.

"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought, as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence, that Azazel cannot be anything else but another name for Satan.

"If it should be objected that God would not sanction a sacrifice to Satan, even in appearance, and that therefore this view cannot be true, we reply, that it is not necessary to regard the goat as a sacrifice to Azazel; and there is not even an appearance of it, but a studied prohibition.

"A sacrifice, as has been well shown by the English author Outram, implies the taking of life. His words are: 'Offerings which were put to death, divided, consumed, were sacrifices in the vocabulary of the Jews. . . . This would exclude certain things sometimes called sacrifices; for example, the bird used in cleansing the leper, the scape-goat, &c.'

"Hence, not only was there no sacrifice, but there was a studied negation of the idea. It is known that the Egyptians offered such sacrifices to the evil one, under the name Typhon; and that the practice was almost universal. Now, by sacrificing the first goat to Jehovah, and letting the second go alive, and both by casting lots, i. e., by an appeal to God, there was a direct contradiction of the heathen practice. It said, virtually, this sacrifice is to God alone, and not at all to Satan. There is a relation to Satan, but not a sacrificial one. Hence, in the next chapter, it says, 'And they shall no more offer their sacrifices unto demons.'

"To this rite, then, we may attribute the disappearance of all sacrifices to evil deities, no such forever after in Israel. They, indeed, worshiped idols, but always under the theory of their representing the good, not the evil power. * * * * *

"Do any object at finding the idea of Satan so prominent in the focal center of all sacrificial analysis?

"Why should it not be prominent, if to destroy him was the very object of Christ's death? He was God's chosen champion; ordained to avenge the cause of God, on man's behalf, against the enemy of God and the seducer of man. . . . Would it not be strange, if in all the symbols of the sacrificial system, there were not a single intimation of the serpent's existence and where should we expect to see his baleful shadow, if not here, on the great day of atonement."

RH Dec 18, 1866

The 2300 Days.

In Review, Vol. xviii, No. 25, is an allusion to the "Septuagint Translation and the 2300 days." The objectors to this numeral can only allege in defense of 2400 and 2200, the reading of a few manuscripts found by Wolf the missionary among the Jews of Ispahan and Bokhara, reading 2400 (without doubt copyists errors), and the reputed reading of the Vatican manuscript which in reality reads 2800, but by a typographical error in the Vatican edition, taken from the manuscript is made to read 2400. This the Christian edition of Daniel proves, and the most competent judges assert that there is not a manuscript extant in Hebrew or Greek which sanctions the reading of 2400 or 2200.

Geo. C. COCHRAN.

Chicago, Ill.

THE TIME MESSAGE.

BY ELD. E. F. COTTELL.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." Rev. x, 5-7.

The prophecy contained in the tenth chapter of Revelation is evidently of great importance to the inhabitants of the earth; and its fulfillment was doubtless intended greatly to benefit those who should live in the time of its accomplishment. If this is correct, it must be understood by believers in the word of God.

The mighty and glorious angel of this chapter is not to be taken in a literal sense; but it is doubtless a symbol of a proclamation of truth, to be made to the inhabitants of the earth; and as this representation seems to make a break in the account of the sounding of the seven trumpets, being thrown in between the sixth and the seventh, if we can ascertain the time of the close of the sixth trumpet, we can point to the very time when this proclamation, that time shall be no longer, will meet its fulfillment.

In the declaration that there should be time no longer, what time is meant? It is not the end of earthly or probationary time, as some have thought, which the angel affirms with the solemnity of an oath is come to an end; for the seventh angel has not yet begun to sound, when this declaration is made, but is about to sound; and the mystery of God—the gospel, which is "God in Christ reconciling the world to himself"—has not yet accomplished its work of reconciling and saving men, but is to be finished "IN THE DAYS OF THE VOICE OF THE SEVENTH ANGEL, WHEN HE SHALL BEGIN TO SOUND." This proves that time as distinguished from eternity does not end here, but that days continue, under the sounding of the seventh angel, and days, too, in which the work of the gospel is being completed. We therefore conclude, with many commentators that have spoken on this point, that the angel testifies to the end of some particular period of time appointed before of God, which was to close before the end of probationary time. But it clearly indicates that the work of human salvation is about to close. A careful study of the prophetic periods, with the appointed events to transpire at their terminations, will convince any one that the great period of 2300 days is the one, the ending of which is the subject of this solemn and thrilling announcement.

It would seem that the solemn announcement of the angel, concerning the time, is made on the strength or by the authority of something contained in the little book that is open in his hand. And the express statement that the book is open naturally suggests to the reflective mind that before the time of this sudden announcement the book had been closed, so that the opening of the book brought to light the important fact that the time had come for this announcement to be made. What book is intended?

The definite periods of prophetic time relating to the last days, and written before the book of Revelation, are found in the book of Daniel's prophecy. And this book of prophetic times was to be sealed up and not

opened till the time of the end. Said the communicating angel to Daniel, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. "And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Verses 9, 10.

The end here spoken of is what is called in the New Testament "the end of the world." It is the close of probationary time. The time of the end is a short period beginning a little before, and reaching to, the end. The book was to be sealed till this time should commence. Then it is a fair inference that in that little period, called "the time of the end," the sealed book should be unsealed and opened. And to confirm this inference and remove all doubt, it is immediately added, "Knowledge shall be increased;" and "The wise shall understand." This knowledge and understanding is evidently concerning that which was to be bidden in the sealed book until the time of the end, and then unsealed or brought to light. And this is the prophecy that contains, as we said, the definite periods which were before appointed, and which only could serve as the basis of the proclamation of the angel from the open book.

This angel has a message of time, the fulfillment of a period which will bring us to the sounding of the seventh and last trumpet, and the closing work of the mystery of God, the gospel. The idea is, that the specified time has expired, and there shall be no longer delay; the seventh angel is about to sound, and the closing work of the gospel dispensation will immediately follow, and that work will be completed in a few days or years, when he shall begin to sound.

We inquire now, Are the prophetic periods unsealed and understood? or, have we reached the period called the time of the end? If we answer one of these questions affirmatively, the other must be answered so for if we have reached the time of the end, the seal is no longer upon the prophetic periods; and if these are unsealed so as to be understood, we are certainly in the time of the end.

It is evident that the "time, times and a half," allotted to the reign of the Papacy, must reach to the time of the end. For we are taught in Dan. xii, 8, 9, that "some of them of understanding"—the people of God—should fall by this persecuting power, "even to the time of the end." The period of the reign of the Papacy is so well defined and understood that it is unnecessary to say much upon it here. The position that it began in A. D. 538, and ended in 1798, is susceptible of the clearest proof. But waiving that, it is still clear that the persecution of Christians to death by that power ended before the close of the eighteenth century, that is, before A. D. 1800. Now as some were to fall by that power till the time of the end, and as they have permanently ceased thus to fall, we conclude that we are now in the period called the time of the end, and consequently should have an understanding of prophetic time.

On the other hand, if it can be proved that the prophetic periods are already understood, the time of the end has arrived; for if they were sealed up till the

time of the end, they could not be understood before that time. We proceed then to prove that an accurate understanding of the prophetic periods has been given; hence the sealed book is opened; and hence it is already time for the thrilling announcement that time should be no longer.

As we have before observed, the time message is thrown into the account of the sounding of the seven trumpets, as it were parenthetically, between the sixth and seventh trumpets. From this it is evident that this message is to be given at the close of the sounding of the sixth trumpet; and this view is confirmed by the fact that the angel delivering the time message speaks of the beginning of the sounding of the seventh trumpet as about to ensue. "That time should be no longer;

but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished."

The sounding of the fifth and sixth trumpets is bounded each by a definite period of time. Rev. ix. To the fifth trumpet are given "five months." reckoning thirty days to the month, it amounts to one hundred and fifty days; which is literally one hundred and fifty years. The sixth trumpet sounds for "an hour and a day and a month and a year." This reduced to literal time, taking each day for a year, is three hundred and sixty-one years and fifteen days. Thus a year is 360 years, a month, 30, a day, 1 year, and an hour—one twenty-fourth of a year—15 days; amounting to 361 years and 15 days. Add to this the 260 years of the fifth trumpet, and we have 621 years and fifteen days, the whole time of the sounding of the fifth and sixth trumpets.

Commentators are well agreed that the locusts from the smoke of the pit, under the sounding of the fifth trumpet, represent the hosts of rapacious, funtikal warriors proceeding from the darkening doctrines of the pit of Mohammedan errors. Their tormenting men five months without killing them represents their long continued wars against the Eastern, Roman, or Greek, empire without subduing it, or destroying its political life. History has preserved to us the exact date of their first invasion of this empire, July 27, 1299. The infidel Gibbon particularly notices this date, because that but few exact dates of that period of the world's history have been preserved. God's providence preserved it as the date of a prophetic period. From this date to the submission of the empire, in 1443, to the Mohammedan, Turkish, power, there were just one hundred and fifty years. Here a new emperor coming to the throne dared not assume the government till he had sent ambassadors to the Turkish Sultan and asked his permission. Taking these facts for data, and calculating the hour, day, month, and year of the sixth trumpet, Eld. Josiah Litch predicted that the Turkish power would in like manner pass away at the close of this period, which would terminate in August 1840. Taking the first date July 27, 1299, and adding to it the sum of the two periods connected with the fifth and sixth trumpets, which is 621 years and 15 days, and it brings us to Aug. 11, 1840. This calculation was published in 1838, two years before the termination of the latter period. Those who read this calculation, were ready to admit that if it proved true, they would acknowledge that the Adventists had the key to the prophetic periods, and consequently were right in proclaiming the definite time of the ending of the 2300 days.

Time proved this calculation correct. The independence of the Turkish empire came to its end in the following manner: Mehemet Ali, Pacha of Egypt, had rebelled against his master, the Turkish Sultan, had defeated his army and captured his fleet; and the empire was in imminent danger, inasmuch that the great powers of Europe felt called upon to offer their intervention for the settling of the difficulty and the preservation of the tranquillity of Europe, which was endangered by the ambitious spirit of the Pacha. Accordingly England, France, Austria and Prussia held a conference at London, by their representatives, to agree upon the measures to be taken for the settlement of this difficulty. The terms of settlement that were to be dictated to the Pacha were agreed upon, and it was left with the Sultan to transmit them to the Pacha. Now, when these terms were transmitted, it was out of the Sultan's power to recall his acceptance of the intervention of the Christian powers to settle his difficulty for him, so that, the Pacha refusing submission, they were bound to compel him; and in this event the Sultan's independence is gone, and the Christian powers control the destinies of the old Mohammedan empire. The terms of the Christian powers were transmitted and placed in the power of the Pacha on the eleventh of August, 1840; and thus the independence of the Turkish empire came to an end. (For particulars, see "The Sounding of the Seven Trumpets," published at the Review office, and "The Restoration," by J. Litch.)

Thus it was demonstrated that the prophetic numbers were understood and could be correctly computed.

This gave a new impetus to the preaching of time. It was justly concluded that if one of those periods could be so exactly computed, and that one as difficult and obscure as any other, by the same rule the others might be. And, as a consequence, confidence increased in the teaching that the 2300 days would end in 1848. This demonstration made it certain that "the time of the end," to which the prophetic numbers were closed up and sealed, had come, and that "knowledge" on this subject was "increased," and that "the wise" were beginning to "understand." It was seen that the sixth trumpet had sounded its full time and ceased, and consequently the seventh trumpet was about to "begin to sound." Here, then, was the very point of time for the fulfillment of the message of Rev. x, announcing the termination of the great period of 2300 days, which would bring us to the cleansing of the sanctuary, or, in other words, to the "days of the voice of the seventh angel," in the beginning of which "the mystery of God should be finished."

This brings us to consider the fulfillment of the time message. The mighty angel of chapter x, doubtless symbolizes a new development of divine truth to be manifested at this very time, that is, between the close of the sixth and the beginning of the seventh trumpets. The proclamation of the ending of the last and longest prophetic period, the 2300 days, by the people called Adventists, we consider an evident fulfillment of this message, since it answers precisely the specifications of the prophecy, and occurred at the right time. Light had been gradually arising on the subject of the prophetic periods for some years previous to 1840. But at this date these calculations were demonstrated, as we have shown, by the fall of the Turkish power, which had maintained its independence from the time

of the subjugation of the Greeks, in 119, until now, a period of 2381 years. Here this time message, which synchronizes with that of Rev. xiv, 6, 7, began to be proclaimed with "a loud voice," or, as expressed in this chapter, "as when a lion roareth." And as the earth trembled and the beasts of the forest quake at the roaring of the "king of beasts," so the people were moved by this solemn proclamation of the close proximity of the judgment. At first the proclamation was not so distinct and definite. It was thought that the 2300 days would end sometime during the year 1813. But when this year had ended, it was discovered that a mistake had been made in the computation, purely arithmetical, which had been equally hidden from both the friends and foes of the Advent doctrine. From the same date of commencement, by making allowance for that part of the year n. o. 1817 which was already past when the commandment went forth from which the time should be reckoned, it was now clear that the period would terminate in the fall of 1844. The clear and definite light that now shone upon the subject gave a confidence to believers most fully symbolized by the solemn oath of the angel that "there should be time no longer," and enabled them distinctly to enunciate, in fulfillment of a corresponding portion of this prophecy, "The hour of his judgment is come." It was most assuredly the right time for this announcement to be made, as we have shown, and here was a most accurate and vivid fulfillment of it. The word of God was thus verified, and the world will never hear the like again.

That which follows in the chapter is a lucid description of our great disappointment at the close of the 2300 days, and the revelation of the fact that we have still a work to do, namely, to proclaim the last message—that of the "third angel." Rev. xiv, 9-12. John, the receiver of the Revelation from Jesus Christ, is a representative of the church or people of God to whom the Revelation is made; and in this chapter he must, of course, represent that portion of them who should hear and believe this special proclamation. The eating of the little book, which was so sweet to his taste, represents the relief with which believers fared on the contents of that book of prophetic numbers, which had been sealed up, but now was opened. The preaching of definite time gave the greatest offense to unbelievers; but it was our food and drink. The expectation of the Lord's coming at the end of the period made it most sweet to our taste. But the period closed and brought a bitter disappointment—as soon as we had eaten it all up, our stomach was bitter. That which was our sweetest morsel before, "sweeter than honey or the honeycomb," now was the cause of our greatest bitterness. Oh! had we not been so positive on definite time! But we had; and God's word was verified by it, though it made us sad. Many sported whose hearts were not deep enough in the work, and our sadness increased. It seemed for a while that there was nothing more that we could do, only to wait for the coming of the Lord; but soon a faithful few began to hear a voice saying, "Then must prophesy again before many peoples, and nations, and tongues, and kings."

What means this? Your work is not done. The 2300 days do not reach to the coming of the Lord, but to the commencement of the work of cleansing the sanctuary by the heavenly High Priest, a work to be done prior to his leaving his mediatorial office before the throne, and coming to earth to reward his people.

The hour of his judgment is indeed come; and this judgment is the solemn and important work of blotting out the sins of the people of God, which is their acquittal, a work which must be consummated between the Father and the Son in the most holy place of the "temple of God in Heaven"—"the true sanctuary"—before the latter lays aside his priestly attire, clothes himself with the "garments of vengeance," and is "revealed from heaven in flaming fire, taking vengeance on them that know not God."

The cleansing of the sanctuary in the blotting out of sins—bearing them out of the sanctuary—as is evident from the type in the former dispensation. Lev. xvi. This is the work of a priest; and the priesthood of Jesus is wholly fulfilled in Heaven. Heb. viii, 1. What is sin? The transgression of the law. What law? That law which is beneath the mercy-seat in the ark of the covenant or testament, in the most holy place of the sanctuary—the ten commandments. "The temple of God in Heaven" now began to be opened to our faith, "and there was seen in his temple the ark of his testament." Rev. xvi, 19.

The ten commandments as written by the finger of God, are beneath the throne of his glory in Heaven; and his people are not keeping them! The Sabbath of that law is trodden under foot from week to week! Here is the rule of judgment; and what will be the decision of our cases in the hour of judgment? Will our sins be blotted out while we knowingly retain them? What is to be done? "Prophecy again." Here is the third angel's message, relating to those very "commandments of God." The papal beast has thought to change them, Dan. vii, 25, and the people professing godliness are not keeping them, but are following the tradition of the papal apostasy. Now is the time for this message; for it must be given after the time message, and before the coming of the Lord; or the word of God would fail. It has not failed in respect to the giving of the time message and the proclamation of the fall of Babylon; it will not fail in this. Prophecy again, that is, *once more*. Here is one and only one more message to be given. Prophecy again, and at the end of this prophesying the Lord will surely come; this message will not end in disappointment and bitterness. There will be bitterness in the fiery trial, the persecution against the commandment-keepers in the time of trouble; but it will not come unexpectedly, and it will end in glory.

Prophetic time has run out, and the days of the voice of the seventh angel are here. How is the mystery of God to be finished?

1. Jesus, our great High Priest, the Mediator of the new and everlasting covenant, is to close his intercessions in the presence of God, in the most holy place within the "second veil," where he entered on the tenth day of the seventh month, Bible time, in 1844. The word of God which said, "Then shall the sanctuary be cleansed," did not fail; but the work commenced at the appointed time. When he ceases to plead before the mercy-seat covering the ark of the ten commandments, the mystery of God will be finished. Then no more rebels will be pardoned; but he that is filthy will remain filthy still, and the Saviour will come quickly with his rewards. Rev. xxii, 11, 12.

2. A corresponding work will, at the same time, be going forward upon the earth. While Jesus is before

the ark and mercy-seat in Heaven, pleading his blood for the remission of the sins of his people, which are neither more nor less than their violations of that law contained within the ark, a proclamation, calling the attention of all to those "commandments of God and the faith of Jesus," who still pleads, will go forth and gather out the loyal people of God from all their human creeds and doctrines of men, and prepare them for the close of probation. When the work of this last merciful warning is completed, Jesus will cease to plead, having blotted out the sins of his servants and sealed them in their foreheads with "the seal of the living God"—"his Father's name"—then will the work of pardon and reconciliation be ended—the mystery of God be finished! The preparations all being completed, and the time having fully expired, the car of salvation will not wait for another passenger. Oh, sinner, secure a passage now!

A few reflections and we close.

How beautifully harmonious and definitely exact is the prophetic word of God! How strange it is that with such evidences as prophecy and history afford, men should be infidels! men too of giant mind—of towering intellect! The fault is not in the word nor faithfulness of God, but in themselves, and in the false, perverse and inconsistent creeds—the doctrines of men and devils—that have been heaped upon the word of God and obscured its light.

Nothing is more certain to the consistent believer of prophecy, than the solemn truth that the time is come and God is now sending forth the last warning to mankind, and is thus preparing his people for the glorious appearing of the Son of God, which is near, even at the doors. This is the most overwhelmingly-solenn, and transcendently-important truth conceivable. It is time it were received and acted upon by all who hope to be found of Him in peace.

Brethren, if we believe these things, it is of the utmost importance that we live and act accordingly. Our influence is telling for or against the truth. How solemn the thought! The salvation of our friends and neighbors is depending upon their reception or rejection of the truth; and our influence is to tell one way or the other in respect to them. The truth will prove our condemnation, unless we live it out in our daily life.

Are we, brethren and sisters, ready for the mystery of God to be finished? Are we ready for our Jesus to cease his pleading before the throne of mercy? Oh! let us earnestly implore the refreshing from the presence of the Lord, while we have an Advocate in the temple of God in Heaven.

"Now in Heaven he's interceding
For dying men;
Soon he'll finish all his pleading,
And come again."

How much hangs upon a short and swiftly fleeting period of time! If overcomers, eternal life and blessedness will be our everlasting reward; if not, all is lost forever; and our time, in which we might have secured the priceless gift of eternal life, has been thrown away. Oh! let us strive to overcome; and may God accept our efforts through Jesus Christ, and grant us the aid of the Holy Spirit. Amen.

OUR PRESENT POSITION, In the Waiting, Tarrying Time.

BY ELD. A. C. BOWDLER.

TEXT. "For yet a little while, and he that shall come, will come, and will not tarry." Heb. x, 37.

This is one of many passages of scripture which contain a promise relative to Christ's second coming. It can refer to no other advent but to that of Christ. And though there are many scoffers in this age of the world, who are often heard, saying, "Where is the promise of his coming?" etc., yet we are assured that the Sacred Scriptures abound with plain and decisive testimonies upon this glorious subject, that are yes and amen to the believers of Bible truth.

If we examine a few of these testimonies, we shall clearly see, 1. That when Christ ascended up on high, he went to the Father's house, or New Jerusalem, which has many mansions, to prepare a place for his people, and gave us the assurance that he will come again the second time, personally and visibly, in like manner as he was seen going into heaven, yea, as visibly as the lightning that cometh out of the east and shineth even unto the west, so that every eye shall

see him. Acts i, 9-11; John xiv, 2, 8; Rev. i, 7. 2. He will come on the world in general; even on professors of religion who are not found watching and getting ready, "as a thief in the night." But God's people, who are an exception to the general rule in this case, he will not overtake as a thief. They have the more sure word of prophecy, which is as a light that shines in a dark place; and while the signs of the times show that they are living in the peril of the last days, and that solemn scenes are impending, they are exhorted to not sleep as do others; but to watch and be sober. They watch and labor soberly and diligently that they may be found of him without spot, and blameless; and thus, at his appearing, they are enabled to say, Lo, this is our God: we have waited for him, and he will save us; . . . we will be glad and rejoice in his salvation. 1 Thess. v, 2-8; Rev. iii, 3; 2 Pet. i, 10; Matt. xxiv, 33; Isa. xlv, 5. 3. Then it is that, at the voice of the archangel and the sound of the trumpet, the dead in Christ shall be raised incorruptible, the living saints be changed, and they together shall ascend to Heaven with their Redeemer, to inhabit those blessed mansions prepared for the pure and holy; that the wicked shall be destroyed with the brightness of his (the Lord's) coming; and that the earth will be desolated, turned upside down, utterly emptied, and utterly spoiled. "Nevertheless, we, according to his promise," says Peter, "look for new heavens and a new earth wherein dwelleth righteousness." Or, "wherein will dwell the righteous." Greek. From the second advent, when the wicked are all destroyed, and the saints caught up in the clouds to meet the Lord in the air, a period of one thousand years is measured off before the resurrection of the wicked, which is the period that the saints remain in the city above, until the time of the renewing of the earth for their eternal abode, which cannot take place until after the second resurrection. 1 Cor. xv, 51, 52; John xiv, 3; 1 Thess. iv, 13-18; 2 Thess. ii, 7, 8; 1, 7, 10; Isa. xlii, 9; xlv, 1-8; 2 Pet. iii, 18.

These testimonies are an utter refutation of the idea that the second advent of Christ took place at the destruction of Jerusalem; or in Modern Spiritualism; or that it takes place every time that a person dies.

But our text not only contains a promise concerning the coming of Christ; but it also brings to view a "little while" or waiting time, during which, the Lord is tarrying, but at the end of which, it is affirmed, he will come and will not tarry. A scripture of similar import is found in Hab. ii, 8: "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

The vision here which is commanded to be written and made plain on tables that he may run that readeth it, is personified. It relates to prophecies which bring to view the coming of Christ and certain events that transpire previous to, and at his coming. It also refers to prophetic periods, some of which reach down to the time of the end. And after the leading prophecies and signs which show that Christ is near are fulfilled, and all the prophetic periods have ended, then, though it tarry, though the second advent which is a point mentioned in the vision, does not take place,

God's people are told to wait for it; because it will surely come, it will not tarry.

The tarrying, or waiting mentioned here and in our text, certainly conveys the idea that God's people who live at that time have previously dwelt upon the subject of the second advent and looked to an appointed time for it to take place, but have been disappointed. For, supposing that a man is returning from a journey, it cannot emphatically be said that he is tarrying, or that his friends are waiting for him, unless they have looked for him to come at a certain time and he has passed that time.

The two verses that precede, and those that follow our text, show that during the waiting time the church are required to exercise faith and patience, and to get a preparation to receive the promise; and that except they do this, they are in danger of drawing back, and of falling away into perdition. "Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 35-39.

Having made these introductory remarks, I will now try to show where this scripture has its application, or fulfillment; or, when the waiting time commences.

In our investigation thus far, we have seen that whenever this scripture begins to be fulfilled, or the waiting time commences, the Lord's coming is very near; therefore we cannot look back in past centuries for its application. Hence Paul said to his Thessalonian brethren, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of

Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of sin be revealed, the Son of perdition;" etc. 2 Thess. ii, 1-8.

This text plainly shows that the day of the Lord, or the coming of Christ, could not be expected to take place in the days of Paul. A falling away had to come first. The mystery of iniquity, said Paul, doth already work. When Christianity was preached to the Gentiles, as the people of different nations embraced the Christian religion, they brought with them more or less of their traditions and idolatrous notions.

These were gradually mixed with Christianity, and thus the standard of true religion was lowered, and a falling away took place which ended in the papacy, represented by Paul's Man of sin, Daniel's little horn, and John's blasphemous beast, which are clearly identical. This power commenced in A. D. 606, and was to continue a time, times, and the dividing of time; or, forty and two months, or 1260 prophetic days or years; bringing us down to A. D. 1798, until which time the coming of the Lord was not to take place.

Besides this, there are other prophetic periods which extend further down the stream of time. But I will here notice only one of these periods, at the termination of which, we understand the "little while" or waiting time, mentioned in our text commenced.

In Dan. viii, 13, 14, there is a definite period of time brought to view which is to the point. In verse 13, it is recorded that Daniel heard one saint asking another the question, "How long shall be the vision concerning the daily (sacrifice) and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Then the angel said unto Daniel, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

In symbolic time, a day signifies a year. Num. xiv, 34; Eccl. i, 6. It is not necessary for me to say much here to show that the 2300 days in this text are symbolic. The nature of the subject with which they are connected, and the fact that the rest of the vision which contains them is composed of acknowledged symbols, prove this beyond the shadow of a doubt. The 2300 days denote 2300 years.

With a proper understanding of the subject, we clearly see that the seventy weeks in chapter ix, 20-27 are the first 490 years of this period; that they were determined, or literally cut off upon Daniel's people, and therefore belonged to the Jews; that they commenced in a little past the middle of the year, A. C. 457, and reached to the autumn of A. D. 584, where the work of the gospel among the Jews as a nation closed, and the way was more fully opened for it to be extended to the Gentiles; and that this left 1810 years of this period of time for the Gentiles, which brings the termination of the 2300 days in the autumn of A. D. 1844. Then, said the angel, shall the sanctuary be cleansed.

The subject of the sanctuary is clearly delineated in the word of God, and the work connected with it is represented as filling an important place among the means that have been provided for the salvation of mankind.

Under the old dispensation, in the days of types and shadows, a worldly sanctuary was built by the children of Israel, which had two apartments; the first, where-

in was the candlestick, and the table, and the show bread, which is called the manna (or holy, margin). And after the second veil, the tabernacle which is called the Holiest of all; which had the golden altar, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat. . . . Now when these things were thus ordained, the priests went always (or daily, see Heb. x, 11,) into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year. Heb. ix, 1-7.

This sanctuary was not an original building. A pattern of the original sanctuary in Heaven had been shown to Moses, and he was commanded to make all things according to this pattern. And the sanctuary of the old covenant, the priests, the ministration of the priests, and the gifts and sacrifices that were offered, were all types and shadows: "who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern showed thee in the mount." Heb. viii, 5; Ex. xxv, 40. "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Verses 1, 2. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Chap. ix, 24. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Verse 12.

The fact of the cleansing of the heavenly sanctuary is plainly taught by the apostle Paul in the following scripture: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these (or there was a necessity, therefore, that the representations indeed of the holy places in the heavens, should be cleansed by these sacrifices, Man's blood); but the heavenly things themselves with better sacrifices than these." Heb. ix, 22, 23.

The cleansing of the sanctuary mentioned in Dan. viii, 14, cannot refer to the earthly sanctuary which was destroyed 1774 years before the 2300 terminated. It must, therefore, refer to the heavenly.

In the type, the most holy place was entered only on the day of atonement, on the 10th day of the seventh month, when the sanctuary was cleansed from the sins of the people which had been transferred from themselves to the beasts that were offered up, and through the blood of the sacrifices to the sanctuary itself. Then, not only the sanctuary was cleansed, but the people were also cleansed from their sins.

In Lev. xvi, it is clearly described how this work was accomplished; and it is shown that cleansing the sanctuary, and making the atonement, are identical, and that when the high priest had by blood removed the sins of the people from the sanctuary, he trans-

ferred them to the scapegoat who was sent away, with all the iniquities of the children of Israel, into a land not inhabited.

In the antitype, after Christ had ministered from the time of his ascension as a priest in the holy place of the heavenly sanctuary, he, as our High Priest, changed his position in Heaven and entered the Most Holy place on the great day of atonement which commenced in 1844, on the tenth day of the seventh month, Bible time.

Here the cleansing of the sanctuary commenced, which does not refer to physical impurities or uncleanness, for nothing of this kind exists in Heaven; but it refers to the sins of God's people, which, having been confessed by them to God, and transferred through Christ, our great sacrifice, to the heavenly sanctuary, are to be entirely removed from it. This cleansing is accomplished by blood, as we have already seen. And we understand that it can emphatically be called that work of the judgment which was to begin at the house of God. When the end of all things is at hand, Inspiration says, "For the time has come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. iv, 7, 17.

Then this work consists, 1. In investigating or reviewing the cases of, first, the dead in Christ, and then the living saints. 2. In blotting out their sins, which Peter said was to take place when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, etc. Acts iii, 19, 20. 3. In transferring those sins that are blotted out or canceled by the efficacy of the blood of Christ to the antitypical scapegoat, the great author of sin—the Devil—who, in addition to his own sins, must finally bear all the sins of God's people; but the wicked will bear their own sins.

When the glory of the Lord fills the tabernacle or temple in Heaven, as it was in the type (Ex. xi, 84, 85; 1 Kings viii, 10, 11), there is no ministration. Rev. xv, 8. Probation then ceases forever. God's people, the host, will then be free forever from their iniquity. The sentence passes, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxi, 11. This takes place before Christ's coming, for he continues, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Verse 12.

As soon as the ministration of the Lord Jesus in the holiest of all is closed, God then commences to pour out the wine of his wrath without mixture upon the earth, in the manner described in Rev. xvi, where we see that when the seven last plagues are falling, the first plague falls, then the second is to be an addition to the first, and then the third an addition to these two, and so on, till finally the seven are all falling together upon the wicked. They continue to fall till God speaks from Heaven, saying, "It is done;" the earth reels to and fro like a drunkard, and is utterly broken down (Isa. xxiv, 19, 20); and the Lord comes to redeem the dead and living saints, and gathers them to himself in glory.

Then Satan is bound a thousand years, and cast into the bottomless pit, or confined to the earth which is

in a state of desolation without an inhabitant. But during the thousand years, the redeemed saints reign as kings and priests with Christ in Heaven, and are seated upon thrones, and judgment is given unto them. Rev. xx, 4, 6; v, 10; John xiv, 8; Matt. xix, 28. They are engaged in judging the wicked. Says Paul, Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Cor. vi, 2, 3. At that time the saints shall judge even fallen angels, who, in the great burning day, will, with Satan and the wicked, be burned up root and branch. Mal. iv, 1; Jude 6. This is the closing up scene of the great day of judgment which commenced in 1844. Then the earth will be renewed, and the immortal saints will enter upon their everlasting inheritance.

But time and space will not allow me to dwell any longer upon this point. And besides this, I have been digressing from my subject, though my object in doing this was to show the consistency of our position relative to the scenes of the judgment, and to confirm the reader in the view that the great prophetic period of Dan. viii, 14, ended in 1844, and that ever since then we have been living in the hour or time of God's judgment, which I trust I have not failed to accomplish.

Now it is a well known fact that for a few years previous to, and at the termination of, the twenty-three hundred days, a great movement was made among the religious bodies in nearly the entire civilized world, relative to the second advent of Christ; that the Adventists rightly understood that prophetic time would end in 1844, as it is clearly demonstrated in the tenth chapter of Revelation, where the time there mentioned must refer to the prophetic periods contained in the little book open in the angel's hand, in regard to which Daniel had been told, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end;" when, as he was informed, "many shall run to and fro and knowledge shall be increased," (Dan. xii, 4, 9.) and that, owing to a mistaken view which they entertained purporting that the earth was the sanctuary, and that it would be cleansed by fire, they looked for the Lord to come when the twenty-three hundred days expired; but as he did not come then, they were bitterly disappointed.

With these facts before us, I think we have a clue to where the waiting or tarrying time commenced. It certainly commenced at the time that we were disappointed in 1844. It is true that since that time, some have been setting time repeatedly, for the Lord's coming; but their work in this direction is plainly represented by the course pursued by the foolish virgins, as brought to view in Matt. xxv, 11-13. "Afterward came also other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

OUR PRESENT POSITION, In the Waiting, Tarrying Time.

BY ELD. A. O. BOWDLER.

TRUTH. "For yet a little while, and he that shall come, will come, and will not tarry." Heb. x, 37.

(Concluded.)

WHILE the Lord Jesus is engaged in the closing up work of probation, he is brought near before the Anointed of days, and is represented as being wedded to the New Jerusalem, the city of God in Heaven, which is to be the metropolis of the kingdom under the whole heaven; and thus the Son of man is entitled to reign over all people, nations, and languages, and to have a kingdom which shall not be destroyed. Dan. vii, 13, 14; Rev. xxi, 2, 3. We look back to 1844 for the time when those that were ready went in by faith with Christ to the marriage, and thus we go in by faith with them. And since then, even those that are setting new times, and are thus saying, "Lord, open unto us," are exhorted to watch. The coming of Christ is not brought to view as taking place when he goes in to the marriage; but when he will return from the wedding. Till he comes we are exhorted to be ready, and to be in a waiting position. Luke xii, 35-40. "And ye yourselves like unto men that wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall find himself, and make them to sit down to meat, and will come forth and serve them. . . . He ye therefore ready also; for the Son of man cometh at an hour when ye think not."

This scripture shows that, when he comes, those who are found ready and watching, are accounted blessed. They shall be made to sit down to meat, and the Lord will come forth and serve them. Doubtless this has reference to the marriage-supper of the Lamb, as brought to view in Rev. xix, 9. "And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God." We understand that the call in this text is made before the Lord comes, and that in heeding this call God's people will be found ready and watching, and be fully prepared to meet the Lord with joy at his appearing. It implies,

1. That God's professed people will be called to examine the word of prophecy, which presents to our view fulfilling prophecies and fulfilling signs which denote that the end is near, and that Jesus will soon appear.

2. That the honest ones will be led to see the corrupting influences which exist among professors of Christianity generally, and be called to separate or disconnect themselves from the associations with which they are connected, and place themselves where they will not be bound, or be hindered from walking in the light that shines on their path, or from availing themselves of those means that are afforded them, to fit and prepare them for the glorious appearing of the Redeemer.

3. That truths will be developed that will have a bearing upon our thoughts, words, and actions; by which we will be called upon to reform, and to lay aside our errors, and overcome our wrongs. And in practicing the truth faithfully, God's children will be found putting on the wedding garments, and developing characters which will make them proper subjects to attend the marriage-supper, and to find a home in the kingdom of God.

Now it is evident that the three great proclamations of the fourteenth chapter of Revelation are just calculated to accomplish this great work; and that some of this work has been fulfilled already. The first angel's message, which gives warning of coming judgment, and sets God's people upon their watch-tower, commenced to be proclaimed by William Miller and others in about A. D. 1837. The second message, which gathers into one body the scattered saints, commenced to be proclaimed soon after the close of the year 1843, as the Jews reckoned time. And the third message, which restores the ten commandments to God's people, and prepares them for the time of trouble, and for translation, commenced to be proclaimed soon after the time when the great prophetic period expired in 1844. Since then these three messages have been proclaimed together, and will continue thus to be till mercy closes, and the mystery of God shall be finished. The work accomplished by them cannot be separated, or disconnected.

To illustrate this work I will suppose a case: A man has been called to absent himself from his family for quite a long time. The time comes for him to think of returning home, and he writes to his family about it. As they read the letter and ascertain that he is returning, they are overwhelmed with joy. The wife says, "Husband is coming!" The children cry out, "Father is coming!" And several voices are heard saying, "I am glad! I am glad! I am glad!" They are not satisfied to tell it to each other; but as they go out after those members of the family who are scattered in the different parts of the country, they noise it all around, and say to their friends, "Rejoice with us, husband—father is coming home. Hurry and come with us, for he will certainly come, and may get there before we are gathered together."

But while the good man of the house is tarrying and their professed friends are reviling and beating them because they have been disappointed, they exercise patience, and have no disposition to cast away their confidence in his testimony relative to his coming. As they look around they perceive that much needs to be done before they can be prepared for his return. They need better clothing, and must have new suits throughout. The mother tells her daughters, "We must set the house in order." The sons say, "We must repair the buildings, fences, carriage, and harnesses; feed more grain to the horses and cattle; and have every thing in its place." They go to work with all their energies, and manifest a great deal of earnestness and sobriety in getting ready. Yet they have joy and gladness expressed in their countenances.

This may well represent the position that we, as a people, occupy in the waiting, or tarrying time, which can truly be called the time of preparation. It is with

as in many respects as it was with the children of Israel while they were in the wilderness. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. x, 11. We read in Exe. xx, 28-29, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries whereto ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the land of the covenant; and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."

This prophecy was given several centuries subsequent to the time that the Hebrews were brought out of Egypt, and, therefore, cannot apply to them; but it evidently applies to those whom they represent; viz., to us, "upon whom the ends of the world are come."

Let us here notice a few points in their experience which are in some degree similar to, and may be said to represent, our experience under the proclamation of the three angels' messages:

1. There they could not get a preparation to enter the promised land while they were in bondage among an idolatrous nation; and hence the Lord brought them out of Egypt, with a mighty hand, etc. Here God's honest people cannot get a preparation to enter the antitypical land of Canaan while they are bound by popular orthodoxy, or connected with fallen professors of Christianity; and hence in portraying before us the dreadful judgments that await the ungodly, the awful scenes that are impending, and the perils with which we are surrounded, the Lord brings us out from the people, and gathers us out of the countries wherein we are scattered, or he calls upon us to disconnect ourselves from those associations where erroneous doctrines and human traditions are taught, and to gather together on the truth. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unboly, without natural affection, truth-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii, 1-5. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii, 4. "Gather yourselves together, ye, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. . . . Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 1-3.

2. There when they started to go out of Egypt had they known what was before them, that they would be proved and tried for forty years, and that a large number of them would fall in the wilderness, they doubtless would not have moved out with a mighty rush as they did. God hid the future from them, and they thought that in a few weeks, at the longest, they would reach the land flowing with milk and honey. But they were disappointed. Here when God's people embraced the first and second angel's messages, had they known what was before them, that they would be proved for several years, "be purified, and made white, and tried" (Dan. xii, 10), and that several of them would fall by the way in the wilderness of the people, we have reason to believe that they would not have proclaimed the doctrines of the second advent with the spirit and power that they did. God did not then permit them to see the work which had to be accomplished under the proclamation of the third angel's message, relative to keeping the commandments of God and the faith of Jesus (Rev. xiv, 8-12), and to the coming storm; and they believed that the Lord would come in 1843-1844. But they were disappointed.

3. There when the Hebrews crossed the Red Sea on dry ground, Pharaoh and his army attempted to do the same, and perished in the sea. But they were not the only ones that fell; for hundreds and thousands of those that sang the song of Moses fell in the wilderness on account of their murmurings and unbelief. Here after the Adventists had been disappointed at the close of the year 1843 (and yet could account for their mistake concerning the time when the twenty-three hundred days commenced), the first message became unpopular, and was, as we might say, crucified in the estimation of the people generally, and the mass of professors of Christianity rejected the truth relative to Christ's coming and fell spiritually. But they were not the only ones that fell; for hundreds and thousands of those that were in the great Advent movement in 1841, have since then rejected the truth and sinned against light through unbelief, and thus they, and others who draw back in like manner, are falling by the way.

4. There the Lord led his people in the day time with a cloud, and in the night with a pillar of fire. Ex. xlii, 21; Ps. lxxviii, 14; or, 35. And they moved only as the cloud and pillar moved. Here the Lord leads his people by his Spirit; and causes light to shine on their path just as they can bear it, and leads them in the truth, step by step, as fast as they are prepared to practice it. In the fourth chapter of Isaiah we have a scripture which is to the point. We read that in the day of the Lord of hosts (please read chapters ii and iii), "the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." Verse 5.

5. There after God had delivered the Hebrews from the abject bondage of Egypt, where they were a nation of slaves, he first proved them respecting his law by calling their attention to the Sabbath as an existing institution, and imposing the strongest obligations upon them to keep it. Ex. xvi. In doing this he designed to have them recognize him as being the only living and true God. "Wherefore I caused them to go forth out of the land of Egypt, and brought

them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbath, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. xx, 10-12; Ex. xxxi, 13-18. Here after the first and second messages were proclaimed with a loud voice from the spring to the fall of 1844, and thousands had left the different denominations and come out upon the truths which pertain to the soon appearing of Christ, God, by the proclamation of the third angel's message, which is based upon the closing sanctuary work upon which our High Priest entered at the close of the twenty three hundred days in 1844, called the attention of his people to the ark of the testament, which contains the law of God in Heaven, and first proved them by the Sabbath commandment, whether they would walk in his law or no. We see that while the last warning message brings to view the fact that "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," etc., it also brings to view a people of whom it is said, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." In this text a reference is made to God's moral law of ten commandments, and to every thing contained in the New Testament. This is the great sanctifying truth by which the remnant church will be prepared for translation at Christ's appearing. Now the Sabbath of the fourth commandment designates the Author of the moral law as being the Creator of the heavens, the earth, and the sea, and all the things that are in them; and thus distinguishes him from all false gods that are worshiped, and even from the beast and his image. It is the opposite of the mark of the beast, and is the sign or seal of the living God, or "the Father's name," which the one hundred and forty-four thousand, who, in Rev. vii, are represented as being sealed "in their foreheads," and who shall be redeemed alive from the earth at the second advent, will have "written in their foreheads." Rev. xiv, 1-6. It is a golden link uniting God and his worshipers, or the "bond of the covenant," which unites the duties that we owe to God, as designated in the first four commandments, with the duties that we owe to our fellow-men, as pointed out in the last six commandments.

For many generations a warfare has been going on between God and the beast, and soon the wrath of the dragon, or of the beast and his worshipers, will be kindled against the remnant church, and they will go to make war with God's people, "which keep the commandments of God, and have the testimony of Jesus Christ (Rev. xii, 17); but God and his people will come off conquerors in the end. The beast and those who worship him will be cast into the "lake of fire burning with brimstone;" while the overcomers will enter the New Jerusalem, and follow the Lamb whithersoever he goeth on Mount Zion.

6. That God required the children of Israel to lay aside their idols, that they might thus be distinguished from the idolatrous nations around them, as being God's holy and peculiar people. Ezek. xx, 18, 19; Deut. xiv, 1, 2. Furthermore God promised that if

they would keep his commandments he would heal them of their diseases, which clearly shows that the laws of health are based upon the observance of the law of God. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of those diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. xv, 26. Diseases had been brought upon the Egyptians in consequence of their having violated the fixed laws of health; but this scripture shows that the Lord was going to heal the Hebrews in teaching them how to live out the laws of health, and in leading them in the ways of his commandments. In Ex. xxiii, 24, 25 we read as follows: Thou shalt not bow down to their gods, nor serve them, nor do after their works. . . . And ye shall serve the Lord your God, and he shall bless thy bread, and thy water: and I will take sickness away from the midst of thee." This text clearly proves that in order for them to be healthy much consisted in what they ate and in what they drank. Hence we see that when they were brought into the wilderness, God did not, at first, give them flesh meats for food. Neither did he give them a large variety of food. But God rained down manna upon them to eat, and gave them of the corn of heaven, "he brought streams also out of the rock, and caused waters to run down like rivers." And thus even in the wilderness he "gave them drink as out of the great depths." It is very evident that God did not purpose to give them flesh meats for food, at least while they were being tried and proved in the wilderness, as may be seen from the fact that when they tempted God in their heart by asking meat for their lust, he was wroth; and when he had in wrath given them flesh to eat, while the meat was in their mouth he slew the fattest of them, and smote down the chosen men of Israel.

Here while God is purifying unto himself a peculiar people, zealous of good works, the great work of reform which has been going on among those who are trying to keep the commandments of God and the faith of Jesus Christ, did not close with their turning away their feet from the Sabbath, from calling it a delight, etc.; but since the Sabbath question commenced to be agitated, other points of importance have come up, one by one, for our consideration. The next question was concerning our idols. As light shone upon this subject, we were led to entirely lay aside the habitual use of tobacco, tea and coffee, and all superfluities in dress and other extravagances which would have the tendency of undermining our spirituality, and using up our vitality, both of body and mind.

And of late the question of health has been agitated to a great extent; and truly we feel that the light which shines upon Health Reform cannot be too highly estimated by the lovers of right principles, and by those who are seeking to purify themselves by obeying the truth, through the Spirit; that they may be wholly sanctified, spirit, soul and body, and be preserved blameless through the time of trouble that is just before us, unto the coming of our Lord Jesus Christ. Health Reform covers a great deal of ground, and in fully living it out, God's people will be prepared for the latter rain,—the refreshing which will come from

the presence of the Lord; at which time all the gifts will be in exercise in the church, and the finishing touch will be given toward freeing them from all diseases. And thus the saints will be fully prepared to escape the seven last plagues, and for translation.

As God's remnant people are advancing, step by step, in the way of holiness, some think that the sacrifices which we have to make are too great; that it is hard for us to overcome our habits, to lay aside flesh meats, peppers, spices, etc., and to be strictly temperate in all things. But such should realise the great sacrifice that our Saviour made for us; and that Inspiration informs us that we should present our bodies a *living sacrifice*, holy, acceptable unto God, which is our reasonable service. That we should not be conformed to this world; but be transformed by the renewing of our mind, that we may prove what is that good and acceptable will of God. Thus in adhering to these principles, our minds are benefited as well as our bodies. If we fail in living them out on any point, just so far as we do this we draw back, and lose confidence in the cause of present truth. "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

RH Jan 19, 1869

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THE TWO ABSURDITIES.

All believers in the mortality of man and the sleep of the dead, agree that it is a great absurdity to teach that the righteous are taken to Heaven at death, and the wicked sent to hell, and then after hundreds of years are called back, the saints from Heaven, and the wicked from hell, to be judged! What can be the use of such a judgment? Is there danger that God has made a mistake in taking some to Heaven who ought not to have gone there, and has sent others to hell who ought to have been in Heaven? Such a judgment must be only a mockery. Hence we say, that theory must be false. God will not reward men till he has judged them to ascertain what each should have.

But there is another theory equally absurd and false, which is held by some Adventists. Paul teaches, and they believe, that the dead saints will be "raised incorruptible" and immortal. But the wicked will be raised as mortal and as corruptible as they went into the grave. Gal. vi, 8. Then they tell us that the Judgment will not be after that. But here again comes up the very objection which they urge against others, viz.: What is the use of a judgment now? Has God made a mistake and raised some immortal who are not worthy of it? Have some been left to come up in corruption who ought to have been raised incorruptible? My friends, something is out of joint in this theory. God does not work that way. The fact that the saints are raised incorruptible, shows that the judgment upon them is passed before they are raised.

Again, as soon as Christ appears in the clouds, the living saints are "changed in a moment, in the twinkling of an eye," 1 Cor. xv, 51, 52, and "caught up to meet the Lord in the air." 1 Thess. iv, 17. At the same time the wicked are consumed by the brightness of his coming. 2 Thess. i, 7-8; ii, 8. Where is the propriety of having a general Judgment after that? The idea is both absurd and contrary to the teaching of the Bible.

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SINNERS MAY YET OBTAIN MERCY.

It is often remarked by those who seem disposed to oppose almost every position taken by Seventh day Adventists, that if it is a fact, that Christ changed his place of ministration in 1844, from the holy to the most holy place of the heavenly sanctuary, sinners cannot obtain mercy since that time.

That such a conclusion should be drawn by them from such premises, seems very inconsistent; for they contend that Christ, as High Priest, entered eighteen hundred years ago into that part of the New-Testament sanctuary, which they themselves regard as the most holy place, and that salvation has been free to all since the time of his entrance there. How then can they contend, that if Christ entered the most holy place in 1844, salvation is not free to anybody since the time of his entrance there.

The particular point of difference about which they contend so much, is not the place of his present ministration, but the point of time at which he commenced upon that work.

Now, if it was a fact that he entered the most holy place at the time of his ascension to Heaven, and *therefore* sinners can be saved in 1869, we fail to see why sinners cannot be saved in 1869 if he entered there in 1844.

They believe Christ is now in the most holy place. We believe he is now in the most holy place. And how they can think that our position shuts the door of mercy to *every one*, and that their position leaves the door of mercy open to *every one*, is indeed strange.

When we succeed in showing them the inconsistency of their conclusion, and that our position gives the same chance for salvation since 1844, that theirs would if it was true, their next conclusion is, that if Christ changed his place of ministration in 1844 from the holy to the most holy place, and if sinners can be saved since he entered the most holy place, they could not have been saved during his ministration in the holy place, before his entrance into the most holy.

In reply to this, we would ask them if their position

be true that Jesus entered the most holy place at the time of his ascension to Heaven, which was more than four thousand years after the creation of man, how can any body be saved who lived during that long period of time before Christ entered upon the office of priest in any respect, and before he was raised from the dead for our justification, and before he had even shed his blood for the remission of sins? Their argument on this point would prove that not one person who died before Christ's ascension can be saved.

If they would only admit the true position, that our salvation depends not so much on the particular point of time at which Christ entered upon the office of high priest, as upon our faith in the work which he performs while occupying that position, their absurdities would be many less, and their understanding of the truth much better than at the present time.

W. H. BLAISDELL.

THE DIFFERENT OFFICES AND POSITIONS OF JESUS CHRIST.

God created the world and all things by Jesus Christ. Heb. i, 1, 2; John i, 3, 10; Col. i, 16.

Christ was in Heaven with the Father before the world was. John xvii, 5; i, 1-3; Prov. viii, 22-30.

He consulted with the Father and made man. Gen. i, 26; Col. i, 16. Man, being placed on probation, soon fell and lost his life. Gen. ii, 16, 17; iii, 1-6, 17-19. God loved the world, and so gave his Son to save man. John iii, 16. Jesus came down from Heaven to seek and to save that which was lost. John vi, 50, 51; Luke xix, 10. When he was about thirty years of age he was baptized and began his work. Luke iii, 21-23.

Christ was not a priest nor a king while on earth as some teach; but he was a prophet, or teacher. Speaking of Christ, Moses said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." Acts iii, 22. See also John vi, 14. Luke records that he "was a prophet mighty in deed and word before God and all the people." Chap. xxiv, 19. He could not be a priest while on earth, from the fact that he was of the tribe of Judah, while all the priests had to be of the tribe of Levi. This fact is clearly stated by Paul thus: "For he [Christ], of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood." Heb. vii, 13, 14. Hence, of course, he could not be a priest in the service of the sanctuary on earth; for those who served in the temple on earth had to be of the tribe of Judah. Says Paul, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things." Heb. viii, 4, 6.

When Christ had finished his work as a prophet, he was crucified, he died, was buried, and on the third day he rose from the dead. 1 Cor. xv, 3, 4. Then he ascended into the Heavens, and sat down on the right hand of God, his Father. Heb. viii, 1; xii, 2; Eph. i, 20, 21. But what did he sit down upon? Ans. Upon the throne of his Father. After his ascension into Heaven Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21. This is decisive, showing that Jesus not only sits at the right hand of God, but sits in his Father's throne with him. Paul states the same fact: for he says that Jesus "is set down at the right hand of the throne of God." Heb. xii, 2. The Greek preposition (*en*) here rendered "at," is the same that is rendered "in." In Rev. iii, 21, and in many other places. Greenfield gives in as the first definition of *en*. So Paul agrees with Jesus that Christ "is set down in the right hand of the throne of God." So to Rev. xii, 5, it is said of the man-child (Jesus) which was born to the woman, that it was caught up unto God, and sat to his throne. And when John had a view of the throne of God in Heaven, he said, "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain," &c. Rev. v, 8. David intimates the same when he says of Christ, "The

Lord said unto my Lord, Sit thee on my right hand, until I make thy foes thy footstool." Acts ii, 34, 35. These scriptures prove beyond dispute that Jesus, when he ascended to Heaven, sat down in the throne of his Father.

We will now inquire where that throne was located. In order to do this, we must look a moment at the types. I must take for granted that my readers have studied the subject of the sanctuary. Moses built a sanctuary for God to dwell in. Ex. xxv, 8. This was divided into two apartments. The first was called the holy place. It contained the golden candlestick, the table of shew bread, and the altar of incense. The second contained the ark in which were the ten commandments. Over it was the mercy-seat and the cherubim. Heb. ix, 1-5; Ex. xxv. The priests began their ministry every year in the first or holy place, and continued to minister there every day till the day of atonement. Heb. ix, 6. While they thus ministered in the first apartment, the glory of God was manifested there continually, and there God met with his people and spoke with them. Ex. xxix, 42-44. On the tenth day of the seventh month, the day of atonement, the ministration of the priests in the sanctuary was changed from the holy to the most holy place. Heb. ix, 7; Lev. xvi. Here the glory of God was manifested above the ark, between the cherubim. Lev. xvi, 2, 13; Ex. xxv, 22. Was, then, the glory of God in two different places at the same time? No; for when the ministration of the priests was changed from the holy to the most holy, the cloud of glory which represented the presence of God, also removed from the holy to the most holy. Then the high priest went in there and made an atonement for the sins of the people during the past year. Lev. xvi.

Now all these things were only types of the true sanctuary, and of the priestly work of Christ in Heaven. Heb. viii, 1-6; ix, 1-26; x, 1-9. This being true, when Christ ascended to Heaven he must have begun his ministry in the first apartment, or holy place of the heavenly sanctuary. Says Paul, "We have such an High Priest, who is set down on the right hand of the throne of the Majesty in the Heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb. viii, 1, 2. If Christ began his ministry in the holy place and at the same time sat down on the throne of God, then the throne of God must have been located in the holy place while Christ ministered there. Several reasons show that this was the case. 1. In the type, the glory of God was in the holy place while the priests ministered there. Ex. xxix, 42-44. So it must be in the anti-type. 2. Christ could not minister in the holy place, and at the same time sit on the Father's throne, unless that throne was in the holy place. 3. If Christ ministered in the holy place, and the Father's throne was in the most holy place, then the Father and Son would be separated. 4. John, in his vision on Patmos, saw the throne of God in the holy place. "And immediately I was in the Spirit; and, behold, a throne was set in Heaven, and one sat upon the throne. . . . And out of the throne proceeded lightnings, and thunderings, and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits

of God." Rev. iv, 2-5. These seven lamps of fire were the antitypes of the seven golden candlesticks which were in the holy place. Heb. ix, 1-5. 5. John saw Jesus clothed in his priestly garments, standing in the midst of the seven golden candlesticks. Rev. i, 12, 18. These golden candlesticks were always in the holy place; hence Christ was ministering there. In Rev. v, 6, John saw Christ, the Lamb, in the midst of the throne; hence the throne was where Christ was ministering, i. e., in the holy place. These facts show that the ministry of Christ, and the throne of God, were in the holy place at the beginning of the gospel dispensation.

Jesus Christ was a priest after the order of Melchisedec. Heb. vi, 20; Ps. cx, 4. Now Melchisedec was "king of Salem, priest of the most high God." Heb. vii, 1. He was king and priest at the same time. So Christ is both king and priest. Thus Zechariah says of him, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zach. vi, 12, 13. This is the position which Christ occupies before his Father's throne.

He is our great High Priest, Heb. viii, 1, the "mediator between God and man," 1 Tim. ii, 5, "our advocate with the Father." 1 John ii, 1.

At the end of the 2800 days, Dan. viii, 14, in 1844, the ministration in the heavenly sanctuary was changed from the holy to the most holy, according to the type in Lev. xvi, 8. On the day of atonement the holy of holies was opened, the high priest went in and the Lord appeared in a cloud upon the mercy-seat in the most holy place. Lev. xvi, 2. So when the seventh angel sounded, and the time had come to judge the dead, "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament."

Rev. xi, 15-19. Then the temple of God is not opened till the time comes to judge the dead; but it is opened then. Then was fulfilled the majestic vision of Daniel. Chap. vii, 9-14. "And I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels like the burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."

1. Here is an unmistakable description of the setting of the great day of Judgment. 2. There is a manifest reference to the change of the presence of God from the holy place to the most holy of the temple. 3. The Son of Man then goes in before his Father. Mark, he does not come to the earth, but to the Ancient of Days. 4. Then there was given to the Son a

kingdom. Malachi evidently refers to the same in chap. iii, 1-5. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment."

Here we have, 1. The coming of the Lord to judgment. 2. His sudden coming to his temple. 3. The inquiry, "Who may abide the day of his coming?" showing that it will be a fearful day. In Rev. iii, Christ says to the Philadelphia church, "Behold, I come quickly." Verse 11. This shows where the prophecy applies. To the same church he says, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it." Verses 7, 8.

1. This applies at a time when Christ is about to come. Verse 11. 2. It is at the time when Christ receives the key of David, i. e., the throne or kingdom of David. Compare Isa. xlii, 22, with Luke i, 32, 33. This is the time referred to in Dan. vii, 13, 14, when the Son of Man goes in before the Ancient of Days and there was given him a kingdom, &c. This we have seen was at the Judgment. Christ sits on his Father's throne till that time, then the Father gives him David's throne. 3. At this time Jesus says to his people, I am he that openeth, and I am he that shutteth, and I have set before thee an open door. This describes the change of Christ's ministry in 1844, from the holy to the most holy place. He opened the one and shut the other. Here was an open door set before the people of God.

When Christ went into the temple of God it was that he might receive a kingdom. This is shown by Dan. vii, 9-14; Rev. iii, 7, 8. Christ did not receive the kingdom when he came to earth the first time; but he went away to Heaven to receive it, and will not return to earth till he has received it. This is clearly shown by the parable which he spoke in Luke xix, 11-27: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . And it came to pass, that when he was returned, having received the kingdom," &c. This can not be mistaken. He spoke it to

show them that the kingdom of God was not then immediately to come. He must first go into a far country and receive the kingdom. Then he would return and slay his enemies. Who is to give Christ the kingdom? Ans. The Father. Ps. ii, 8. This earth is to be the kingdom. Rev. xi, 14, 15; Ps. ii, 8. But God

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would not give Christ a kingdom that was in rebellion and unsubdued; hence when Christ ascended to Heaven, the Father gave him a seat on his own throne and bade him sit there until his foes were made his footstool. Acts II, 24, 25. Hence Paul says, "But this man [Christ], after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. x, 12, 13. What is he thus waiting for and expecting? Ans. *The kingdom*. This is confirmed by the fact that the kingdoms of this world do not become the kingdoms of Christ till the sounding of the seventh trumpet. Rev. x, 15.

This also is when the time has come to judge the dead and destroy the wicked. Verse 18. Here also at the same time takes place another event called the marriage of the Lamb. 1. Christ is the Lamb. Rev. v. 2. The New Jerusalem which will be the capital of Christ's kingdom, is the bride, the Lamb's wife. Rev. xxi, 9, 10. "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." This language is decisive; the New Jerusalem is the Lamb's wife. Isaiah says of this holy city, "Thy Maker is thine husband." Compare chap. liv, 1-5 with Gal. iv, 26, 27. 2. This marriage takes place before the second coming of Christ. It is described at length in Matt. xxv, 1-13. In Luke xii, 35, 37, Jesus says, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching." Thus we see that when the Lord comes it is his return from the wedding. He does not come to the wedding; but that wedding is already in the past. So of his receiving the kingdom; he went into a far country, and having received the kingdom he returned. 3. The New Jerusalem, the Lamb's wife, is the mother of all the saints. Gal. iv, 26: "But Jerusalem which is above is free, which is the mother of us all." No Yea. liv 5. Jesus is the father of all who are saved. This, of course, would be true if Jerusalem is their mother, and he is her husband. Heb. ii, 13, 14: Jesus says, "Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." This is good reasoning. The father must, of course, be of the same nature as the children. The children—the saints—are flesh and blood: therefore he also must take the same nature in order to become their father. By what act does Christ become the father of the saints? Ans. By raising them from the dead. By this act he gives them a birth into eternal life. Probably Isaiah refers to this when he says, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Chap. lxi, 8. These are the ones who are called unto the marriage supper of the Lamb. Rev. xix, 9.

May the Lord grant us to be of that number, is my earnest prayer.

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THE JUDGMENT IS PAST BEFORE THE LORD COMES.

That the Judgment is past before the Lord comes, that every man's case is decided either for life or death, and that no judgment in the sense of determining character, takes place at the coming of Jesus to the earth, is clearly shown by several facts:

1. *The wicked are destroyed by the brightness of Christ's coming.* "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 8. The Lord does not come and judge them, and then destroy them, but they are destroyed by the brightness of his coming. So we read again, chap. i, 7, 8: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." This leaves no place for a Judgment after his coming. In perfect harmony with this we are told that all the tribes of the earth will mourn when they see the Lord coming in the clouds of heaven, Matt. xxiv, 30; and that the wicked will call for rocks and mountains to cover them. Rev. vi, 16.

2. *But the righteous at the same time are caught up to meet the Lord in the air.* "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv, 16, 17. When the trumpet sounds the dead are raised, the living changed in a moment, and all are caught up to meet the Lord in the air. Here again there is no place for a Judgment after his coming. The fact that the saints are caught up to meet the Lord at his coming, and that the living wicked are consumed at the same time, shows that it has been previously ascertained and decided who are saints, and who are sinners. But this is the work of the Judgment; therefore the investigative Judgment must precede the coming of the Lord.

3. *The righteous are raised with incorruptible and spiritual bodies.* Says Paul: "Behold, I show you a mystery; We shall not all sleep, but shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 51, 52. Again: "He also is the resurrection of the dead. It [the body] is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." Verses 42-44. This is too plain to be misunderstood. The righteous will come out of their graves all glorious and ready for the kingdom. But how will it be with the wicked? They will never have immortal bodies; hence they will come up as they went down, with mortal bodies. Hence, before God raises either of them from the dead, every man's case has been investigated and decided either for immortality, or for death. The fact that God raises one mortal and the other immortal, shows that there has been a judgment on their cases before they were raised. Then why judge them after that? Is there danger that there has been a mistake made, and one raised immortal

who ought not to have been? The idea is absurd.

4. *There are a thousand years between the resurrection of the saints and that of the wicked.* This is distinctly stated in Rev. xx. Of the righteous it says: "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." "Blessed and holy is he that hath part in the first resurrection." Verses 4-6. This, again, shows the same idea, viz., that the Judgment sits before any are raised from the dead, in order that it may be ascertained whom to raise in the first resurrection, and whom to leave for the second.

5. *The order of events given in Rev. xiv, shows that the Judgment sits before the coming of Christ.* Three messages are there given, verses 6-12, and then the Son of Man comes to reap the harvest of the world, verses 14-16. The first message announces the fact to all nations that the hour of God's Judgment has come, verse 7. He states a fact. He does not lie. It did come when he declared it. But after the angel thus announces the hour of Judgment come, two other angels follow him each with a warning message. These two messages are given after the hour of Judgment has actually come, and hence, of course, while the Judgment is going on. There is no avoiding this conclusion. So we find that when Christ comes, it is not to the Judgment, but to carry out the decisions of a Judgment already past. Hence, he brings his reward with him to give unto every man according to his work. Rev. xiii, 12.

6. *The typical service of the priests in the earthly sanctuary shows the same fact.* All the service of the priests had to be done in the sanctuary. There the priests ministered during the year, and there the high priest made the atonement on the last day of the year. When he came out of the sanctuary, the work for Israel was done. There was no Judgment after that. Lev. xvi.

But this was a type of the work of Christ in the heavenly sanctuary. Heb. viii, 9. Just so then must all the work of Christ's ministry for the people be done in the heavenly sanctuary. It cannot part be done there, and a part be done on earth away from the sanctuary. As the high priest made the atonement, which was a type of the Judgment, in the earthly sanctuary, so Christ must make the great atonement, which is the real Judgment, in the real sanctuary in Heaven.

7. *We need an advocate when our cases come into Judgment.* If ever a man needs an advocate to plead his case it is when his case comes into court for judgment. Now Christ is our advocate with the Father, 1 John ii, 1, our High Priest in the heavenly sanctuary, Heb. viii, 1, 2. He pleads our cases at the mercy-seat with the Father. But when he leaves the sanctuary he is no longer High Priest, but comes to this earth clothed in garments of vengeance with the title of King of kings, Rev. xix, 11-16. If our cases come into Judgment after that, we must stand before our Judge without an advocate. In that case no mortal man could stand. Hence, this also shows that the Judgment takes place before the second coming of Christ.

Against this position, however, it is objected that when Christ comes, all nations will be gathered before him, and he will divide the sheep from the goats, &c. Matt. xxv, 31. But I notice that there is nothing said about a Judgment at that time. He immediately proceeds to separate them, and state the reasons for it. It is simply a separation, not a judgment scene.

These facts incline me to think that the Judgment is in the past at the second coming of Christ, and that we are now living in the judgment hour.

THE JUDGMENT.

BY HED. J. H. LOUGHBOROUGH.

Text.—"And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 27, 28.

It is one of the most plainly-stated facts of Scripture, that there is to be a future Judgment, in which the cases of all men shall be brought in review before God, and be carefully examined, and then all are to receive according to their works. It is this great and solemn day that Solomon had in mind, when, in concluding his sermon, in which, as one said, "he took the whole world for his text," he said: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii, 13, 14. Paul, in his plea in the court of the Areopagus, in the midst of the Athenians, who were in the depths of idolatry, says: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii, 20-31.

When Paul would convince the wicked Romans of the necessity of forsaking their secret crimes, he says to them, "We are sure that the Judgment of God is according to truth against them which commit such things." He tells them the result of pursuing such a course of wickedness: "After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous Judgment of God, who will render to every man according to his deeds." And lest they should think that ignorance would be an excuse for them, he says: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ." Rom. ii, 2, 5, 6, 12, 13. In his solemn exhortation to faithfulness, which he gave to Timothy, he does it in view of the Judgment. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv, 1. These, with multitudes of scriptures of a similar import, bring to view the solemn Judgment scenes. When Paul reasoned with Felix of this "Judgment to come, Felix trembled." Acts xxiv, 25.

Well, indeed, is it for us to realize, not only while we are investigating this subject, but in all our walks in life, that we are doing work for the Judgment. And may we ever not be admonished by Peter: "But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." 1 Pet. i, 15-17.

My design in this discourse is especially to call attention to the time of the Judgment. Different views are held in relation to this subject, which we

shall try to notice briefly, together with the evidences on which such theories are based.

The first position I will notice on the subject of the Judgment is that most commonly entertained, that *all men are judged at death*. If people are requested to produce evidence of this, it is generally said that man are rewarded or punished at death, and, this being the case, of course they must be judged at death. But where is the proof that men are rewarded at death? We read of David, that he, "After he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts xiii, 36. And of all the ancient worthies, who were "so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable," we read: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi, 12, 13. In Solomon's testimony concerning the condition of all mankind in death, we read: "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. ix, 5. Waiving the testimony drawn, by inference, from texts which do not state the doctrine, I ask, Where is the proof that men are rewarded at death? I never heard but one text quoted as positive to prove that men are rewarded at death. That is the testimony addressed to the Smyrna church: "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii, 10. This text does not state that they shall be rewarded as soon as they die, but is evidence that if they will be faithful, even though that faithfulness may cost them their lives, they shall have a reward. This text does not tell them that they shall immediately have a reward.

The time when they shall have their reward must be decided by other scriptures. We read: "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxi, 12. According to this testimony, the reward is to be given at the appearing of our Lord. With this, also, agrees the expectation of Paul: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 6-8. Taking this testimony in connection with that to the Smyrna church, it would signify: Be faithful unto death, and when Christ appears, you shall have a crown of righteousness.

Then it cannot be claimed that men are judged at death, because they are rewarded at death. The only text quoted as direct evidence that men are judged immediately at death, is the text used as the introduction of this discourse: "As it is appointed unto men once to die, but after this the Judgment." Could it be shown that this text referred to all mankind, it would not prove that they were judged as soon as they die, but at some period after death.

If it should be shown that the judgment of each company takes place just prior to their resurrection, it would not disagree with the idea that "after death" was the judgment of each case.

The second position we wish to examine upon this subject, is, that all men, both righteous and wicked, are raised at once, at the coming of Christ, and that,

after being thus raised, they stand before God and are judged, and separated; the righteous entering upon their reward, and the wicked into their punishment. We understand the Scriptures to speak of the Judgment in connection with the coming of Christ, but do not understand that the Judgment of either class, more than the execution of the Judgment on their cases, is spoken of as taking place after their resurrection. There seems, also, to be some difficulty in the view of those who hold that men are judged as soon as they die; that they then enter immediately upon their reward, and are judged again after their spirits are united with their bodies at their resurrection. Have they been judged twice? Is there any possibility of a mistake in the first decision? Will this second Judgment reverse in any case the decision of the first Judgment? Will any of those who have been in their reward or punishment for hundreds of years, exchange places as the result of this Judgment? Are questions often asked upon this topic. If it can be shown, as we think it can, that there is a Judgment in connection with the coming of Christ, we think it will be of itself proof that there has not been a Judgment previous to that, and especially as the Scriptures are silent on the subject of a Judgment at death.

This Judgment is not spoken of as a plurality of Judgments that are to sit, but "The ungodly shall not stand in the Judgment." Pa. I, 5, see also Pa. vii, 6; Acts. xiv, 25; Heb. x, 27; 1 Pet. iv, 17; 2 Pet. ii, 4; Jude 6; Rev. xiv, 7; Rev. xx, 12, 13.

With the Scriptural view of man's unconsciousness in death, all is plain. The dead are without reward until the resurrection, and so no Judgment is executed, or set upon their cases until about the time they are to be called forth to be rewarded or punished.

Many of those even who hold to the natural immortality of the soul, have seen the difficulty of establishing the doctrine of Judgment and rewards at death, and so have taken the position of no reward till the resurrection, and that the dead are in a kind of semi-consciousness, neither rewarded nor punished, but like a prisoner awaiting his trial. Says John Wesley, in his discourse on Dives and Lazarus: "It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to Heaven; but this is contrary to Scripture, for Christ said to Mary, three days after his death, 'Touch me not; for I am not yet ascended to my Father.'"

But, we ask, where is the evidence to prove that the dead are all raised at once, and then judged and rewarded or punished? Paul's testimony is adduced as proof of this, but, we think, does not teach it: "For we must all appear before the Judgment-seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v, 10. That this text teaches the certainty that all men will appear before Christ's Judgment-seat, is plain. But that they will all appear there at once, it does not state. Neither does it state that they appear there for the examination of their cases, but, "to receive according to that they have done." So far as this text is concerned, the righteous might be judged, raised from the dead, and appear to receive their reward. At some subsequent period, the wicked might be judged, raised, and appear there to receive according to their evil deeds.

Christ's testimony is quoted to prove that all stand in a confused mass, and are then judged and separated: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. xxv, 31-46, 41. This text, which is supposed by some to teach the doctrine of a Judgment after all have been raised from the dead, says nothing concerning the Judgment. Its testimony is concerning the final separation which is to take place between the righteous and the wicked. How is that separation to be accomplished? Are all to be raised from the dead, and then separated after they are thus raised? The Scriptures place the resurrection of the righteous and of the wicked at two different times; a thousand years intervening between them. How, then, can it be claimed that they are all raised at once, at Christ's coming?

We read in Paul's testimony to his Thessalonian brethren: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv, 16, 17. In Revelation this same event is called "the first resurrection:" "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx, 4-6. It is this resurrection to which Paul refers when he represents himself as laboring that he might, by any means, attain unto the resurrection of the dead. Phil. iii, 11. He wished a resurrection, "exanimatus, from among the dead," (*Emphatic Diaglott*), or, a part in the first resurrection.

As there is a thousand years placed between the resurrection of the righteous and the wicked, of course we should not understand our Saviour as teaching that all are raised at once, and then separated. All the righteous dead are separated from the wicked dead, and the righteous living are separated from the wicked living. This, we understand, is illustrated by our Saviour by the shepherd dividing his sheep from the goats. If we give force to the illustration, it is not a decision as to which are sheep and which goats, but, it is known who are saved before they are raised, or the living changed to immortality. Probably, in these words of Christ is comprehended the whole scene

of the execution of the Judgment, both the reward of the righteous at Christ's coming, and the driving of the wicked to their doom, at the end of the thousand years.

The third position I will notice on the Judgment is that held by those who admit that only the righteous are raised at the coming of Christ, and the wicked one thousand years from that time. They claim that the righteous are judged after they are raised from the dead. The very fact that every one who is raised at the coming of Christ is righteous, and that none of the wicked are raised in that resurrection, is of itself evidence that there has been a decision as to who are righteous, and entitled to eternal life before the "blessed and holy" are brought from the grave. But, to examine the position that the righteous are judged after they are raised, we would inquire, in what condition are the righteous raised? The order of events given by Paul is: The Lord descends, the trumpet sounds, and the dead in Christ arise. But in what condition are they raised? "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 52. Then, in the very act of being raised from the dead, the righteous are made immortal: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. xv, 51, 52. Immortality is a part of the reward of the saints; see Rom II, 0, 7; and this is bestowed upon the saints in the twinkling of an eye, after the trumpet sounds. This bestowal of immortality upon the saints prepares them to inherit the kingdom of God, 1 Cor. xv, 50-54. Does a Judgment sit upon the cases of the saints after they are made immortal, and have entered upon their reward? This would certainly be inconsistent. And to try to locate the Judgment after the resurrection, before immortality is given, would be to crowd the great and solemn event into the twinkling of an eye, which would be almost equivalent to no Judgment at all.

The only view which seems to produce a harmony with all the scriptures on this subject, is that which I believe to be the truth in this matter; that the Judgment of the saints is before the coming of Christ and the resurrection. Before we pass to present direct evidence upon this point, I would examine some of those texts which speak of a Judgment in which the saints are to eat a part. Paul says: "For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." 1 Cor. iv, 4, 5. This text teaches that, although our ignorance of the purposes which actuate men, and our lack of knowledge of their deeds of darkness, may unfit us for justly condemning or acquitting them here, yet when the Lord comes, all these things shall be brought to light, and then the people of God will have some part to act in this work.

Christ's testimony speaks of a similar work: "Then answered Peter and said unto Him, Behold, we have forsaken all, and followed thee; what shall we have, therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne

of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix, 27, 28. Again he says: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii, 28-30. And Paul says to the Corinthians: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. vi, 1-3.

Albert Barnes, in his notes on this text, says: "The common interpretation, that of Grotius, Beza, Calvin, Doddridge, &c., is that it refers to the future Judgment, and, that Christ (and will, in that day, be employed in some manner in judging the world. That this is the true interpretation is apparent for the following reasons: 1st. It is the obvious interpretation—that which will strike the great mass of men, and is likely, therefore, to be the true one. 2d. It accords with the account in Matt. xix, 28 ["In the regeneration, ye shall sit on twelve thrones judging the twelve tribes of Israel,"] and Luke xxii, 30 ["I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel,"]. 3d. It is the only one which gives a fair interpretation to the declaration that the saints shall judge angels, in verse 3."

That this refers to the future Judgment is evident, from the fact that it is contrasted with "things that pertain to this life." The Judgment of angels we do not suppose refers to the holy angels, but to those which have fallen, which are reserved unto the Judgment, as spoken of by Jude and Peter. Jude says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness unto the Judgment of the great day." Jude 6. Peter says: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto Judgment;" 2 Pet. II, 4.

As the saints have endured three temptations from these fallen angels, how consistent that they, in the Judgment, should have the privilege of bearing testimony concerning the assaults of Satan upon them. Again, as the people of God in all ages have endured trial and persecution, and even death, from the hand of the wicked, how reasonable, that they, with the records kept by angels in the books open before them, with the hidden things of darkness brought to light, should have opportunity to bear testimony themselves upon these cases. How interesting to the people of God to hear from the lips of those who have endured trials from the wicked in other ages, a rehearsal of those things. In this, there would not only be evidence against the wicked, but, when all have thus borne their testimony, the story of redemption will have been told once.

It is probably this same scene of Judgment which David has in mind, when he says: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a

two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written; this honor have all his saints. Praise ye the Lord." Pa. cxlix, 6-9. This evidently does not refer to affairs in this life, for the saints are represented as being "joyful in glory" when this takes place. The "two-edged sword" in their hands, is probably the word of God. See Eph. vi, 17; Rev. i, 16; xix, 15. The time when they engage in the work, when they are reigning "with Christ." Rev. xi, 4. Then they sit upon thrones judging the twelve tribes of Israel. Then they judge the world. Then they "judge angels." This reign of Judgment, which covers the whole period of one thousand years, closes with the resurrection of the wicked; Rev. xx, 6; and their destruction around the camp of the saints. Rev. xx, 7-9. This same fire that burns up the wicked purifies the earth; 2 Pet. iii, 7; and fits it for the eternal abode of the saints. Then comes the time that the saints "shall reign on the earth." Rev. v, 10.

It must be evident to all, that before the saints enter upon this reign of Judgment "with Christ," judgment must be passed upon their own cases. So we now raise the inquiry: *When are the saints judged?* In Rev. xiv, 6, 7, is a definite message concerning the timing of Judgment: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Here is a proclamation of the definite time for Judgment to sit. It is the first of a series of three messages which carry us down to the coming of Christ. These messages follow each other in quick succession, and the third is followed by the coming of the Lord. After the message of the third angel, John says: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." Rev. xiv, 14, 15. According to Christ's testimony, in Matt. xiii, 39, "The harvest is the end of the world," these messages carry us down to the end. The first of these proclaims the definite time for the session of Judgment. To claim that the time of this message is the actual time for Christ to come, is virtually to blot out the second and third messages, for they are placed between the first angel's message and the actual coming of Christ. Then this first angel's message is sounded before the coming of Christ, and that long enough for two other messages to accomplish their work, and long enough for the Judgment work herein predicted, to be accomplished before Christ comes. These angels are symbols representing messages of truth to be proclaimed by men in the closing period of the gospel age; proclaimed in the period of time when the harvest of the earth is being ripened off.

In Revelation, chap. 2, is symbolized an angel with a definite message, which we think agrees with this first

angel's message, and is, indeed, that identical message. Please read the entire chapter, and notice the points of identity.

In the symbols here introduced, we understand the angel represents a class of messengers who give, from the prophetic portion of the book of God, and from the prophetic times, the announcement of their termination. John, receiving and sealing that book, represents those who will hear and receive the message, which spiritual food will be a matter of rejoicing to their hearts, represented by the book's being sweet as honey to the taste. The bitterness of the book represents the bitter scene of disappointment they meet after the time proclaimed expires, or, after they have eaten the book. The angel's having his feet on sea and land, shows the world-wide extent of the message. The message is proclaimed from a book open, which implies that it has once been closed. By comparing this with Dan. xii, 4, 6, we find that the book containing prophetic times has been closed, and was so to be till "the time of the end." By looking carefully, you will see that this message of Rev. x is placed between the sounding of the sixth and seventh trumpets. That inspiration placed this chapter there to give us the time when its events are to be fulfilled, is evident from the fact that the angel of this tenth chapter points to the sounding of the seventh trumpet as an event about to take place. See verses 6, 7.

Among the events enumerated under the sounding of the seventh trumpet, we read: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." Rev. xi, 18. This also serves to identify the message of Rev. x, with that of Rev. xiv, 6, 7, as both messages have reference to the definite time of the session of the Judgment. According to the events of the sixth trumpet, it ceased to sound Aug. 11, 1840. (See "Seven Trumpets," published at the Review Office). At that time a message, based on the prophetic periods, was being proclaimed. It was proclaimed to all civilized portions of the earth. It was a time of great rejoicing among those who heard and believed the Advent doctrine, but a bitter disappointment when the time passed. According to Rev. x, that message was to be proclaimed from an open book. The message, and especially the time, of 1844, was given from the book of Daniel, which Daniel was commanded to close up till the "time of the end." Some may object to that work's being regarded as the fulfillment of this message, because the Advent people met with a disappointment; but a disappointment is in the message of Rev. x. When the message of Rev. x, is given, that people suppose that their work for the world is done; else why are they told, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The Advent people rejoiced, like the disciples before Christ, when he rode into Jerusalem, yet, like them, were filled with sadness and gloom when disappointed in their expectations. The disciples, with wrong ideas in their minds as to the nature of the event coming, fulfilled scripture, and so did the Advent people. The Advent people proclaimed the termination of prophetic times. In this, as can be shown, and as even their op-

ponents admitted, they were not mistaken. They proclaimed the "hour of God's Judgment come," but, having the common view of the Judgment, and supposing that Christ was coming at the termination of those periods, they met with a disappointment in the manner of the fulfillment of the message they proclaimed. As before shown, this Advent proclamation was made in the very time marked in Rev. ix, x, xi, for such a message to be given. As it would be folly to admit of a false fulfillment of prophecy, in the very time of a true fulfillment, we claim that the message given was right in its fundamental features, and that it was the message bringing the people of God up to the time of the session of Judgment on the righteous dead, which, as we have before shown, is to take place before the actual coming of Christ.

As to the time the Adventists proclaimed, even Prof. Bush, who never believed the Advent doctrine, wrote to William Miller as follows: "I do not conceive your errors on the subject of chronology to be at all of a serious nature, nor, in fact, to be very wide of the truth. In taking a day as the prophetic time for a year, I believe you are sustained by the *soundest exegesis*, as well as *fortified* by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to, substantially, your conclusions on this head." The great point in the theory of the Adventists in 1844 was that those prophetic days of Daniel were a day for a year, and that the longest of those times would come to a termination in 1844. That those times did thus terminate can be clearly established. The period of twenty-three hundred days of Dan. viii, which is explained to Daniel in chap. ix, by the angel, is shown to apply partly to his people, the Jews, and partly to some other people, the Gentiles. Part of it covers the time of the destruction of his city and sanctuary, Jerusalem, and the remainder must apply to the sanctuary of the gospel dispensation. This time, commencing with the decree respecting Jerusalem, which went forth, 407 B. C., would end A. D. 1844, to complete twenty-three hundred full years. The event to transpire is connected with the sanctuary in which our high priest, Christ, ministers.

Again, taking the times of Dan. xii: Two powers are presented which are to war upon God's people; one is to be taken away to set up the other; meeting its fulfillment in the Pagan and Papal Roman persecutions. From the point where the first of these powers is taken away to set up the other one, thirteen hundred and thirty-five days carry us to an important event, or to a time when those who come to it will be blessed. The Pagan religion of the Roman empire was abolished by law in A. D. 508. Thirty years saw a transfer of power to Papacy, which held the dominion for twelve hundred and sixty years, making the twelve hundred and sixty. Thirteen hundred and thirty-five from the first year of the taking away of the daily, Paganism, carry us to 1844, the very time when God pronounced a blessing upon those who come to that time. He then declares that at the end of the days; that is, all the days, or times, of Daniel,—and the twenty-three hundred come down the farthest of any—Daniel shall stand in his lot. The nature of the work in the service of our high priest, where Christ ministers, we think will show that in the nature of the event to take place at the end of the twenty-three hundred days, as well as reveal the

fact as to how the Judgment of God's people is accomplished. As the angel in Revelation commands John to measure the temple of God after the disappointment there presented, so the explanation of the sanctuary, or temple in which Christ ministers, will shed light on this all-important matter.

It is said that Daniel shall stand in his lot at the end of the days. Some suppose this to mean that he should enter his reward; but when we look at the words rendered lot, we find that there are two Hebrew words which are rendered lot in the Old Testament. One is *goh-rah*, the other is *goh-el*. The latter is the term used when speaking of the lot of an inheritance, or a region of country. The former occurs, as may be ascertained from the Englishman's Hebrew Concordance, seventy-six times in the Old Testament. It is the word used in Dan. xii, 13. From its use in all the other cases in the Old Testament, we see it has the one signification of "The determination of Providence," or "The decision of man's case." With this view of the matter, then, the angel tells Daniel that his case shall be decided, or judged, at the end of the days.

In looking at the work of the priesthood in the last dispensation, we see that the time Israel stood in their lot, was on the last day of the yearly service, on the tenth day of the seventh month, when the lots were cast upon the two goats, one to be the Lord's, and the other to be the scapegoat, and when the high priest, with the blood of the Lord's goat, performed a service to cleanse the sanctuary. This work typified that of Christ, and points us to the time when not "the patterns of things in the Heaven" are cleansed by the blood of beasts, but when the heavenly things themselves are cleansed "with better sacrifices than these;" viz., the blood of Christ. Heb. ix, 23.

But the time when Christ cleanses the gospel sanctuary is at the end of the 2300 days, which, as we have before shown, was in 1844, where the Judgment proclamation was given. As in the typical sanctuary the second apartment was opened only once, and that for the purpose of the high priest's going in to cleanse it, so the temple in Heaven is not opened for Christ to enter it and accomplish his work of cleansing it until the seventh angel sounds. But when the seventh angel sounds it is after the time of its sounding has been proclaimed by the angel of Rev. x, 8, 7. When the time comes for the apartment of the temple in Heaven

to be opened, which has the ark of the testament in it, there are voices in Heaven saying the time is come for the dead to be judged; Rev. xi, 18; thus showing that the work of Christ in that temple is a work of Judgment. But when the seventh angel sounds, and this Judgment work is going on, there is still probation, and the gospel, or "mystery of God," is being finished.

The cleansing of the sanctuary is the blotting out of sins. These are not blotted out as soon as the sinner is converted, but just before Christ comes. Peter says: "Repent ye, therefore, and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Acts iii, 19, 20. When this real work of blotting out sins is accomplished, by Christ, it does not leave those sins where, as in the type, they are remembered again "every year," Heb. x, 8; but they are remembered "no more." Heb. x, 17. The

placing of the sins of the righteous where they are remembered against them no more, must be the decision, or Judgment of their cases. That their sins are not thus blotted out at conversion, but at some period subsequent to the close of their probation, is further evident by Ezekiel's testimony: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. xviii, 24. It seems from this that sins which have been repented of, roll back upon the sinner when turning from his righteousness. How consistent and plain when we admit Peter's testimony, and locate the blotting out of sins in the time Christ is finishing his work as a priest, judging his people, just before coming to reward them.

Peter, in his epistle, locates the decisive Judgment of God's people at that time: "They think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand." I Pet. iv, 4-7. That this Judgment just before the end is upon the salute, and a work deciding who shall be saved, is further apparent from the 17th and 18th verses of the above chapter: "For the time is come that Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

From the comparison of these facts, it appears that we are in the period of the Judgment—a work that first commences with the dead of past ages, and is to close with the cases of the living. For upward of twenty-five years, since the expiration of the 2300 days of Daniel viii, we have been in the Judgment period. Rapidly are the moments rolling round which shall bring in review before God the cases of the living salute. As in the type it was necessary for those living in that great day of atonement to make thorough examination of their own selves, and confess all their sins, so here. The law of God was brought to bear upon them to show them all their sins; so the third angel's message bears the commandments of God to us. We want it applied, in its principles of love to God and our fellow-men, to our hearts. All our sins must be confessed if we would have them blotted out, and have our cases clear in the record of Heaven.

Oh! the solemn time in which we are living. May God impress it upon all our hearts.

"Pardon's last hour is expiring in Heaven."

A court is in session. If it were an earthly court, and in it our case was to be decided for life, what intense interest we would manifest. How much more

interest and solemnity in this case! It is about to be decided whether you and I shall have eternal life, or whether we remain to have our lot in the second resurrection, and second death. At times I have some little sense of the solemnity of this hour. I want my sins all confessed, that Christ may plead his blood in my behalf. May God arouse us from slumber to a sense of this time. Shall we slumber and sleep in this eventful time? or shall we be active? My cry daily is, that God may, by his Spirit, arouse me, arouse us all. Let us keep awake and prepared for duty.

RH Sept 24, 1869

R F Cottrell

THE CLOSING MESSAGES.—NO. 5.

THE 2300 days do not reach to the advent of Christ. We think they ended in 1844. None can show that they reach to the present time. But the work of the cleansing of the sanctuary must commence at their termination. The sanctuary of God is not on the earth in this dispensation; it is where our High Priest is, at the "right hand of the throne of the Majesty in the Heavens." See Heb. viii, 1, 2. Its cleansing is to be accomplished with the atoning blood of Christ; it is the blotting out of the sins of his people. Consequently he should not come to earth to cleanse the sanctuary. He should do this work before he leaves his priesthood and comes a king. The blotting out of sins is a work of judgment for the people of God. It is their acquittal—a decision that they are to have part in the first resurrection, and are exempt from the second death. How fitting, then, that when this final work of the atonement is to commence, at the appointed time at the end of the days, it should be proclaimed in the earth, "Fear God, and give glory to him, for the hour of his Judgment is come." But with the view that no judgment takes place before the second advent, such a proclamation must lead to a disappointment whenever it shall come. The sanctuary subject has led us to correct this error by the plain teaching of the word of the Lord, and the example of the types in the former dispensation—the sanctuary of the first covenant, and its cleansing once a year. See Heb. ix; Lev. xvi.

Besides this, the connection of the judgment-hour message in the prophecy proves that it is not the last message; for "there followed" the second and the third angels, with their messages of warning, and consequently of probation, after this message is given. The Advent people, believing as you do now, how natural for them to be disappointed then, as you would be now, should the hour of God's Judgment be heralded in the world, and you should believe it. We have, since our disappointment, corrected our false view of the Judgment hour; you may, if you will give us a hearing, correct yourself without such a disappointment. You may learn from the experience of others, and share in the happy result of increase of wisdom and understanding in the word of the Lord.

The disappointment, then, is nothing against the fulfillment of this message in 1844, but rather in its favor, since it shows the overruling hand of the Lord. He fulfilled his word in his own appointed time and way. We were disappointed, and knew not the cause until we had investigated the word anew and found it. The chosen apostles of Jesus would not believe when they heard that he was risen from the dead. But this, their unbelief, gives to the fact of his resurrection additional weight of proof. He was not stolen from the sepulcher by them, but rose, contrary to their expectation, and in spite of their unbelief. But the wound of their disappointment in his crucifixion was healed, and their unbelief in his resurrection was corrected when they were convinced of his resurrection, and they could say, in the language of Peter, "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." We also can give thanks to God for the increasing light we have received since our disappointment, and which the study of the cause of that disappointment was a means of leading us into.

God has led in the Advent movement, notwithstanding our error, and we only believe it with greater assurance. The first angel's message has been fulfilled. The strongest evidence is, that it has been announced in the right time and manner.

R. F. COTTRELL

Review of Wellcome and Goud.

BY REV. J. H. WAGGONER.

The Plan of Redemption by our Lord Jesus Christ; carefully examined and argued, by inquiring into God's revealed purpose in the creation of man, the Adamic law, the old and new covenants, atonement by the death and blood of Christ, universal resurrection of the dead, the Judgment, the Israel of God, Millennium, etc., etc. By J. C. Wellcome and Clarkson Goud.

The above is the voluminous title of a book of 400 pages, published by the authors (Yarmouth and Topsam, Me.). It is divided into twenty-one chapters, the first nine of which treat of the creation, the fall, and the means of recovery; the last twelve, of the new birth, redemption of the earth, the Judgment, the kingdom of God, resurrection, millennium, &c. I make this division because this review will relate mostly to the subjects of the first nine chapters; the remaining chapters containing little that could be of special interest to the readers of the Review, the subjects of the resurrection, kingdom, millennium, &c., having been so frequently written upon by others who occupy the same ground.

Before reading this book, I had seen such strong commendations of it in the *World's Crisis*, that I expected to find a work of more than ordinary research and clearness of design and execution. But I must confess to a disappointment in the reading. The most unqualified recommendations were kept standing from week to week in the *Crisis*; the most persistent efforts have been made to circulate it; and considering the self-contradictory positions of the book, and that some of its main points are directly opposite to what the *Crisis* has uniformly taught, I could but think the old saying might be aptly corrected for that paper thus—“puffing goes by favor.”

THE OBJECT OF THE WORK.

The object of the writers of this book, in its preparation, was two-fold: first, to oppose the teaching of the perpetuity of the law of God and the Sabbath; secondly, to oppose the doctrine of the non-resurrection of the wicked. For the doctrine of non-resurrection I have no sympathy; I am not a believer in it, having never seen any evidence at all conclusive to my mind of its correctness; and I believe it may be successfully met and refuted—but not by such means as are resorted to in this book. The word of inspiration says, “And if a man also strive for masteries, yet in he not crowned, except he strive lawfully,” 2 Tim. 2: 5; and it appears to me that Messrs. Wellcome and Goud might have profited by keeping this in view. Let the error be ever so great, or the truth ever so important, we are not permitted to oppose one, or advocate the other, except by lawful means. In this work the error of non-resurrectionism is opposed by making a distinction between redemption by the death of Christ, and by the blood of Christ; a distinction for which there is no warrant in the Scriptures. Not only so, but it strikes at the foundation of every principle the authors have advanced in regard to the nature of man, and the subject of life and death. The only reason why they did not strike a fatal blow at their own views on these subjects is found in the fact that they could not prove the existence of the distinction they claim.

OUR AGREEMENT WITH THE BOOK.

It is a pleasure to me to agree with others when it is possible to do so; I would that we could agree altogether; but my regard for the truth renders this impossible. In this case it is a pleasure to note the points wherein I agree with the book; points which are held to be material in the faith of Seventh-day Adventists. We are all happy to find these points so strongly endorsed in a work, the main object of which is to oppose our faith. And if it be found that the authors have failed to harmonize the other parts of their work with these admissions, it is a dilemma of their own choosing; we accept the admissions, so fatal to their theory, in good faith, and only regret that the authors and their endorsers, (the *Crisis* and its correspondents) will not receive the plain, inevitable conclusions drawn from premises which they have helped to establish. As before remarked, one prominent object of the book is to oppose the idea of the perpetuity of God's law of ten commandments. Now we have ever claimed that the argument for its perpetuity rests very much on the nature of the law as a perfect rule of right, and its sufficiency as a rule of justification; and as a *means*, also, had it not been transgressed. Especial attention is called to the words of the authors of the book on these points.

NATURE AND SUFFICIENCY OF THE LAW.

Their positions on these points are partly expressed by direct declarations, and partly by quotations from the Scriptures. After quoting largely from the first chapter to the Romans, they remark:

“This graphic description of man's moral condition, and the cause of it, should be well considered by us all. It is a true account of the heart of all the race although these fruits are not developed in all to the same extent. Some of our readers may wish to be excused from being identified in this class. Such should read, ‘As it is written, There is none righteous, no, not one. . . . Now we know that what things cover the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God,’ Rom. 3: 10-10.” Pages 80, 81.

That the law here referred to is that of the ten commandments is admitted; for the authors elsewhere quote from this connection and apply it to that law. Hence it is taught by them that all the race are proved guilty by that law. So we think and teach; but for so teaching we have been opposed by the *Crisis* and its correspondents, and by Messrs. Wellcome and Goud themselves, as errorists. What will they do about it hereafter? Now all know that guilt duly results from transgression; and as all are guilty before that law, all have transgressed that law; and, of course, to continue to transgress is to be transgressors continually. And as Christ died “to put away sin,” which is “transgression of the law,” if we persist in transgressing the law we thereby refuse to have our sins put away, and his death avails nothing for us; sin remains with us, and “the wages of sin is death.” I hope the authors will ponder well this page of their book, and consider the relation they bear to the facts.

Again they say:

"In speaking of the fallen state of man under the law, he [Paul] declares that the Jew is no better than the Gentile in the eyes of the law." Page 55.

And then again follows a quotation from Rom. 8. And no "the eyes of the law" are upon all, both Jews and Gentiles.

On page 54, they remark that "the law reveals man's fallen, sinful, lost condition." But this, it could not do if we were not amenable to its requirements. Thus, living in the United States, we might violate every principle established by British law, and yet that law of England could never be brought to prove us guilty, because we are not under its jurisdiction. So of the law referred to above; if it reveals our sinful condition, (as the Scriptures prove, and Messrs. Welles and Good also affirm) then it necessarily follows that we are under its jurisdiction. And for them to make the above statement, and again affirm, as they elsewhere do, that we are under its jurisdiction, is only to contradict themselves. And if they deny a contradiction in their two assertions, it will then devolve on them to show that we may be proved guilty by a law which has no jurisdiction over us. Will they attempt this? I should be pleased to see them do so. Man is a subject of judgment: "God shall bring every work into judgment;" and they who are in a "sinful, lost condition" now, must have that condition changed, and their lives be brought into harmony with the law, or it will rise up in the judgment, and there reveal that same sinful condition. Here they may cloak their "unlawful deeds" under the profession of faith in Christ; but there they will realize the truth of that scripture which they here ignore, viz.: that which shows that faith does not make void the law, but establishes it.

On pages 54, 55 they quote Rom. 8: 20-25, to further show that "the law exposes our sinfulness by nature," and "affords no relief." &c. We readily admit that the law affords no relief to the sinner; and we claim that the gospel affords no relief to him who persists in sin. Jesus does not save in sin, but "from sin." He died "to put away sin;" not his own sin, for he had none. But he who continues in transgression does not have his sin "put away;" he retains it; and the law will expose his sinfulness in the judgment, as it does here. If faith in Christ would save any one in transgression, Christ would be the "minister of sin," which he is not. Neither law nor gospel will afford relief to the willful, persistent transgressor of the law.

The law affords no relief to the sinner, its object being, first, to prevent sin; and secondly, to condemn sin where it is found. But if it condemns sin and proves the sinner guilty, then of course sin and the law are direct opposites—they can never harmonise. Freedom from sin is harmony with the law. But what, then, shall be thought of those who deny and disregard the claims of the law, and yet claim to be free from sin? We can do no better than to quote to them Rom. 8: 7: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." From this it is very easy to see what position we shall occupy when the carnal mind is taken away. Then the enmity to God, and opposition to his law, ceases.

While it is acknowledged that the sinner is entirely dependent on the Lord Jesus Christ for restoration to righteousness, attention is called to the words of Rom. 8: 3; 21; and this was my main object in introducing the quotation from page 55. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The righteousness of God would have been manifested by the law had the law never been transgressed: as no remedy can be needed where no difficulty exists. Although the law will not confer righteousness on the transgressor, that coming to him only through Christ, the text says *this righteousness is witnessed by the law*. And the question arises, Is the witness competent? It must be. Then the righteousness which is conferred on the believer by Jesus Christ is witnessed by the law. But it would not be possible for any law to witness to principles not contained in that law; it cannot testify of matters foreign to itself. Therefore the law contains the very principles that the gospel enforces, and he who rejects the law of the Father virtually rejects also the gospel of the Son. This harmony is again directly affirmed by the apostle in Rom. 8: 1-4: he says "the righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the spirit," or, "in them which are in Christ Jesus." By sin, or transgression of the law, righteousness is lost; for sin is unrighteousness; 1 John 5: 17. Through Christ it is restored to us. And once more we ask, Can the righteousness of a law be fulfilled in any one who continues to transgress that law? Of course not; for transgression or sin is unrighteousness, and most certainly righteousness and unrighteousness cannot exist together. So, to have righteousness restored to us, we must be brought in harmony with the law. This is further shown in that the carnal mind is not subject to the law, because "the law is spiritual;" Rom. 7: 14; and they "who walk after the Spirit" are subject to, and in harmony with, the spiritual law of God. They who are not in harmony with the law which is spiritual, cannot themselves be spiritual, but are carnal.

"The law is not made for a righteous man, but for the lawless and disobedient." 1 Tim. 1: 9. On this text Dr. Clarke says:

"He does not say that the law was not made for a righteous man, but *otherwise*, it does not lie against a righteous man; because he does not transgress it; but it lies against the wicked."

"The law doth not lie against a righteous man—doth not strike or condemn him." Wesley's Notes.

After enumerating many sins which the law is against, the apostle adds: "And if there is any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God."

Verbs 10, 11. This shows, again, the most perfect harmony between the law and the gospel. On this harmony alone we find that the law witnesses to the righteousness conferred in the gospel; thus, the law having condemned the sinner, the gospel grants forgiveness and takes away the carnal mind or opposition to the law: and then the law witnesses to the work; that is, it approves the character so formed. Thus

the gospel enables the believer so to walk that the righteousness of the law is fulfilled in him; and the law is against every thing that is contrary to the gospel. And finally, men shall be judged by the law according to the gospel. Rom. 2: 12, 13.

Let us turn again to the testimony of the book. On page 60, speaking of the law of ten commandments, they say:

"It was given to rescue God's name and his law from forgetfulness among the children of men." And, "In the eyes of this law all men are sinners, condemned to die."

And on pages 140, 141, speaking of the ten commandments, they say,

"It was the code which in its germ was given to Adam, and, in an elementary sense may be called the Adamic covenant for the government of the Adamic race while multiplying, replenishing, and subduing the earth. . . . Had the rules of this covenant been kept, no sin or death would have entered our world, and no other covenant would have been required.

. . . The fathers of Israel being a representative people, this covenant is given to them for the benefit of the world, to give the knowledge of man's relations to God," &c.

This is very important testimony in regard to the law being given to Adam, and its being the original rule of moral obligation. Also, if it had been kept, no other covenant would have been required, as there would have been no sin nor death; of course the law was of that nature that it would have justified the obedient and insured them life—precisely what we now obtain in or by the gospel. And herein is again shown the complete harmony between the law and the gospel. Says Paul, "The law was ordained unto life." It was designed to restrain men from sin, and so insure life by preventing death. Say our authors, it was "given for the benefit of the world," and, "to give the knowledge of man's relations to God." Happy had it been for the world had these relations been honored and preserved by obedience to the law. But can it appear consistent to any that Jesus Christ, God's beloved Son, would abolish a law of such a nature? would destroy a rule given to define man's relations to God? would break down a code which reveals man's fallen, sinful, lost condition, and condemns iniquity? No. The Scriptures teach that he magnified the law and made it honorable; that he came to put away his transgression by the sacrifice of himself; that he leads the believer to fulfill the righteousness of the law; and that in the last day the secrets of men will be judged by it. Blessed is the man who follows the Saviour in his perfect obedience, and is brought through faith in Christ in harmony with this law, that he may be free from condemnation when brought into Judgment, for it remains a truth that "the wages of sin is death."

The testimony contained in the foregoing extracts is very important. No stronger endorsement of the law, or more explicit recognition of its claims, and of its completeness and universality, could we ask. We can only regret that the writers, who were led by the plain declarations of Scripture to make such important admission on this subject, have not preserved a consistency throughout their work by continuing to recognize the claims of the law. Their theories have evidently prevented them from appreciating the force of their own declarations.

RH July 5, 1870

J H Waggoner

Review of Wellcome and Good.

BY ELD. J. H. WAGGONER.

(Continued.)

There are many covenants of agreement or promise noticed in the Scriptures, we find only one "covenant commanded," and this even "to a thousand generations." 1 Chron. 16: 16. This period is surely not expired. And that this commanded covenant is the ten commandments, is proved by the fact that it was "confirmed to Jacob for a law, and to Israel for an everlasting covenant." Verse 17.

I do not see how it is possible for any one to read the book of Messrs. Wellcome and Good without observing their contradiction, not only of the Scriptures, but of themselves, on the subject of the covenant, and I am forced to believe that many have recommended their book, not because they can reconcile its statements, nor because they can indorse all its assertions, but because they are anxious to have the conclusions at which it aims, sustained.

COVENANT OF PRIESTHOOD.

On this subject they say:

"But the above-named class of objectors claim that because the law of the Aaronic priesthood was given at Sinai, therefore it is the first covenant, and of which Paul treats in Heb. 8: 6, 8. We deny that any covenant was made with the Aaronic priesthood at Sinai. The above claim proceeds upon the principle that because a covenant is a law, therefore all laws are covenants. . . . In support of the above singular claim, a text is often quoted from Num. 26: 12, 13." Page 44.

And again on the same subject.

"Here we will digress from our point for a time, to meet an objection often raised against this position by the class of teachers above referred to: viz., that there were two covenants made on Mount Sinai; one of ten commandments, and another concerning the Levitical priesthood; that they are entirely separate; and that while the latter is disannulled, the former is yet in full force on believers. The strenuous efforts of seventh-day teachers to make this statement appear true have so confused the minds of many honest persons that they fail to see, or, if they see, do not appreciate, the true relation of the priesthood to the covenant. The above claim, if admitted, would prove fatal both to the law and priesthood, and to the hope of the people, so far as they (the people) are concerned. But Paul, in his epistle to the Hebrews and Galatians, places this subject in such a light that those teachers are fully aware that if the foregoing claim fails, their seventh-day theory falls to the ground. Hence they claim that the covenant of ten commandments says nothing about priesthood, ordinances, or sacrifices." Page 46.

There are some very singular statements in the above quotations, and when I read these pages I could but think they contained evidence of great blindness or great deception on the part of the writers.

1. They deny "that because a covenant is a law therefore all laws are covenants." All laws are, indeed, covenants, but all covenants are not laws. A covenant may be a promise, merely, as that to Noah.

But Greenfield says a covenant is "a body of laws or precepts;" though this is not its first or ordinary meaning. The assumption put forth in this book is the reverse of the truth, or the true distinction is inverted, and their conclusions are erroneous.

2. We do not, as a "class of objectors," hold that "the covenant of the priesthood" was the first covenant; nor is Num. 26: 12, 13 often quoted by us to sustain such a claim. This assertion of Messrs. Wellcome and Good is without foundation. In a tract on "The Two Laws and Two Covenants," by Moses Hull, this text is quoted and referred to in such a manner as to give the reader to understand that he held such a view; but beside this I know of no author among Seventh-day Adventists who ever put forth such a claim. On the contrary, I always objected to that, as well as to other positions taken by Mr. Hull, and I know of others among us who likewise objected to the same, in whose judgment I have more confidence than I have in my own. And my objections were frankly stated to Mr. Hull at the time his tract was published. If any have been so easily misled as to follow him in that position, it is a matter of regret. That its publication by any one gives our opponents an opportunity to make capital against us, must be admitted. But that we as a "class" ever placed any reliance on that position, is not true. They who are acquainted with our writings, know that I speak correctly on this subject.

3. It is not true that we as a people attach any importance to that idea, or that we "are fully aware" or believe, that if that position falls our theory falls to the ground. If they understand our "theory" as they pretend, they will know that "that position" has no particular relation to it.

4. I cannot imagine why it is that to admit that claim "would prove fatal both to the law and the priesthood, and to the hope of the people, so far as they (the people) are concerned." If the first covenant was the "covenant of the priesthood," it would still be true that that covenant could pass away without abolishing the law. And the assertion that it would "prove fatal to the hope of the people, so far as they (the people) are concerned," seems to prove conclusively that Messrs. Wellcome and Good wanted to say something on the subject without having any clear idea of what it should be!

5. We still affirm that the "ten commandments say nothing about priesthood, ordinances, or sacrifices."

And we have the Scriptures to sustain us in the affirmation. In Ex. 10: 5, the condition of obeying the voice of God has undoubted reference to obeying that which God speaks with his voice, viz.: the ten commandments. See Deut. 4: 12, 13. Also in Jer. 11: 1-4, the Lord refers to the words of the covenant which he commanded to their fathers, saying, "Obey my voice, and do them;" that is, the words which his voice proclaimed, and in Jer. 7: 22, he says: "For I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing commanded I them, saying, Obey my voice." Therefore obeying God's voice, or doing what God's voice uttered—the ten commandments—was not necessarily

connected with the system of offerings or sacrifices. And our authors themselves have acknowledged the same thing, by saying if that law had not been broken, there would have been no sin; and if no sin, of course, no priesthood nor sacrifices. The transgression of that law created the necessity for sacrifices, therefore that law must have existed before the sacrifices. And if it once existed without that system of sacrifices, why might it not again? They have offered no reason why it might not. But if they still wish to contest the point, we invite them to settle it by pointing to the place in the ten commandments where they do speak of priesthood or sacrifices.

PENALTY OF THE GOSPEL.

On this they remark:

"An agreement or covenant was made between the Father and Son from the foundation of the world, that Christ should come in the flesh (see 2 John 7), fulfill the law (Matt. 5:18), suffer, the just for the unjust (1 Pet. 3:18), and thereby redeem Adam, and in him, the race from death, and the earth from the curse, and place him on a second probation under a law (of faith in Christ), (Gal. 3:13; 1 Cor. 9:21), which when broken could only give life on repentance toward God and faith toward our Lord Jesus Christ, and whose penalty is the second death. Rev. 21:8." Page 106.

Messrs. Wellcome and Gould have a most singular system of theology, if crude ideas thrown together without form or connection can be called a system.

1. What can be the difference between "faith in Christ," and "the law of faith in Christ?" Just what distinction the authors design to make is more than I can imagine. The law of faith, when broken, can only give life through faith! Would, is it not?

2. The opposers of the law of God have never failed to revile it, because it cursed the transgressor; for which we honor it, because it shows that the law is opposed to wrong. But on their own ground, what must they think of the gospel? The law, they say, inflicted only temporal death, while the penalty of the gospel is eternal death. Well, the law would not curse the obedient; will the gospel save the disobedient? There is room for some thought here on the part of the opposers of the law.

3. We have never learned from the Scriptures that sin is the transgression of the gospel! An inspired writer in the New Testament says "sin is the transgression of the law;" another says, "by the law is the knowledge of sin." These two texts contain the same idea and express the same fact; and that "the law" therein refers to the ten commandments, and not to the gospel, is proved in that it is a law which will not justify, but only condemns; and our authors have so applied it in another place, by referring Paul's expressions in Rom. 8 to the ten commandments. And again they said the same thing when they referred to that law and said, The law gives the knowledge of man's sinful, lost condition, and all the race are proved sinners by it. Why not be consistent with the Scriptures, and even with their own previous declaration? Because, as has been said, error cannot follow a straight line. Why not recognise the evident relation between the law and the gospel? the one condemning sin, the

other saving from sin by taking away the carnal mind, and bringing back the rebel to subjection to the law. The gospel does not contain the penalty of death; it is good news; it will avert the penalty of the law if we faithfully embrace it. But if we reject the gospel (or pardon), the law is allowed to take its course and to enforce its penalty; for "the wages of sin is death," and "sin is the transgression of the law." They who are yet transgressing, if they do not wish to receive the wages, had better come from the service, and repent toward God by ceasing to transgress his law, and have faith toward the Lord Jesus Christ for the remission of past transgression.

OFFERINGS AND THE SANCTUARY.

On the relation of type and antitype they make the following remarks:

"To this view all the law types of the atonement agree: the body—the flesh—serves as food for the physical system, or is burned upon the altar; it was never carried into the holy of holies; they pointed only to the resurrection of the physical body, the resurrection of the race, and the lost inheritance. But not so with the blood, as we shall show in its proper place." Page 118.

And again they say:

"In all the above passages of Scripture, the Saviour is presented in his official character as high priest, in Heaven itself (the antitype of the holiest of all on earth), officiating with his own blood; for it is said, 'If he were on earth he should not be a priest;' and here we repeat that priests never carried the body of the victim sacrificed into the holy of holies; it was left in the outer court to be used as food, or burned on the altar, while the blood was offered by the high priest in the holiest of all, to obtain forgiveness. Page 126.

The assertion that the bodies, or flesh, of the offerings, were not carried into the holy of holies, or most holy place, is true, and would not require a notice were it not that the inference is designed to be conveyed that they were taken into the holy. But what is true of the most holy is also true of the holy in this respect. The body or flesh was never taken into the sanctuary at all, neither into the holy or most holy; while the blood was sprinkled in both, with this difference, that into the most holy it was only taken on the tenth day of the seventh month—the day of atonement. I notice this because an effort is made by that "class of teachers" to distinguish between "the sanctuary," and the "holy of holies." But they admit that the blood was taken by the high priest into the most holy place for sin; and Paul says in Heb. 10:11, that the "blood is brought into the sanctuary by the high priest for sin." Where, then, do they obtain the distinction between the sanctuary and the most holy place?

Again, they assert that "Heaven itself" is the antitype of the "holiest of all" on earth. By this they would be understood that the antitype of the sanctuary, or holy, is not in Heaven. Notice a few facts on this subject:

1. As above shown, the blood was taken into the sanctuary, both into the holy and most holy; but the bodies were taken into neither.

2. Paul says our high priest, Jesus, is a minister of the sanctuary in Heaven, of which that made by Moses was a pattern. Heb. 9:23. The earthly sanctuary, and not the most holy place alone, was a shadow or example of the heavenly. Heb. 8:1-5.

3. Paul says the HOLY PLACES made with hands are the figures of the true where Christ is gone. This is clear and positive proof that both the holy and the most holy places are figures of the true sanctuary where Christ is gone. Heb. 9:23, 24.

4. The book of Revelation contains statements concerning the position of our high priest in Heaven, which confirm our view. When John was caught up in the Spirit into Heaven, there to receive a view or vision of the opening of the seals and sounding of the trumpets, he described the throne of God and its surroundings, saying, There were seven lamps of fire burning before it. In the pattern or figure of this, the seven lamps of fire (improperly translated candlesticks), were in the holy—not in the most holy. And in the holy, before the door, on the south side of which were set the lamp-stands, the Lord promised to meet the priests of Israel and his glory should be there manifested. See Ex. 20:42, 43. But when the trumpets were all sounded, and under the seventh, John saw the temple of God opened in Heaven where was the ark of his testament. Rev. 11:14-19. This was the most holy place, and only opened on the day of atonement.

5. Though much stress is laid by our opponents on Paul's words in Heb. 9:19, 20, we find this in perfect harmony with the view we here advocate. This text says that Jesus has entered "within the vail." On this they assert that the vail divided between the holy and the most holy, and that therefore Jesus entered the most holy, when he ascended to Heaven, and not, as we teach, under the sounding of the seventh trumpet. Their conclusion would be just were there but one veil. But Paul says, Heb. 9:8. "And after this second veil the tabernacle which is called the holiest of all." Now there cannot be a second without a first; and there cannot be a first and second unless there are two. So their conclusion is groundless, and must so appear unless they can prove that Paul refers to "the second veil" in Heb. 9:19, which they cannot.

A. D. 1844.

Around this date cluster many important events which are noted in prophecy; so much so, that it forms a new era in prophetic fulfillment. The believing student of prophecy and its fulfillment can see that a great change took place there, and that momentous predicted events hinge upon, and radiate from, this date.

Here terminated the great prophetic period of 2300 years. Of this there can be no doubt in the mind of any one who has thoroughly investigated the subject. "To seal up the vision and prophecy,"—to make it certain beyond the possibility of mistake—the gauge of seventy weeks or 490 years is given. This seventy weeks is cut off from the 2300 years, and consequently

begins with, and gives date to, the whole. Examining this gauge or measuring rod, we find at its commencement the commandment to restore and rebuild Jerusalem. Passing along seven weeks, or forty nine years, we find a spur in the gauge indicating the end of the work of rebuilding. At the end of "threescore and two weeks" more, that is, sixty nine weeks or 483 years from the first date, another spur points out the commencement of the personal ministry of "Messiah the Prince;" three years and a half further on, in the midst of the seventieth and last week, another points to the crucifixion; and still three and a half years onward, at the end of the confirmation of the gospel covenant especially with the Jewish people and the turning to the Gentiles, we find the last spur of the gauge. Laying this gauge upon the period of 2300 years, supposing it to commence in the fall of the year, 457 before Christ, we find each spur pointing to the exact time of the several events indicated. Forty-nine years from this date the restoring and building of Jerusalem is complete; 484 years more, or 493 from the first date, and we find the Messiah proclaiming to Israel, "The time is fulfilled; repent and believe the gospel;" three and a half years more, in the spring of A. D. 31, Messiah is "cut off in the midst of the week;" and three and a half more, and the special work for the Jews is done, bringing us to the full of A. D. 34. Here is complete harmony throughout.

But supposing the 2300 years to commence at any other date besides 457 before Christ, and every spur or point in the measuring rod given by the angel will be out of place—they will not point the place of one of the events we have named—and hence we are shut up to the conclusion that the beginning date is A. D. 457, and hence the 2300 days end in A. D. 1844.

Besides the chronological and historical proof that the period begun in A. D. 457, we have several events confirmatory of the view that they did actually terminate in 1844.

1. As we draw near to that point of time the predicted proclamation of Rev. 14:6, 7, was raised. "Fear God, and give glory to him, for the hour of his judgment is come," was indeed proclaimed with a loud voice.

2. A general spirit of awakening and revival prevailed, and thousands sought the Lord, as the fruit of the advent proclamation.

3. But before reaching the fall of 1844, a general spirit of opposition to the Advent doctrine was manifest with the leading religionists of the time, so much so that earnest Christians were rejected from churches

for no other reason than that they cherished and rejoined in the hope that Jesus was soon coming; and living and acting as though they believed it, and were anxious that themselves and others should be prepared to pass the searching test of the Judgment.

4. Here the cry was raised, as predicted in Rev. 14:8, "Babylon is fallen, is fallen;" and when the point of time was reached, the Adventists stood out by themselves, disappointed, and exposed to the scoffs and jeers of those who had rejected them and despised their hope.

5. Here a "dead calm" ensued, and Heaven no breezes gave. Those who loved the Lord were using the "oar of prayer," while their exulting foes were made to feel that they themselves had been forsaken by the Spirit of God, and that, instead of a spirit of revival, a "great spiritual dearth" was everywhere prevalent. During this calm, which lasted till about 1848 (a date remarkable for its startling events), the way was preparing for future action.

6. Here Spiritualism was let loose upon a spiritless church, and the scripture had a striking fulfillment which says, "They received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Truth had been rejected and despised, and Satan is permitted to come in with a flood of infidelity. Of the wonderful and unprecedented "progress" of this delusion I need not speak. This did not come without a cause. Satan was as ready to work before; but he was not permitted till a certain point in apostasy had been reached.

7. Here, too, that spirit of revival came into those meetings called "Union"—a mere conglomeration of heterogeneous and discordant materials—which would not tolerate a prayer for the oppressed and down-trodden slave. Since that a military conversion on this subject has been experienced.

8. Here too the anger of the nations begins which will not be appeased till it is crushed out in the "battle of the great day," when God shall make "war to cease unto the end of the earth," by breaking the bow, cutting the spear in sunder, and burning the chariots in the fire. Witness the revolutions in Europe of 1848, and the unceasing preparations for war throughout the world ever since.

9. And last, but, though apparently small, not the least, in my estimation, the light of the last message of mercy, Rev. 14:9-12, was seen arising like the dawn of the morning. Amid the noisy croakings of unclean spirits and the premonitory throbs of political, as well as physical, earthquakes, it is doing its solemn and fearful work. Other movements look great compared with this, but this is great, because it is of God. His right hand will get the victory.

Truly 1844 is a remarkable date.

R. F. COTTRELL.

Atonement.—No. 15.

Much controversy might have been avoided among writers on theology if the proper distinction had been regarded between the death of Christ and the atonement. In view of this distinction, which we propose to notice, we have avoided the expression, "vicarious atonement." We firmly hold that the death of Christ is vicarious. This the Scriptures abundantly teach. The word vicarious being generally used in the strict sense of substitution is properly applied to the death of Christ, as in his death he stood in the sinner's stead, and suffered just what the law demanded of the sinner, the loss of his life.

But the atonement is the work of a priest, and it is not anything which the law required of the sinner, because it is something which it is utterly impossible for the sinner to make. A sinner may die for his own sins and thereby meet the demands of justice, but he is then lost, and no atonement is made for him. The action of the priest is not strictly in the sinner's stead, for what he does is entirely outside of what the sinner was required to do or could do, and hence his action is not properly vicarious. As long as the distinction is lost sight of between the death of the offering and the work of the priest in making the atonement, so long must the expression "vicarious atonement" mislead the mind, and, to avoid erroneous impressions, it is well to discard it.

When any one brought an offering, he was required to lay his hand upon its head; if the people had sinned, the elders of the congregation were required to lay their hands upon the head of the offering; but in every case the priest made an atonement. See Lev. 4:20, 28, 31, 35; 5:6, 10, 14, 18; 6:7; 16:30, 32, and others. "When a ruler hath sinned . . . he shall bring his offering, a kid of the goats, a male without blemish; and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord; it is a sin offering. . . . And the priest shall make an atonement for him." Lev. 4:22-26. Three things in this work we notice in their order: 1. He shall lay his hand upon the head of the offering. 2. He shall kill it. 3. The priest shall make an atonement. Here it is plainly seen that the killing of the offering and making the atonement are distinct and separate acts; and we shall find that in every case where a sin offering was brought to the priest, he took the blood to make an atonement, according to the word of the Lord: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. 17:11.

Of the ceremony of laying hands upon the head of a sin offering, Rollin, in his remarks on the religion of the Egyptians, says:—

"But one common and general ceremony was observed in all sacrifices, viz., the laying of hands upon the head of the victim, loading it at the same time with imprecations, and praying the gods to divert upon that victim all the calamities which might threaten Egypt." Thus we see that the idea of substitutionary sacrifice, or vicarious death, was not confined to the Hebrews, but was recognized wherever the efficacy of sacrifices was acknowledged, which must have been revealed immediately after the fall of man.

In Lev. 16 is given the work of the high priest on the day of atonement, which typified the work of our High Priest and Saviour. On the tenth day of the seventh month, the high priest made an atonement for all the people. The Lord fixed it as a statute, "to make an atonement for the children of Israel, for all their sins once a year." Verses 29, 34. First, he made an atonement for himself and for his house, that he might appear sinless before God when he stood for the people. But this first act did not typify anything in the work of Christ, for Paul says he was separate from sinners, and therefore need not offer for himself. Heb. 7:26, 27. As the high priest entered the most holy place on the day of atonement, it will be necessary to take a brief view of the sanctuary to understand this work.

The book of Exodus, commencing with chapter 25, contains an order from the Lord to make him a sanctuary, with a full description thereof, together with the formula for anointing the priests and inducting them into their office. The sanctuary was an oblong building, divided into two parts; the first room was called the holy, which was entered by a door or veil on the east side. The second part was called the most holy, which had no outside entrance, but was entered by a door or veil at the back or west end of the holy, called "the second veil." The articles made and placed in the sanctuary were an ark of wood overlaid with gold, and a mercy-seat, which was the cover of the ark. On the mercy-seat were made two cherubim of gold, their wings shadowing the mercy-seat. In the ark were placed the testimony, or tables of stone, containing the ten commandments. See Ex. 25:18-21; 31:18; 1 Kings 8:9. The ark was put into the most holy place of the sanctuary, and was the only article put therein. In the holy place, or first room, were the table of show-bread, the golden candlestick, and the altar of incense.

When the commandment was given to make the sanctuary, the object was stated by the Lord, that he might dwell among them. A holy dwelling-place, or dwelling-place of the Lord, is given as the signification of the word sanctuary. In accordance with this design, the Lord said he would

meet with the high priest above the mercy-seat, between the wings of the cherubim, there to commune with him of all things that he would give him in commandment unto the children of Israel. Ex. 25:22. But by other scriptures we learn that he would meet with them there, in the most holy place, only once a year, to wit, on the tenth day of the seventh month, which was the day of atonement. He promised also to meet with them at the door of the tabernacle of the congregation, or holy place, where there was a continual or daily offering. Ex. 28:42, 43; Heb. 9:6, 7. Let it be borne in mind that although the glory of God was to abide in the sanctuary, it was manifested only in two places as specified: at the door of the holy where the table and candlestick were set; and in the most holy, above the ark, over the wings of the cherubim. Sometimes the glory of God filled the whole sanctuary; but when that was the case, the priests could not go in to minister. See Ex. 40:34, 35; 1 Kings 8:10, 11; 2 Chron. 5:13, 14; 7:1, 2. These few facts are sufficient to guide us in our examination of the atonement; and the reader is requested to examine them with care, and get them all well fixed in the mind.

Having made an atonement for himself, the high priest took two goats from the people, and cast lots upon them, one to be chosen for a sin offering, the other for a scape-goat. The goat upon which the Lord's lot fell was then slain, and the priest took its blood and went into the sanctuary and sprinkled it upon the mercy-seat and before the mercy-seat, in that manner making an atonement for the children of Israel, by blotting out their sins and removing them from the presence of God. That this was the true idea and intent of that work we learn from verses 15-19, wherein it is not only said that the priest made atonement for the children of Israel, but that he also made atonement for the holy places, cleansing them and hallowing them from the uncleanness of the children of Israel. The uncleanness or sins of the children of Israel could never come directly in contact with the holies of the sanctuary, but only by proxy; for they (the people) were never permitted to enter there. The priest was the representative of the people; he bore their judgment. Ex. 24:30. In this manner, the sanctuary of God was defiled; and as the blood was given to make atonement, the priest cleansed the sanctuary from their sins by sprinkling the blood upon and before the mercy-seat in the divine presence.

Thus it is seen that as the priest only made the atonement, so it was made in the sanctuary, and nowhere else. And in the sanctuary no one entered but the priest. This is further proof that the killing of the offering did not make the atonement, but was preparatory to it; for the atonement was made in the sanctuary, but the offering was not slain in the sanctuary.

These things, of course, were typical, and have their fulfillment in the work of the Lord Jesus Christ, the Son of God. That he is a High Priest, and the only mediator in the gospel will be readily admitted; but the order and manner of his service must be determined by the Scriptures. The apostle states that he is a priest after the order of Melchisedec; i. e., a kingly priest on the throne of the Majesty in the Heavens, a minister of the sanctuary and true tabernacle, which the Lord pitched, and not man. Heb. 8:1. Of course this is the antitype of the earthly sanctuary, of the tabernacle pitched or made by man. He also affirms that if he were on earth, he would not be a priest for the evident reason that the priests of the earthly sanctuary were of the tribe of Levi, while our Lord sprang out of Judah of which tribe Moses spake nothing concerning priesthood, and of which no man gave attendance at the altar. Heb. 7:13, 14; 8:4. This will correct a mistake very often made, that the priesthood of our Lord commenced on earth. If he had entered on the

work of his priesthood at his baptism, as has been said, he would have acted with those who were types of himself; and if as a priest he had officiated in the temple, it would have been to make offerings typical of his own.* J. H. WAGGONER.

* That Christ was a "prophet, priest, and king," many of us have been taught from our early childhood; but comparatively few ever learn the true relation these offices sustain to each other. He was "that prophet" while on earth; and Paul's testimony given above shows that he filled no other office. Many suppose that his priesthood is connected with that kingdom which is given to him as the Son of David. But this is utterly forbidden by plain Scripture declarations. Aaron had no kingship, and David had no priesthood; and as Christ is not a priest after the order Aaron (Heb. 7:11), so is he not a king on the throne of David (i. e., during his priesthood). It is "after the order of Melchisedec," who was both king and priest that Christ is a priest on his Father's throne. At different times, he occupies two different thrones, see Rev. 8:11; and the throne of his Father in Heaven, which he now occupies as priest, "he shall have delivered up" at his coming. 1 Cor. 15:24-28. Then, in subjection to his Father, he will take his own throne, called also the throne of David, on which he will reign forever—without end. Luke 1:32, 33. But then he will no more be a priest, his priesthood being altogether on the throne he now occupies.

Atonement.—No. 16.

HAVING shown the distinction between the earthly and heavenly sanctuaries, Paul proceeds to set forth the relation which the ministrations in each sustain to the other, saying of the priests on earth: "Who serve unto the example and shadow of heavenly things." Heb. 8: 5. As the earthly is the shadow and example, we may compare it with the heavenly, the substance, by which we may gain a clearer idea of the latter than is afforded us by any other means. Indeed, the comparison is made to our hand by the apostle. Note the following text, in which the distinction I claim between the death of Christ and his work as priest to make atonement, is clearly recognized. "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13: 11, 12. Thus we learn definitely that, as priest, he makes atonement; but his priesthood is not on earth, but in the sanctuary in Heaven; and that he did not suffer in the sanctuary where atonement is made. It was not necessary, in the type, for the priest to slay the offering; see Lev. 1: 4, 5; but it was necessary for the priest to take the blood and with it enter the sanctuary of the Lord to make an atonement. Jesus did not shed his blood as priest, it was shed by sinners; but he did

by "his own blood" enter "into the holy places" not made with hands, of which the earthly were figures, "to appear in the presence of God for us." Heb. 9: 12, 24.

A work entitled, *Manual of the Atonement*, speaking of the death of Christ says:—"When he had completed his mediatorial work, he meekly yielded himself up into the hands of his Heavenly Father, saying, 'Into thy hands, I commit my spirit.'"

So far from his mediatorial work being completed at his death, it was not then commenced. This shows how men run into error by losing sight of the distinction between the death of Christ and the atonement. By confounding these, the atonement has been supposed to be general in its application made for all mankind. But this is not the scriptural view of the subject.

That Christ died for all, is distinctly stated, but we have seen that that was only preparatory to the atonement, and it is in the atonement that application is made of the blood to the full removal of sin. This is shown also in the type. The goat of the sin-offering was slain for the people, and, of course, was offered to meet the wants of all; but while the priest made the atonement, they were required to "afflict their souls," or come as humble penitents before the Lord, and whosoever did not should be cut off from among the people. Lev. 16: 29; 23: 27-29. This, then, was required of them individually, in that day, in order that their sins might be atoned for by the priest; for we cannot suppose that they would be cut off

whose sins were actually blotted out, or removed from the presence of the judge, by the blood of the offering with which the sanctuary was cleansed from sin.

The same is also taught by Peter, who says that God exalted Jesus, who was slain, to be a prince and Saviour, to give repentance and forgiveness of sins. Acts 5: 30, 31. Now that "he died for all" there can be no question; and his death is absolute and without condition. But not so the atonement; for Peter says again, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," &c. Acts 3: 19. We have found that, when the priest made the atonement, he took the blood and cleansed the sanctuary of God from the sins wherewith it had been defiled; and this is the only act which will answer to the expression of blotting out the sins, for blood was the only thing that would remove them. Hence while the blood of Christ was shed for all, the actual benefit to be derived from that blood in atoning for, or blotting out, sin, is contingent, it availing only for those who will repent and be converted. He died for the world—he died for all; and he is able to save to the uttermost them that come unto God by him. Heb. 7: 25.

Another cause of confusion is this, that reconciliation and the atonement are often supposed to be the same; * and where the distinction is recognized their relation is not always observed, a disregard of which tends to about the same result as a denial of the distinction. Thus it has been said: "The atonement may exist without reconciliation, but reconciliation cannot exist without the atonement." This is exactly the reverse of the true order, and the error is the result of confounding the death of the offering with the atonement. It is quite true that reconciliation has the atonement in view, but it must precede the atonement. The death of Christ opens the way for the reconciliation of all who will accept it, but no one can have his sins actually atoned for or blotted out who rejects the offering of Christ, or who is not reconciled to God.

And yet, clear as is the distinction, there is a very close relation between them. Thus, the death of Christ, the offering of his blood, opens the way for reconciliation. Reconciliation secures an interest in the atonement; and this is made with the blood previously shed. The offering of Christ is the corner-stone of the whole work, for "without the shedding of blood there is no remission." It is for this reason we are so constantly directed to the cross of Christ. Without this, there could be neither reconciliation nor atonement. But that the relation and order of the work is as we here state, that his death, and reconciliation through his blood, look forward to his priestly work of atonement, is proved by the words of Paul in Rom. 5: 10. "For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

J. H. WAGGONER.

* *Katalepsis*, in Rom. 5: 11, rendered atonement, should be translated reconciliation.

Atonement.—No. 17.

Two views are held by different classes of theologians on the subject of reconciliation: One, that reconciliation is on the part of man only; the other, that reconciliation is mutual—that God is reconciled to man as well as man to God. It very frequently happens that controversy arises between men from a misapprehension of each other's meaning, and this is doubtless much the case on this subject. If it be shown that reconciliation must be on the part of an enemy or of the offending party only, then the first-named view is correct. But if by reconciliation is also meant that the justice of God must be appeased in behalf of the offender, the last view is the true one. Our inquiry must then be, Which is the scriptural view?

And first, it is necessary to notice the erroneous methods of expression which lead to misapprehension, whereby controversy on the subject is prolonged. Says Dr. Barnes:—

"Reconciliation is a fact produced between God and man by the atonement. God becomes the friend of the pardoned sinner."
—Atonement, p. 206.

This is equivalent to saying that God is not the friend, but the enemy, of the sinner before he is pardoned. But how, then, is pardon effected? The Saviour said that "God so loved the world as to give his only begotten Son." Did he, as our enemy, love us? as our enemy, give his Son to die for us? was he, as our enemy, in Christ, reconciling us to himself? and does he, as our enemy, pardon us? and does he only become our friend after he has pardoned us? Now as Dr. Barnes was what is termed a "representative man," it would be natural for any one, on reading such remarks from him, to judge that the doctrine itself was absurd.

While it is true that God loved the world and gave his Son to die for the world, it is equally true, and very evident, that the death of Christ does not take anything from our actual guilt. We are as deserving of punishment as if he had never died. And, if we are not reconciled to God, if we do not so accept the offering of Christ as to appropriate it as our own, and to cease our violations of the divine law, that offering avails nothing for us. The justice of God stands arrayed against us as really as if his Son had never died. His death is an offering to the divine law—a vindication of the integrity and justice of the divine government, but not so as to make our pardon inconsistent with free grace. Says Andrew Fuller, the eminent Baptist author:—

"Free grace, according to Paul, requires a propitiation, even the shedding of the Saviour's blood, as a medium through which it may be honorably communicated."

And again, speaking of sacrifices for sin, he says:—

"All agree in the idea of the displeasure of the Deity being appeasable by an innocent victim being sacrificed in the place of the guilty."

This must be the correct idea. The justice or displeasure of the Deity is rendered appeasable by the sacrifice, but is really appeased by the mediation of our High Priest. And the Scriptures represent this as a reconciliation of God to man, as is said in Eze. 16: 62, 63: "And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

The same word is here used in Eze. 16: 36, that is frequently rendered *reconciliation*, in the Old Testament. This seems to be decisive on this point.

That there is a difference of position of the parties must be admitted. Man is a rebel, an enemy; God, though he loves man in his ruined condition, is a just Governor. His love can certainly go no farther, and grant no more, than justice can permit. Justice must be appeased, or pacified; and while the offering makes it possible to pardon consistent with justice, it leaves us guilty, worthy of the condemnation under which we rest. So far as the law is concerned, a full vindication of its justice is found in the death of Christ; so far as the sinner is concerned, personally, he rests under condemnation still, until the mediation of Christ brings him into such harmonious relations with the divine government that it will not endanger its principles, nor reflect dishonor upon the Governor, to freely forgive him and take him back into his favor.

When we consider that the sacrifice is the means whereby the atonement is made, we can readily understand how *hilosmos* is used in 1 John 2: 2, defined by Liddell and Scott, a means of appeasing. Jesus Christ is the propitiation—the means of appeasing—divine justice, for all. It is by means of his intercession, his pleading his blood, that probation is given and mercy offered to the whole world.

As to the meaning of the term, we are not entirely confined to lexicons while the work is so minutely described as is that of the atonement in Lev. 16. Says David, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 32: 1, 2. This blessing does not come upon all, but it is placed within the reach of all by the death of Christ. And whose sins will be covered? Evidently theirs who have confessed and forsaken their sins, or who have been reconciled to God. This is ex-

ally the order of the work described by Peter in Acts 3:19. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." This blotting out is by the blood which the High Priest brings into the sanctuary to cleanse it from sin. We cannot, for a moment, suppose that the sin of any one will be blotted out or covered, who still maintains his opposition and enmity to God; but he who confesses and forsakes shall find mercy; that is, he who is reconciled shall have his sins forgiven and blotted out. It may be said in truth that reconciliation supposes an atonement to be made; for we are reconciled by the blood of the cross, which was shed for the express purpose of making atonement in the heavenly sanctuary. But when we learn, as we do from the Scriptures, that the atonement is a distinct, specific work of the High Priest, and the last work in his priesthood, both the distinction and order here claimed are obvious.

This idea that the atonement is the last work of the High Priest is an important one, and deserves a careful examination. And this is an additional proof that it is subsequent to reconciliation.

In Dan. 8:14, a question is asked concerning the time of the vision recorded in that chapter; the answer is, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." We have seen by Lev. 16, that the cleansing of the sanctuary and making the atonement mean precisely the same thing; for the atonement was made by the High Priest sprinkling the blood upon the mercy-seat and altar, and cleansing them from the sins of the people. Hence, this expression of Dan. 8:14, is equivalent to saying, "Unto two thousand three hundred days, then shall the atonement be made."

Thus we see there was an appointed time for making the atonement. This is in conformity to the type, where the tenth day of the seventh month was set apart to that work. While this text stands as a part of that "scripture" which is "profitable for instruction," it is both interesting and profitable to inquire where these two thousand and three hundred days terminate; but to understand this we must trace the connection between chapters 8 and 9 of Daniel; for chapter 9 is in part explanatory of chapter 8, the explanation of the time (2300 days) being given in the latter, not in the former. The following points, if examined with care, will make this clear to every one.

(1.) Gabriel was commanded to make Daniel understand the vision. (2.) He explained in chapter 8 the symbols of the kingdoms represented therein. (3.) He did not explain the time of verse 14. (4.) Daniel said he did not understand the vision, which, of course, refers to that part not explained—the time. (5.) In chapter 9, Gabriel said he had come to give him understanding, and commanded him to "consider the vision." (6.) No vision had been mentioned since chapter 8, which shows that Gabriel

had reference to the same vision which he was commanded to make him understand in that chapter. (7.) In chapter 9, he commenced instructing Daniel on time, the only thing in the "vision" not hitherto explained. (8.) He said seventy weeks are determined (Heb., literally cut off) upon thy people. (9.) The seventy weeks commence with the commandment to restore and build Jerusalem, A. C. 457. See Ezra 7. (10.) The seventy weeks are evidently "cut off" from the 2300 days; the only period given in the vision. Therefore the time of the going forth of the commandment to restore and build Jerusalem must be the commencement of the 2300 days. And if the seventy weeks are not cut off from the 2300 days, that is, if the seventy weeks do not mark the commencement of those days, then no explanation of the days was given, and Gabriel never did what he was commanded to do.

But such a supposition will not be urged. Therefore, we must admit that in Dan. 9 we have a clue to the 2300 days of Dan. 8, and to understand the seventy weeks of Dan. 9, is also to understand the 2300 days of Dan. 8, the two periods commencing together. As the Messiah was to be cut off, and cause the sacrifice and oblation to cease in the midst of the last week of the seventy, which was in A. D. 31, and the time that the apostles turned to the Gentiles marks the close of that period, which was in A. D. 34, it is easy to see that the 2300 days would extend 1810 years beyond that time, or to A. D. 1844. And as the angel said the sanctuary should be cleansed at the end of that period, this must refer, not to the typical sanctuary which was destroyed by the Romans in A. D. 70, but to the antitypical "sanctuary and true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

Some are ready to object to this view, that the heavenly sanctuary where our High Priest officiates cannot need cleansing—that there is nothing impure in Heaven. The zeal of such to vindicate the honor of heavenly things is parallel with that of Peter, who rebuked the Lord for speaking of his ignominious death: he thought a victor's crown only was becoming his Master. But God has a plan appointed, and the death of his Son was in that plan; and the mistaken zeal of his servants must not be suffered to interfere with it. In that plan is also the atonement which God's now exalted Son as priest makes in the sanctuary in Heaven; and it has been sufficiently shown that the atonement is made by cleansing the sanctuary. That this expression of the angel refers to the heavenly, and not to the earthly, sanctuary, may be proved by several considerations.

1. The sanctuary was not cleansed from any impurity of its own, nor from any defilement from use, as ordinary habitations are cleansed, but from sin. Therefore it was cleansed by blood. By referring further to Lev. 16, it will be seen, and will be noticed hereafter, that the design was to take away the sins from the presence of

God, and remove them from the throne of judgment. But Paul declares in Heb. 10: 4, that "it is not possible for the blood of bulls and of goats to take away sin;" but that was all the blood the priests had to offer in the worldly sanctuary; therefore, as that blood would not remove sin, it follows that *the earthly sanctuary was never cleansed at all*, except in figure, and never could have been had it remained and the priests still officiated therein till the end of the 2300 days. Nevertheless, the necessity existed; for the people were actual sinners, and needed to have their sins remitted or blotted out.

2. The sanctuary, as before noticed, was defiled by the sins of the people, though the people never came in contact with it. The high priest stood as their representative; he bore their judgment. Ex. 28: 30. And as he alone went into the most holy place, it follows that it was defiled by his bearing their sins. Now it is plainly stated that Christ bears our sins—they were laid upon him—he is our representative before his Father. And it seems evident that one of the following positions is true: That Christ has taken the sins of his people, or his people have their sins yet upon them. I think it will be admitted that the former is true; that as the representative and substitute of his saints, he takes their sins. But if he takes them, where does he take them? Certainly where he is. Now it is by virtue of his priesthood that he bears the judgment of the people; but his priesthood is in the heavenly sanctuary. There, according to the type, is where our sins are taken. As a priest he could take them nowhere else.

3. That the heavenly sanctuary is cleansed, is proved by direct declarations of the New Testament. Paul, in writing to the Hebrews respecting the types and their fulfillment in the priesthood of the Son of God, says, "It was therefore necessary that the patterns of things in the Heavens should be purified with these [i. e., with the blood of calves and goats]; but the heavenly things themselves with better sacrifices than these." Heb. 9: 23. Accordingly he says that Christ entered into the holy places, into Heaven itself, "by his own blood." Verse 12. This is the better sacrifice, or blood, by which the heavenly things are purified or cleansed.

J. H. WAGGONER.

Atonement.—No. 18.

This point being settled, another question arises: Are there two holy places in the heavenly sanctuary? and if so, did not Christ enter the most holy when he ascended on high? The answer to this is as follows:—

1. When Moses was about to make the tabernacle, he was admonished to make all things according to the pattern shown him in the mount. Heb. 8:5; Ex. 25:40.

2. This tabernacle and its officers served "unto the example and shadow of heavenly things." Heb. 8:5.

3. The two holy places in the earthly sanctuary are termed "figures of the true" [holy places]; and patterns of things in the Heavens. And they could not be patterns of the heavenly, and be made in "all things according to the pattern" shown to Moses, unless the heavenly had also two holy places.

4. That there are two holy places in the heavenly temple is shown by the book of Revelation, in which prophecy has unfolded various events in this dispensation immediately concerning the position and work of our High Priest.

When the living creature (one of the cherubim) called him up in the Spirit to Heaven, he said he saw a throne set, and described its appearance, and Him that sat thereon; and said there were seven lamps of fire burning before the throne. Rev. 4:2-5. The order given to Moses, in erecting the earthly sanctuary, was to set the candlestick with its seven lamps on the south side of the door of the tabernacle of the congregation, which was the holy place. Ex. 29:33-35; 40:24. As this was a shadow and example of heavenly things, we learn by this text in the book of Revelation that John's vision of the throne of God was in the holy place of the heavenly temple, where were the seven lamps of fire or golden candlestick. Therein the Lord said he would manifest his presence; Ex. 29:42, 43; and there was our Saviour at the time of John's vision, officiating as priest. In this, a continual or daily offering was made, that judgment might be stayed, and the sinner spared, until the time of the cleansing of the sanctuary, or making atonement, which was the blotting out and entire removal of sin from the sanctuary of God. According to the type, this work of propitiation or intercession the Saviour had first to fulfill, in order to give man an opportunity to be reconciled to God, or converted, that his sins might be blotted out in the appointed time.

But we look down the stream of time still further; when the dispensation is drawing to a close, and the seventh trumpet is sounded. Keith, on the prophecies, quoted largely from Gibbon, to show that the first four trumpets noted events connected with the downfall of Western Rome. Mr. J. Litch, late editor of the *Advent Herald*, Boston, Mass., following Keith, traced the his-

tory of the next two, showing their connection with Eastern Rome. In this he gave conclusive evidence that the sixth trumpet ceased to sound in 1840. We think the seventh trumpet or third woe commenced in 1844, at the termination of the 2300 days. A small work of great value is published at the Office of the REVIEW AND HERALD, entitled, *Sounding of the Seven Trumpets*.

The seventh trumpet announces the third woe upon the earth, and great voices are heard saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ; the elders before the throne of God announce that "the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and them that fear thy name, small and great." Rev. 11:15-17.

Here is a series of events, the connection and location of which cannot be mistaken, showing that this dispensation closes up under this trumpet. Our Saviour says, "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be." Rev. 22:12. Paul says the saints shall have rest when the Lord Jesus is revealed, taking vengeance on the wicked. 2 Thess. 1:6-10. And Jesus told his disciples they should be recompensed at the resurrection of the just. Luke 14:14. Thus it is shown that the judgment of the dead, the coming of the Lord, and the resurrection of the just, are events transpiring under this trumpet.

The prevailing ideas of the Judgment are vague and indefinite. Probably a majority, certainly many, look upon it in this light: that the Lord shall appear in the clouds of heaven; that all the dead will be raised, and the judgment will then sit upon the whole human race. Another view is that each one is judged immediately after death. The first of the above views is contradicted by the scripture which says the saints shall judge the world; 1 Cor. 6:2; and the other by the declaration that God reserves the unjust to the day of Judgment to be punished, 2 Peter 2:9, and by many other texts which say that the judgment takes place at an appointed day.

It is not reasonable to suppose that the saints will judge the world in their present state, or previous to the time when themselves are judged. The following from Bliss' *Review of Prof. Bush on the Resurrection* is more reasonable and scriptural than the views generally entertained:—

"We are inclined to the opinion that the judgment is after death, and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full

acquittal and redemption—their sins being blotted out when the times of refreshing shall have come; Acts 3:19; while the fact that the wicked are not raised proves that they were previously condemned."

That the judgment of the saints is fully accomplished while the Saviour is in the sanctuary in Heaven, before his coming, and therefore before the resurrection, is evident; for (1.) their judgment must be closed while Jesus is their advocate, that he may procure their acquittal. And (2.) they are raised immortal, which is the evidence of their acquittal. The judgment of the world or of the unjust, in which the saints take part, must be subsequent to the resurrection or redemption of the just, but before the second resurrection. And thus it appears that the wicked are rejected in that judgment which takes place while Christ is a priest, while the degree of their guilt and their punishment is determined in that judgment in which the saints take part. This is the only view that will harmonize all the Scriptures. As the resurrection of the righteous to immortality and eternal life is the announcement of the decision of the judgment to them, so the wicked are raised to condemnation and the second death, which is the execution of the judgment before determined in regard to them.

It was on the day of atonement only that the High Priest went into the most holy place wherein was the ark; that place was opened only on that day. In the scripture which we have had under consideration—Rev. 11—and under the sounding of the seventh trumpet it is said, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." This is conclusive proof that the atonement is made under the seventh trumpet, and that it is at the close of this dispensation.

It has already been noticed that in Rev. 4, before any of the trumpets sounded, John was shown a door opened in Heaven, a throne set, and seven lamps of fire burning before the throne. The seven lamps (seven golden candlesticks) were in the holy, and the ark of the testament in the most holy. From this we learn that our Saviour's work of intercession in the holy place in the heavenly sanctuary continued from the commencement of his ministry in A. D. 31 to the sounding of the seventh trumpet in A. D. 1844, when the antitypical day of atonement commenced.

The difference between the work in the holy, and that in the most holy, is clearly marked in the Scriptures. The intercession in the holy is general, for the whole world; and herein is shown the benefit that the whole world receives from the death of Christ. Every sin deserves its punishment, which is death; and without a mediator this would be the unavoidable and universal consequence. But through the pleading of the Saviour, sentence against the evil work is not speedily executed; Eccl. 8:11; the sinner is granted an opportunity to repent; a

time of probation is given in which he may return to God through Christ. In this sense Jesus is the propitiation for the sins of the whole world. He has prepared a covering beneath which all may find refuge. By virtue of his death for sin, wherein mercy is exalted and justice honored, the transgressor is spared and invited to accept the blood of Jesus as his substitute, and be reconciled to God. The benefits of probation which all enjoy, are by his blood and intercession. And surely these are no slight benefits. Though the sinner may pass them by unheeding; may scorn the warning voice, and despise the precious blood; the countless multitude of the redeemed who are all reconciled by these very means, forever attest the value and fullness of those means so blindly disregarded by the impenitent.

On the other hand, the atonement is specific and limited. By this it is not to be understood that repentance and reconciliation are not given in the day of atonement, as some have inferred. To sustain such a view it would be necessary to show that the penitent would not have been received, according to the type, on the day in which Aaron or his son made atonement; but that cannot be shown. All received the benefit of that act who "afflicted their souls," as the Lord commanded. But this we learn, that such as did not "afflict their souls"—who did not repent, and were not reconciled to

God, were "cut off from among the people;" their sins were not blotted out; no atonement was made for them. This work extends only to those who are reconciled to God; who, by confessing and forsaking their sins are entitled to mercy in the Judgment; or in other words, to those who are converted, whose sins "may be blotted out." Acts 3:19. It is very evident that Peter did not think their sins would be blotted out when they were converted, but at some future time; and the Scriptures clearly show that that time is when the sanctuary is cleansed and the atonement made.

Though a doctrine should be maintained or admitted on the strength or correctness of its principles, yet in the mind of the inquirer its strength is more readily appreciated by a discovery of the weakness of, or defects in, an opposite view. The common view, that the death of Christ is equivalent to the atonement, is attended with difficulties which are insurmountable. Losing sight of the truth, men have rushed to the extremes of error in opposite directions, and spent their time in useless labor to maintain a fruitless warfare.

We read that Christ died for all. Some who take the view that the death of Christ is the atonement, readily conclude that the sins of all have been atoned for, and argue thence that no condemnation can remain to any. The argument is reasonable, but the premise is defective. A regard for the distinction I have noticed, would remove this prop of Universalism.

* Others, assured from the Scriptures that all will not be saved, that some do now and will finally rest under condemnation, are shut up to the conclusion that the atonement is not made for all. They also regard the death of Christ and the atonement as the same thing, and therefore are necessarily precipitated to the opposite extreme, that Christ did not die for all, but only for a chosen part of mankind. Did they regard

the distinction here noticed, they might accept the plain declaration of Scripture that Christ died for all, and yet find abundant proof that there will be some who will have no forgiveness because they will not come to Christ that they might have life. The whole truth embraced would unite these parties and end their controversy. But, assuming that the atonement was made on Calvary, one of the above positions must necessarily be admitted. Either the death of Christ was for a limited number (as the atonement is), or else the sins of all have been atoned for, and all must be saved. If the atonement is already made, if the sanctuary is already cleansed, and sins blotted out by an act long passed, it is not possible that the destiny of man can be affected by the proclamation and belief of the truth. For if our sin was removed or blotted out long before we were born, it is hard to see how the fact could be more a fact, or made more certain by our belief of it; or if our sins were not so blotted out, our unbelief could not affect the omission. But "Christ died for all;" and the impenitent will be "punished with everlasting destruction." It is a matter of wonder that Bible readers have ever for a moment recognized as true the idea that death makes an atonement, when the atonement is *always* represented as the work of the priest, performed in the sanctuary, with the blood of the offering.

J. H. WAGGONER.

The Atonement.—No. 10.

Hence a question naturally arises in regard to the present justification of the believer. If the blotting out of sin is the work of the Judgment in the cleansing of the sanctuary, which is certainly the last work of the priest, then the sins of the saints must stand on record until that time. And then it may be asked, In what sense are believers now justified? And the answer is, By faith, and this faith necessarily looks to a future fact.

It has been shown that justification and salvation are not identical. And here it will be necessary to examine the relation that the duties of the gospel sustain to the work of the atonement. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," is the commandment of inspiration. From this it has been inferred that sin is remitted in the act of baptism, for which I can see no warrant; certainly no such thing is there expressed. That the terms signify in order to the remission of sin, we admit; but it is too much to claim that in laboring in order to gain a certain object, that object must be obtained in the very act of laboring.

God told his people that they should have life—eternal life—if they kept his commandments, which, to the faithful, will be fulfilled "when Christ who is our life shall appear," and not till then, for we are yet in hope of it. Titus 1:2. While it is said that he that is baptized shall be saved, it is on a further condition that he endures unto the end. Matt. 24:13; Rom. 2:7; Heb. 3:6.

The declaration above quoted from the apostle Peter, in Acts 2:38, points to the same fact as that in chapter 3:19. The remission of sin is the work of the Judgment; and the believer must stand justified by faith, looking to the priest for the accomplishment of his hope. But that the sin is not really blotted out, or atonement made at baptism, or at any other period in probation, is proved by the word of the Lord to Ezekiel, 18:26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done he shall die." Again, in chapter 32:18: "All his righteousness shall not be remembered." That is, he shall be treated as though he had never been righteous. Now the righteousness of the righteous is by faith; therefore if he turn and commit iniquity he shall be treated as if he never had faith; his justification is annulled—he falls from grace.

For a demonstration of the truthfulness of this view, we look to the cases of the faithful who lived before the time of Christ. Were it admitted that the atonement was made at the death of Christ, it would still remain a fact in the cases of the patriarchs and prophets that their sins were not atoned

for, not actually blotted out till the blood was shed by which they are blotted out. But they were justified by faith, and died in that justified state, looking forward to the work of Christ when the object of their faith should be realized; when his blood should take away the sins of which they had already repented; or, in other words, when the atonement should be made. And his blood may be said to be a deposit in our behalf from which we may draw if we fulfill certain conditions. But if we refuse or fail to fulfill those conditions, we cannot draw from the deposit, and have no more benefit from it in the Judgment than though it had never been made.

That justification by faith, or the pardon we receive while on probation, is a conditional pardon, is not a matter of mere inference, but it is most clearly proved by our Saviour's words in Matt. 18:23-35. Here is presented the case of a servant who owed his lord ten thousand talents; but having nothing to pay, and manifesting honesty of intention, "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." But this servant met his fellow-servant, who owed him the trifling sum of two hundred pence, and who pleaded for mercy in the same terms in which the first had so successfully pleaded before his lord. But this servant would not show mercy; he thrust his fellow-servant into prison till he should pay the debt. Hearing of this, his lord called him, and said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered

him to the tormentors, till he should pay all that was due unto him." This we say is the Bible view of forgiveness in the gospel, or justification by faith, while we are waiting for the decisions of the Judgment. And on this plain case we are not left to merely draw a conclusion; the Saviour has made the application for us, and from this application there can be no appeal. He says: "So likewise shall my Heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses."

Having traced this subject thus far; having found what the atonement is; by whom and where it is made; and also for whom; we may turn back to "first principles" and again consider the law of God, and the position it occupies under the gospel. In the type, the testimony—the law—was put into the ark, in the most holy place; and it was over the law that the blood of the covenant was sprinkled by the high priest on the day of atonement. The glory of God was above the cherubim; these were upon the mercy-seat, and this was upon the ark in

which was the law. As God looked down upon his law, the very basis of his government, his justice was aroused, for his law was violated. But mercy interposed; the high priest entered with the blood that brings remission, that had been offered to vindicate the majesty of the law. The blood was sprinkled "upon the mercy-seat and before the mercy-seat." Again the Lord looks down upon his law, but between him and the law is the mercy-seat sprinkled with the blood of the victim; the law is honored; its penalty has been enforced; a substitute has been accepted; and the penitent sinner is pardoned.

We notice that here was a real law, taking hold of the moral relations of God's creatures; that here was actual transgression on the part of the creatures, a disregard of moral obligations. But under the Aaronic priesthood there was no actual taking away of that sin; it remained to be taken away by the blood of Christ. Therefore Christ officiates in behalf of that same law, as Paul shows in Heb. 9: 15; and therefore the ark of his testament in Heaven contains that same law, where Jesus offers his own blood. Our High Priest has declared that he delighted to do the will of God, yea, the law was in his heart; he magnified the law and made it honorable; he upheld it in his life; he honored it in his death by suffering its penalty to vindicate its justice; he pleads his blood in Heaven in behalf of those who have broken it.

You who claim that God's law is abolished, look to his heavenly temple where Jesus our great High Priest is, and behold it there safely lodged in the ark. You who say that the law is changed, behold the original in Heaven, of which a copy only was given to Israel. Did not God speak it with his own voice? Did he not write it with his own finger? Did he not give it as a rule of holiness of life? Was it not perfect? Did it not contain the whole duty of man? Yes; and by it God will bring every work into judgment. Here is that justice and judgment which are the habitation of his throne. Ps. 89: 14.

There is the same evidence in the Scriptures of the immutability of God's law that there is of its perpetuity. The moral law of God as has been observed, must be a revelation of his own character as it is a transcript of his divine mind. But in him is neither variableness nor shadow of turning. And what is true of the law as a whole must be true of all its parts. In that law which he spake with his own voice, and wrote with his own finger, he said, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This institution is

based upon his own work of creation. Its obligation is found in his own act of blessing, and commanding its observance. Man may mutilate or change the copy which God has put into his hands; but the original in the ark of his testament in Heaven is the copy by which we shall be judged, and before which Jesus, our High Priest, pleads for us.

J. H. WAGGONER.

Sin is odious in the sight of God; it is that which God hates, and with reason, too, for it is hateful in its nature. We who have always been associated with it, and connected with it during the whole of our lives, cannot realize how sin appears to sinless beings, and more especially to God, who is infinite in perfection.

Sin is terrible in its results, in regard both to the government and to its subjects. It has dishonored God, as by it millions have denied his being, or despised his authority and reviled his name. God is love; the earth was founded, and man was created and placed upon it, as the work of a benevolent Creator and a loving Father, who, by this work, designed an increase of joy in his universe. But sin has marred its beauty, and that lovely world at whose making the sons of God shouted for joy, has been turned into a pandemonium of curses against its Maker. The revealings of the Judgment day alone will cause men to realize to what extent sin has dishonored the Supreme Governor.

It is terrible beyond expression, and even conception, in its consequences to man. Where God designed that all should be love, and peace, and joy, there millions upon millions have suffered untold sorrows all their lives, and died in agony, as the unavoidable consequences of sin, either their own or others', while many of them are yet reserved to the Judgment to receive the penalty of their sins in the horrors of the second death. Every tear, every pain, every sorrow, every circumstance of discomfort, is a fruit of sin. Fraud, licentiousness, bloodshed, and these in every form, and almost everywhere prevailing, tell us how terrible is sin.

We are all accustomed, more or less, to consider sin in the light of these facts. But we seldom consider it, as we should, as a thing difficult to exterminate. He who has made an effort to reform his life, who has met temptations from without, and battled with passions and propensities within, to some extent has realized that sin is an intruder, hard to be ejected from the human heart.

But this is not all. When we carefully study the divine plan of salvation as revealed in the atonement wrought in the priesthood of God's dear Son, we find that sin is of that nature and character that it is hard to dispose of in the divine government. Things which to us, with our depraved natures and corrupted hearts, appear to be of little consequence are of tremendous weight as viewed in the light of Heaven's purity and glory. We may forget our sin, or we may confess it, and as our hearts feel relieved, we may think it is now a thing of the past; that it no longer has an existence. But Infinite Justice looks upon it as a blot, a stain in the universe, which is not easily removed.

And first, we are led to this conclusion by the act of God's giving his dear Son as an offering for its removal, and for the vindication of the divine government when sin has brought contempt upon it. Jesus Christ came to "put away sin by the sacrifice of himself." Heb. 9:26. When we consider that God gave his only beloved Son, who had always pleased him, and in whom he greatly delighted; and that the Son, who was glorified with the Father before the world was, and who was the brightness of his glory, in an agony of almost overwhelming sorrow prayed that if it were possible the cup might pass from him, and yet meekly drank that cup in unparalleled submission, we must conclude that a necessity somewhere existed in the nature of the work to be accomplished, for such an immense sacrifice on the part of the Father and the Son.

We have remarked that the pardon of sin is relative, as we know of no better form of words in which to express a very important truth. God will never disregard the claims of his law. And though pardon may be considered as absolute, so far as the pardoned sinner is concerned, it is plainly taught that forgiveness is granted to the penitent by transferring his sin to another who suffers for him; that pardon is not absolute, or is not granted in such manner that the penalty may not be suffered at all. Though we no longer rest under its condemnation, its existence is a recognized fact in the government of God.

This truth is taught, not only in the death of God's Son, who bore our sins on the cross, but in the closing work of the high priest on the day of atonement. When the priest blotted out the sins of the people in the most holy place, or in the words of the ordinance, "cleansed it and hallowed it from the uncleanness of the children of Israel," by sprinkling the blood of the offering upon the mercy-seat, that did not end his work. The people were forever cleansed and set free from the sins so washed away by the sprinkling of the blood upon the mercy-seat; and the sanctuary was cleansed, by which the sins of those for whom atonement was made, were removed from the presence of Jehovah; but the sins still existed, and were removed from the presence of God to be placed upon another object.

Two goats were presented before the Lord and lots were cast upon them; one to be a sin-offering to be slain, the blood of which was sprinkled in the sanctuary; the other for a scapegoat, which was not slain, and concerning which the priest took no action till after the sanctuary was cleansed, that is, till after the sins of the people were removed from before the throne of judgment. Let this be carefully noted, as it will help to correct erroneous views regarding the scapegoat.

J. H. WAGGONER.

Rk July 7, 1874 J H Waggoner

The Atonement.—No. 21.

It has been supposed that the scape-goat also typifies Christ, a supposition for which there is no foundation in the Scriptures.

Some authors consider that, as the sin-offering typified the crucified Saviour, so the scape-goat presented alive before the Lord, typified the Lord as risen for the justification of his people. But this view is inadmissible from the order of the service. We notice that, 1. The goat was slain as a sin-offering; this typified the death of Christ on Calvary. 2. The priest took the blood and went into the sanctuary for the people; this typified the risen Saviour going into "Heaven itself, by his own blood, to appear in the presence of God for us." 3. After he had made an end of reconciling the holies, that is, after the atonement was fully made in the sanctuary, then the priest brought the live goat and laid both his hands upon the head of the goat, and confessed over him the sins of the children of Israel, putting them upon the head of the goat; this must certainly typify something in the future to be performed after the sanctuary in Heaven is cleansed.

But the sins placed on the scape-goat can be of those only who have "afflicted their souls," and are accepted of God, for they who are impenitent and continue to transgress the law of God, bear their own sins—their sins are on their own heads. And when the sins of God's people have been transferred through the priest to the sanctuary of God, and from thence removed to the head of the scape-goat, the goat was then sent away to "a land not inhabited," and there "let go," or caused to remain. And this clearly proves that the pardon of sin is relative; that the sin is removed from the penitent believer only by transfer; but such transfer does not destroy or put out of existence the sin, as a future action in reference to it is appointed by the Lord.

There is something analogous to this in the New Testament, and it accords with the meaning of Lev. 16:8, as given by reputable authorities. The Hebrew word for scape-goat, as given in the margin of Lev. 16:8, is *Azazel*. On this verse, Jenks in his Comprehensive Commentary remarks:—

"Scape-goat." See different opinions in Bochart. Spencer, after the oldest opinions of the Hebrews and Christians, thinks *Azazel* is the name of the devil; and so Rosenmüller, whom see. The Syriac has *Azzail*, the angel (strong one) who revolted."

Thus we have the definition of the Scripture term in two ancient languages, with the oldest opinion of the Christians in favor of the view that the scape-goat is a type of Satan.

Charles Beecher in his work, "Redeemer and Redeemed," makes an argument that the name *Azazel* refers to Satan, from which we copy as follows:—

"The use of the preposition implies it. The same preposition is used on both lots, *La-Yehovah*, *La-Azazel*; and if the one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is *Jehovah*, the other would seem for some other person or being; not one for *Jehovah*, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations treat *Azazel* as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they did not. The Septuagint, or oldest Greek version, renders it by *ἀνομιαν*, a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices.

"Another confirmation is found in the book of Enoch, where the name *Azazel*, evidently a corruption of *Azazel*, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where *Azazel* is employed as the name of the evil spirit.

"In addition to these, we have the evidence of the Jewish work *Zohar*, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of

a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint *ἀνομιαν*, and in the Hebrew *Azazel*, is no other than the devil.'

"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of had not *Azazel* been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms, with great confidence, that *Azazel* cannot be anything else but another name for Satan." pp. 67, 68.

Also on the opinion that the scape-goat typified the Saviour after his resurrection, Mr. Beecher has the following:—

"Matthew Henry says: 'The slain goat was a type of Christ dying for our sins, the scape-goat a type of Christ rising again for

our resurrection.' But he forgets that the goat was so unclean that its touch rendered the man by whom it was sent, unclean, and necessitated a thorough washing. Was Christ unclean in his resurrection? It is said, 1 Tim. 3: 16, that he was 'justified in the Spirit;' and Rom. 4: 25, 'He was delivered for our offences, but raised for our justification.' Purity is the grand idea associated with Christ's resurrection, and therefore such a view of the type is manifestly impossible."

Gesenius, in his Hebrew Lexicon, also says:—

"(Obviously in verse 8 the antithesis lies between *for Azazel* and *for Jehovah*."

Irenaeus, writing in A. D. 185, quotes an elder's words against Marcus, who was accused of heresy, as follows:—

"Marcus, thou former of idols, inspector of potents, skilled in consulting the stars, and deep in the black arts of magic. Ever by tricks such as these confirming the doctrines of error. Furnishing signs unto those involved by thee in deception, wonders of power that is utterly severed from God, and apostate, which Satan, thy true Father, enables thee still to accomplish, by means of Azazel, that fallen, yet mighty, angel. Thus making thee precursor of his own impious actions."—*Irenaeus against Heresies*, book 1, chap. 15, p. 68. This shows that such an opinion was held by Christians at that time.

In the common conception of the word, the term scape-goat is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conception of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation of the devil, who is styled in the Scriptures, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, &c., &c.

In Rev. 20, there is something that bears a striking analogy to the action of the High Priest in regard to the scape-goat, and is, doubtless, a fulfillment of that type. This scripture, ushering in the first resurrection—the resurrection of the just, who are raised at the coming of Christ, certainly refers to a period beyond human probation, and therefore after the sanctuary is cleansed. An angel is seen to come down from Heaven, and bind the dragon, which is the devil, and cast him into the bottomless pit, where he is shut up a thousand years.

By reference to the Scripture use of this term *abyss* (rendered bottomless pit), we find the very idea of Lev. 16: 21, 22, carried out, for it is literally a desert waste, void, or land not inhabited. In every place where the term is used in such a manner as to determine a locality, it is connected with the earth, or a part of the earth. In Rev. 9, at the sounding of the fifth trumpet, the abyss was opened, and locusts came out, &c. This describes the action of the Mahometan power. In chap. 11, the beast that ascends out of the

abyss is said to make war against the two witnesses and to kill them. By careful expositors of prophecy this is referred to the French Revolution. In chap. 17, the seven-headed and ten-horned beast is said to ascend out of the abyss. Chap. 18: 1-10, refers to the same beast in another phase of its existence, and these chapters clearly point out European powers. Thus far we find it confined to the earth. Paul, in Rom. 10: 7, uses this term in the same manner. "Who shall descend into the deep? (that is, to bring up Christ again from the dead)." The abyss, here rendered *deep*, in other places rendered bottomless pit, refers to the grave, or, at most, to the state of death. In Gen. 1: 2, "and darkness was upon the face of the deep," the abyss points out a void, waste, or uninhabitable state of the earth; and in no case, where it is possible to trace its connection, has it any location but the earth.

Two facts only need notice to show the perfect fulfillment of the types in the scripture under consideration. (1.) Satan is called the prince of the power of the air. By his creation as an exalted angel he has the power of traversing the air as well as the earth. To deprive him of that power and confine him to the earth would fulfill Rev. 20. (2.) When Satan is bound, at the coming of Christ, the earth will be desolated, and left without an inhabitant.

The proof that the earth will be desolated at the coming of Christ is found in many scriptures. It will be admitted by all that at his coming his saints will be caught away from the earth to meet him in the air. 1 Thess. 4: 16, 17. And it is abundantly shown that all the wicked are given to the sword in that day. Jer. 25: 15-33; Joel 3: 9-16; 2 Thess. 1: 6-8, &c. It is at the coming of Christ that the battle of the great day is fought. Jeremiah says he saw the earth, and it was without form and void, and there was no man. Jer. 4: 19-29. It was turned again to the state of desolation in which it was when first created, before the Spirit of God in formative power moved upon the face of the abyss. Says the Lord by the prophet:—

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of heaven.

The great day of the Lord is near, . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, . . . The whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph: 1: 14-18.

The harmonious testimony of the Scriptures shows that the binding of the devil, and his confinement in the abyss, "in a land not inhabited," answer exactly to the type of the scape-goat.

Some have questioned in regard to the meaning of Lev. 16: 10, where the scape-goat is reserved "to make atonement with

him, and to let him go for a scape-goat into the wilderness." While, in general, the definition of the original is, to cover, expiate, or forgive, Gesenius gives as one definition, "to do away, or obliterate." After the atonement is made with the blood of the sin-offering, the sin itself still exists, and falls somewhere else. In the type it was laid on the scape-goat; in the antitype, on the devil. And when he is destroyed, sin perishes with him; it is, in his extinction, literally "done away, or obliterated." It has no more a record in the word of God, nor a place in the universe. In this sense only has the scape-goat, or Satan, anything to do with the atonement. It is the blood that makes atonement. See Lev. 17:11; Heb. 9:22. But the blood of the scape-goat was not taken for man. He was not offered as an offering. Practically, as far as the people of God are concerned, it would not make a particle of difference whether laid on Satan, or disposed of some other way; they are secure when the blood on the mercy-seat has procured release for them; they are then acquitted at the throne of judgment.

And here we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years?

This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed" (Satan) will have been bound by a stronger than he (Christ), and the house of the strong man (the grave) spoiled of its goods (the saints). Matt. 12:20; Heb. 2:14. Then will the work of the enemy in sowing tares among the wheat (Matt. 13:24-45), be forever remedied, and the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed raise their glad voices in the song of Moses and the Lamb. Oh, glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John, "Even so, come, Lord Jesus!"

J. H. WAGGONER.

Light from the Sanctuary.

ONE distinguishing doctrine of S. D. Adventists is that of the sanctuary and its cleansing. Though it is clearly taught in the Scriptures, yet no other people teach it. The typical nature of the sanctuary of the "first covenant" is clearly shown in the letter to the Hebrews, and the priesthood of Christ and the sanctuary of the new covenant are shown to be the antitype of the earthly sanctuary and priesthood, so that by a reference to the arrangement and cleansing of that sanctuary, we have the true light on the ministration of our High Priest and the cleansing of the sanctuary of the second covenant at the end of the 2300 days. The disappointment at the end of those days in 1844, led to the examination of the subject of the sanctuary of which Christ is the minister, which must be the one to be cleansed in the close of this dispensation; and as light on the sanctuary was obtained, light from the sanctuary was also received. In the earthly sanctuary, the law of God, the ten commandments written by the finger of God on tables of stone and enshrined in the ark of the covenant, was placed in the inner sanctuary, the holy of holies—that law which is now held by the many to be changed or abrogated. But that sanctuary was typical of the true; Heb. 8:1-5; and if the 2300 days have expired, the time has come for the closing work in the latter to be performed by Christ, the High Priest, the work of removing the sins of his people from the sanctuary, which is called its cleansing. And if the days are ended, and consequently prophetic time is "no longer," Rev. 10:6, 7, the seventh angel must commence his sounding; for it is in the days of his voice, "when he shall BEGIN TO SOUND," that this closing work, which is the finishing of the "mystery of God," should be accomplished. Accordingly we read, "And the seventh angel sounded And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:15-19. It was at the end of the 2300 days in 1844 that the inner apartment of the temple was opened for the cleansing of the sanctuary—the closing work of our great High Priest—and as the result of the inquiry after the cause of the great disappointment of those who then expected the second advent of Christ, "there was seen in his temple the ark of his testament." Here was indubitable proof of the perpetuity of the entire code of ten commandments, down to the sounding of the seventh trumpet at the close of the dispensation. And from the holy of holies, where the ark was seen, the third angel takes his credentials and goes forth to preach "the commandments of God and the faith of Jesus." The commandments are to be

kept; they are to be restored to the true Israel of God, while Christ is before the mercy-seat, the covering of the ark, to make reconciliation for his people and blot out their transgressions of that holy law. And thus the mystery of the gospel of God is to be finished by the last work of our High Priest in Heaven and the last message of the gospel on earth. A flood of light pours forth from the sanctuary.

We believe in God. We believe in his "sure word of prophecy," and in his providence in its fulfillment. Since 1844 the light from the sanctuary on the perpetuity of the moral law came to me before I ever heard of a Seventh-day Adventist. I was taught the true Sabbath from my infancy, and never kept any other. And knowing that in this we were in advance of first-day keepers, I did not take that interest in the early advent movement, originating as it did with those who were the transgressors of this holy law, as I otherwise should. Consequently I was not disappointed at their disappointment. I expected it, though blind and ignorant as to the truth in the matter. But after those days, as I was reading this chapter in my family, I remarked that there was an evidence of the perpetuity of the ten commandments that I never noticed before. In all my association with S. D. Baptists, hearing preaching and reading their publications, I do not remember of ever meeting with this argument, clear and unanswerable as it is. It might have been used without professing faith in the advent at hand; but it was reserved to the time of the sounding of the seventh trumpet, to be brought out in fulfilling the prediction: "And the seventh angel sounded, and the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." And now my former brethren cannot use this powerful argument in favor of the Bible Sabbath without incurring the risk of being called Adventists. But they are welcome to the use of it; and it is one of the clearest and most conclusive and unanswerable arguments that can be adduced.

Light from the sanctuary!—from the place where God sits enthroned between the cherubim, above the mercy-seat, beneath which is the holy law—the fundamental principles of his government. "Justice and judgment are the habitation [foundation] of his throne." Ps. 89:14. This is the true source of light. "God is light, and in him is no darkness at all." 1 Jno. 1:5.

R. F. COTTRELL.

THE PRIESTHOOD OF THE NEW TESTAMENT.

THE Levitical priesthood has ceased. It pertained to the old covenant which has vanished away. Heb. 8:13. In the new covenant the priesthood belongs to Christ, who is our High priest. "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:23-28. In the 17th verse he says: "Thou art a priest forever after the order of Melchisedec."

This shows that there were many priests under the old priesthood, but only one under the new,—Christ, who is a mediator between God and men. 1 Tim. 2:5. He is a minister of the sanctuary. Heb. 8:2. In the old dispensation there was but one sanctuary or temple, in the new there is but one. This sanctuary is in Heaven, not on earth. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

Those, therefore, who now worship God in truth and in spirit, do not worship toward an earthly sanctuary or altar, but toward the heavenly. Through faith they are begotten from above of Christ, not of a priest upon earth. Christ is their father. Isa. 9:6. He is the Prince of peace, and they are the children of peace, the children of God. "Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9. They are the children of the free woman, if their citizenship is in Heaven, and they look for our coming Lord. "For our conversation [politeuma, citizenship] is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21. "But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. Christ is the priest or head of the church, and he is the Saviour of the body. Eph. 5:23. And they that believe in his name and keep his commandments are his friends and church.

Christ is the true shepherd and bishop of our souls. 1 Pet. 2:25. And he has given or appointed in his church "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the

perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12.

Pastors and teachers are also called elders, bishops, and overseers. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5:17. This shows that there were elders in the churches who did not preach. All members should honor and obey their elders in the Lord. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. 13:17. Paul called the elders of the church of Ephesus, when about to depart from Miletus, and exhorted them thus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. He told Titus to "ordain elders in every city." Titus 1:5. An elder who is thus appointed and ordained in a church, in harmony with the mind of the Holy Spirit, possesses an office which is far more honorable than that of any minister or bishop who is called by "his Majesty's special command." And though he may be despised by men, yet the blessing of God will rest upon him, if he is faithful in his calling.

The office of an evangelist is to preach the word, reprove, rebuke, exhort, with all long-suffering and doctrine. 2 Tim. 4:2-5.

Prophets foretold future events. Philip the evangelist had four daughters who prophesied. And Agabus was a prophet. Acts 21:9-11.

The word apostle is from the Greek word *apostolos*, which means a messenger. Paul and his fellow-laborers were the "messengers of the churches." 2 Cor. 8:23. Epaphroditus was Paul's companion in labor and fellow-soldier; "but your messenger [*apostolos*]." Phil. 2:25. Thus there were more than twelve apostles in the ancient church. Silvanus and Timotheus were apostles. 1 Thess. 1:1; 2:6. Barnabas was an apostle. Acts 14:14. They were "ambassadors for Christ," preaching the word of reconciliation "in Christ's stead." 2 Cor. 5:20. And the apostles, messengers, or ambassadors of Christ, have a commission from Christ, which lasts unto the end of the world. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:19, 20.

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By this commission the messengers of Christ are commanded to do three things: 1. To teach all people who will be taught; but from those who will not receive them they must turn away. Luke 10:10. Paul shook his raiment against the Jews who opposed him at Corinth, and said, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles." Acts 18:6. 2. To baptize those who receive the word. "Then they that gladly received his word were baptized;

and the same day there were added unto them about three thousand souls." Acts 2:41. 3. To teach those who are baptized to observe all the commandments of God; for the Father and the Son are one.

Such apostles or evangelists Christ will have unto the end of the world, and he will be with them. But those who do not follow his commission should not claim to be his ambassadors. Those who gladly receive the word of God, believe and are baptized, and afterward learn to keep all the commandments of God for this dispensation, are members of the church of Christ on earth. And those who guide their fellow-men in this heavenly way, laboring in word and doctrine, are Christ's ambassadors.

We will now consider those words in the New Testament which are translated priest, priesthood, &c. And when we learn what the priesthood is under the new covenant, we can understand wherein the Catholics, State churches, Mormons, and others, differ from the teachings of the Bible on this subject.

Hierateuo, the priest's office, is found only once, and is applied to the office of Zacharia under the old covenant. Luke 1:8.

Hieratia, the office of the priesthood, occurs twice. Luke 1:9, and Heb. 7:5. In the first place, it is spoken of Zacharia; in the last place, of the Levites. This priesthood is changed, Heb. 7:12, and transferred to Christ, who is not called after the order of Aarao, but after the order of Melchisedec. Verses 11, 13.

Hierosunee, priesthood, is mentioned four times, and translated priesthood in every instance. Heb. 7:11, 12, 14, 24. The first three verses speak of the Levitical priesthood, the last of the "unchangeable priesthood" of Christ.

Hieraterma, priesthood, is found twice. 1 Pet. 2:5, 9: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are . . . a royal priesthood." It is spoken of the people of God in general.

There is, consequently, no other priesthood in the new covenant but the Melchisedec priesthood, which belongs to Christ, and that priesthood which belongs to all the children of God as they offer up "spir-

itual sacrifices," and "the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name." Heb. 13:15; 1 Pet. 2:5. Those who try to build up any other priesthood in this dispensation are building on sand, for they have no foundation in the word of God to build upon.

Arkierens, high priest or chief priest, occurs one hundred and twenty-three times in the New Testament, one hundred and thirteen times it is applied to the high priests of the old covenant, and ten times to Christ. The last-named places are: Heb. 2:17; 3:1; 4:14, 15; 5:5, 10; 6:20; 7:26; 8:1; 9:11.

Hierens, priest, is found thirty-two times in the New Testament. It is nineteen times applied to the Levitical priesthood; once to the heathen priest at the temple of Jupiter, Acts 14:13; twice to Melchisedec, Heb. 7:1, 3; three times to the people of God, Rev. 1:6; 5:10; 20:6; and seven times to Christ, Heb. 5:6; 7:11, 15, 17, 21; 8:4; 10:21.

The priest and church of the new covenant are, therefore, none else but Christ and his members on earth. The Christian's temple is in Heaven, where Jesus himself ministers as our true mediator and high priest. Heb. 8:2. But the ambassadors of Christ we may call teachers, overseers, elders, bishops, prophets, evangelists, and apostles, according to the gifts and offices committed to them by the Holy Spirit.

The word "preacher" is also a scriptural expression for an evangelist. It is translated from *keerus*, which means a herald, a public messenger, a lecturer, author, preacher. It occurs three times in the New Testament. 1 Tim. 2:7; 2 Tim. 1:11; 2 Pet. 2:5.

Every church should, if possible, have an elder or leader; but it is not necessary that one should preach every time the members meet together. Yet it is necessary that the brethren should try to pray and edify one another, that all may be encouraged. 1 Cor. 14:31. We should sing and pray with the Spirit, and with the understanding, and help one another on in Christian attainments, doing all things decently and in order. Verses 15, 26, 40.

But, above all, we must become acquainted with the "more excellent way," which is the way of love. Charity, or love, suffers long, is kind, rejoices in the truth, hopes all things, endures all things. "And above all these things put on charity, which is the bond of perfectness." Col. 3:14. Without this, all rules are but empty ceremonies.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever. Amen." 1 Pet. 4:10, 11.

LESSONS FOR BIBLE CLASSES.

LESSON XX.—THE SERVICES OF THE WORLDLY SANCTUARY.

QUESTIONS.

1. Repeat Dan. 8:14.
2. When did this cleansing of the sanctuary commence?
3. This must be the cleansing of what sanctuary?
4. Why?
5. What do we now want to ascertain?
6. What will it be necessary to do in order to know what is meant by the cleansing of the heavenly sanctuary?
7. Why? Heb. 8:5
8. How was the worldly sanctuary consecrated before the services commenced in it? Lev. 8:10.
9. Who conducted the services there? Ex. 29:44.
10. How were the priests set apart for this work? Read Ex. 29.
11. Of what did the services of the sanctuary consist?
12. How may they be classified?
13. Of what did the daily morning service consist?
14. What was the evening service?
15. How did the services on the Sabbath differ from those on other days?
16. What chapter gives a full description of the special services on feast days, new moons, and yearly sabbaths?
17. Where were the sin offerings presented? Lev. 4:4.
18. What did the one who brought a sin offering first do? Lev. 4:4, 24.
19. What did this act signify?
20. After the guilty man had laid his hand upon the head of the victim, what did he next do?
21. What did he show by this?
22. What did the priest do with the blood of the victim? Lev. 4:5-7.
23. Where was the altar of incense?
24. What was the second veil?
25. How was the sanctuary polluted with the sins of the people?
26. How was the guilt of the transgressor figuratively transferred to the victim?
27. How from the victim to the sanctuary?

SYNOPSIS.

It has been shown that the cleansing of the sanctuary, referred to in Dan. 8:14, was to commence in the autumn of A. D. 1844. This cleansing must be that of the heavenly sanctuary; for the services of the worldly sanctuary ceased hundreds of years before the expiration of the 2300 days. We now want to ascertain what that cleansing is.

Heb. 8:1-5 tells us that the priests of the worldly sanctuary served unto the example and shadow of heavenly things. It will be necessary, then, to notice the services of the worldly sanctuary in order to understand what is meant by the cleansing of the heavenly.

Before the services commenced in the tabernacle built by Moses, Aaron and his sons were set apart for the priesthood, and consecrated in a most solemn manner by being anointed with holy oil, and sprinkled with the blood of sacrifices. The tabernacle also, and all its holy vessels, were anointed.

The services of the sanctuary consisted mainly of various offerings called burnt offerings, meat offerings, sin offerings, peace offerings, etc. Lev. 7:37.

There were the perpetual daily services; the special services on feast days, new moons, and yearly sabbaths; the sin offerings for individuals; and the services on the great day of atonement.

The daily morning service consisted of a lamb, as a burnt offering; a tenth deal of flour mingled with the fourth part of an hin of oil, as a meat offering; a fourth part of an hin of wine, as a drink offering; and the burning of incense upon the golden altar. The same services were repeated at evening. On the Sabbath, these offerings were doubled; two lambs being offered in the morning, and two in the evening. Ex. 29:38-42; 30:7, 8; Num. 28:9, 10.

The special services on new moons, annual sabbaths, and feast days are fully described in the twenty-third chapter of Leviticus.

The sin offerings for individuals were presented at the door of the tabernacle. The one who presented the offering, first placed his hand upon the head of the victim. By this act he not only confessed that he had broken God's law, but figuratively transferred his guilt to the victim. He next took the life of the victim, thus showing that death is the penalty for violating the law of God.

The priest then took some of the blood of the victim into the holy place. There he dipped his finger in the blood and sprinkled it before the second veil seven times. He also put some of it on the horns of the altar of incense.

Thus, in a figure, the sin of the individual was transferred, first to the victim, and then, through the blood of the victim, into the sanctuary itself. In this way day by day throughout the year, the sanctuary was polluted by the sins of the people.

G. H. BELL.

LESSONS FOR BIBLE CLASSES.

LESSON XII.—THE SERVICES ON THE DAY OF ATONEMENT.

QUESTIONS.

1. What scriptures show that it became necessary to cleanse the sanctuary?
2. Why did it become necessary to do this?
3. How had the sanctuary become polluted by the uncleanness of the people?
4. How often was this cleansing performed? Lev. 16:2; Heb. 9:6, 7.
5. On what day was it done?
6. What was made complete by the ceremonies of this day?
7. Where were the services performed that were described in our last lesson? Lev. 4:4-7.
8. When did the high priest enter the most holy place?
9. How did he prepare himself to enter this sacred apartment? Lev. 16:12, 13.
10. Why was this precaution necessary?
11. How was the high priest dressed while engaged in these solemn services? Verse 4.
12. What animals were required for the services of this day?
13. What did the priest first offer?
14. For what purpose was this offering made?
15. What did the priest do with the blood of the bullock?
16. What did he do with the young goats at the door of the tabernacle?
17. Which goat did he take as a sin-offering for the people?
18. How did he offer it?
19. For what purpose was this offering made?
20. What is the penalty for breaking the law of God? Eze. 18:20.
21. Why did the goat have to suffer this penalty?
22. What does the blood represent? Lev. 17:11.
23. Why was the blood of these sin-offerings sprinkled upon the mercy-seat?
24. What was the mercy-seat?
25. What was beneath it? Lev. 16:13.
26. What work did the priest perform after he went out of the most holy place?
27. How was this work performed?

SYNOPSIS.

By reading Lev. 16:16, 19 it will be seen that it became necessary to cleanse the sanctuary from the uncleanness of the children of Israel. This cleansing, called the work of *atonement*, was performed once a year, on the tenth day of the seventh month. Lev. 16:20. The ceremonies of this day completed the yearly round of services.

The services described in our last lesson were performed in the first apartment of the sanctuary, and at the altar of burnt-offerings in the court. Only once a year was the priest allowed to enter the most holy place, and this was on the day of atonement.

Before entering this sacred apartment, he filled the golden censer with live coals taken from off the altar. On these coals he sprinkled incense, so that as he entered the most holy

place, a cloud would rise before him; for the glory of the Lord which rested upon the mercy-seat was so dazzling that no man could approach it and live.

While engaged in these solemn services, the high priest wore a plain linen suit instead of the rich garments in which he usually ministered.

The animals required for the services of this day were a bullock and a kid for sin-offerings, a kid for the scape-goat, and two rams for burnt-offerings.

The high priest first offered the bullock as a sin-offering for himself and his family. After killing the bullock, he took some of the blood and entered the *most holy place*. There he sprinkled the blood upon the mercy-seat eastward, and before the mercy-seat seven times.

The priest then presented the young goats before the Lord at the door of the tabernacle, and there cast lots upon them; one lot for the Lord, and the other lot for the scape-goat. He then killed the goat on which the Lord's lot fell, and did with its blood as he had done with the blood of the bullock. This was to make an atonement for the sins of the people.

In a figure, the sins of the people were laid upon the goat—their sin-offering; and so the goat had to suffer the penalty that the people deserved to suffer for having broken the law of God. The blood, which represents the life, was sprinkled on the mercy-seat to show that the law, written on the tables of stone deposited beneath it, demanded the life of those who had broken that law.

Then the priest went out, and made an atonement for the first apartment, called here the *tabernacle of the congregation*, and for the altar of incense, to cleanse it from the uncleanness of the children of Israel. "And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:18, 19. G. H. BALL.

LESSONS FOR BIBLE CLASSES.

LESSON XIII.—APARTMENTS OF THE HEAVENLY SANCTUARY.

QUESTIONS.

1. For what did the priest first make an atonement on the tenth day of the seventh month? Lev. 16:11-14.
2. What was the next step in the important services of that day? Verses 15, 16.
3. What work of cleansing was performed in the first apartment? Verses 18, 19.
4. After he had made an end of reconciling, or purifying, both holy places, and also the altar, what did he do? Verses 20-22.
5. What was then done with the scape-goat? Verse 22.
6. What was employed in cleansing the worldly sanctuary? Heb. 9:7.
7. What must be employed in cleansing the heavenly sanctuary? Heb. 9:12.
8. What was typified by the sin-offerings of the tabernacle service? Heb. 9:24-26; 1 Cor. 15:3; 2 Cor. 5:21.
9. How may we know that the heavenly sanctuary has two apartments? Heb. 9:23, 24.
10. What might be inferred from Heb. 9:8; 10:19?
11. What can you say of the Greek word here rendered *holiest*?
12. How is it rendered in Heb. 8:2?
13. How in Heb. 9:24?
14. How does the Douay Bible render it in all these passages?
15. How is it rendered in Macknight's translation?
16. Then what do these passages show, when properly translated?
17. Who had a view of the first apartment of the heavenly sanctuary? Isa. 6; Rev. 4.
18. What did they both see? Rev. 8:3.
19. What did they both hear?
20. In speaking of what he saw, what does John say of the opening of a door?
21. What door must this be?
22. What did John see in his vision that is not noticed in Isa. 6?

SYNOPSIS.

When the high priest had completed the work of making an atonement for the sanctuary, to cleanse it, he went to the door of the tabernacle, and laying both his hands upon the head of the scape-goat, confessed over it the sins of the people. Then the goat, bearing the sins of the people, was sent away by the hand of a fit man into the wilderness, and there released.

Thus we see that the worldly sanctuary was cleansed by the blood of sin-offerings; so the heavenly sanctuary must be cleansed by the blood of Christ; for the priests of the worldly sanctuary served unto the example and shadow of heavenly things, and Christ is the great sin-offering, of which those of the worldly sanctuary were but types.

The heavenly sanctuary must have two apartments; for the holy places of the earthly sanctuary were patterns of things in the heavens,—figures of the true holy places.

From Heb. 9:8; 10:19, some infer that Christ ministers only in the most holy place of the heavenly sanctuary; but the Greek word here translated *holiest*, is *hagion*, a noun in the

plural number, meaning *holy places*. In Heb. 8:2 the same word is translated *sanctuary*, and in Heb. 9:24, *holy places*. In the Douay Bible it is rendered *holies* in all these passages; and in Macknight's translation, *holy places*.

So we see that when these passages are properly rendered, they show positively that our Lord does minister in both apartments of the sanctuary above.

Both Isaiah and John had a view of the first apartment of the heavenly sanctuary, both saw the golden altar, both saw the throne of God with the holy beings near it, and both heard the same words.

In speaking of what he saw, John says that a door was opened in Heaven, not into Heaven; this door must have been the door of the sanctuary. John also saw the seven lamps of the golden candlestick, and in Rev. 11:19 he says, "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament."

G. H. BELL.

LESSONS FOR BIBLE CLASSES.

LESSON XXIII.—MINISTRATION IN THE FIRST APARTMENT OF THE HEAVENLY SANCTUARY.

QUESTIONS.

1. Of what did the work in the first apartment of the earthly sanctuary chiefly consist?
2. What is offered in the first apartment of the heavenly sanctuary? Rev. 8:3, 4; Heb. 9:12; 1 Pet. 1:18, 19; Eph. 1:7.
3. Who presents these offerings?
4. What does the blood denote?
5. When the priest offered the blood of the victim, what did he typically present?
6. What corresponding work is really done by Christ?
7. What does Christ do when the penitent sinner seeks forgiveness?
8. How are the sins of penitent believers transferred to the heavenly sanctuary?
9. How were the sins of the people borne in the type?
10. How in the antitype? 1 Pet. 2:24.
11. How may we know that Christ enters upon the closing work of his ministration when he enters the second apartment of the heavenly sanctuary?
12. How often was the typical round of service repeated?
13. Will the round of service ever be repeated in the heavenly sanctuary?
14. What will end with the ministration in that sanctuary?
15. Why will probation close at that time?
16. What do we read in Dan. 8:14?
17. When did that prophetic period end?
18. Then when did the cleansing of the heavenly sanctuary begin?
19. To what sanctuary must this cleansing refer?
20. How long, then, has our great High Priest been ministering in the most holy place?
21. How long will this work continue?
22. What reason have we for supposing that it will be brief, when compared with the ministration in the first apartment?
23. How long since the ministration commenced in the first apartment of the heavenly sanctuary?
24. How long since it commenced in the second apartment?

SYNOPSIS.

The work in the first apartment of the sanctuary on earth, consisted chiefly in the offering of incense, and the blood of sin-offerings. In the first apartment of the sanctuary in Heaven, our great High Priest offers the prayers of saints and his own blood. Rev. 8:3, 4; Heb. 9:12; 1 Peter 1:18, 19; Eph. 1:7.

The blood denotes the life, and when the priest offered the blood of the victim, he presented its life to meet the demands of the broken law; so Christ presents his own blood,—his life, in the sanctuary in Heaven.

When the penitent sinner seeks forgiveness, through the merits of a crucified Redeemer, Christ takes the guilt upon himself, presenting his own blood in behalf of the sinner, and in this way sins are transferred to the sanctuary in Heaven.

The innocent victims offered in the earthly ministration bore the sins of the people in a figure, but Christ has really borne them on the cross. 1 Peter 2:24. On the cross he shed his blood; there he gave up his life; and that sacrifice is accepted in behalf of guilty men.

Since the ministration in the second apartment was the closing work in the worldly sanctuary, so it must be in the heavenly. The typical round of service was repeated every year, but the round of service in the heavenly sanctuary will never be repeated. That sanctuary will be cleansed but once, and when that work of cleansing is completed, our probation will be over; for there will then be no more offering for sin.

In Dan. 8:14 we read these words: "Unto 2300 days, then shall the sanctuary be cleansed." We have seen that this prophetic period ended in 1844; so the cleansing of the sanctuary must have begun at that time. This cleansing must be that of the heavenly sanctuary, for no other sanctuary was in existence at that time. Since 1844, then, our great High Priest has been ministering in the most holy place.

How long this work will go on we cannot tell; but since the corresponding work in the earthly ministration occupied only one day in the entire yearly round of service, it seems probable that the closing work in the heavenly sanctuary will be comparatively brief.

G. H. BALL.

LESSONS FOR BIBLE CLASSES.

LESSON XXIV.—THE CLEANSING OF THE HEAVENLY SANCTUARY.

QUESTIONS.

1. To what must the cleansing of the heavenly sanctuary correspond?
2. What were the two leading acts in the cleansing of the earthly sanctuary?
3. In what must the cleansing of the heavenly consist?
4. How are the sins of penitent believers transferred to the heavenly sanctuary?
5. In what way do the sins of all men find a place in the sanctuary above? Rev. 20:12.
6. What do we learn from Rev. 20:12 in regard to the number of the books of record kept in Heaven?
7. What book is named in that verse?
8. What book is named in Mal. 3:16?
9. What does the book of life contain? Luke 10:20; Phil. 4:3; Rev. 13:8.
10. What is recorded in the book of remembrance?
11. What must the other book, or books, contain?
12. What use is to be made of these records? Rev. 20:12.
13. What will God bring into judgment? Eccl. 12:14.
14. What do we learn from Matt. 12:36?
15. What from 1 Cor. 4:5?
16. Are all these things recorded in the books?
17. How may we know that all these things find a place in the record? Rev. 20:12.
18. What are we making, day by day, and moment by moment?
19. Who is noting every particular in our history?
20. Where will we have to meet this record?

SYNOPSIS.

Since the priests of the worldly sanctuary served unto the example and shadow of heavenly things, the cleansing of the heavenly sanctuary must correspond to the cleansing of the earthly.

The cleansing of the earthly sanctuary consisted in presenting the blood of the sin-offering as an atonement, and in the removal of the sins that had been transferred to the sanctuary during the year. So the cleansing of the heavenly sanctuary must consist in presenting the blood of Christ, and in the removal of sins. We see, then, that the blood of Christ is offered in the second apartment, as well as in the first.

It has already been noticed that Christ takes upon himself the sins of penitent believers, and thus their sins have been transferred to the heavenly sanctuary. There is also a record kept of the sins of all men; for we read in Rev. 20:

12 that the dead are to be judged out of those things that are written in the books, according to their works. From the same verse we learn that there must be at least three books, and that one of them is the book of life.

In Mal. 3:16 we learn that a book of remembrance is written for them that fear the Lord. The book of life contains the names of those who have entered the service of Christ. The book of remembrance contains a record of their good deeds,—their acts of repentance, confession, obedience, and sacrifice.

We conclude, then, that the other book, or books, mentioned in Rev. 20:12 must contain a record of the deeds of the wicked. As we have already noticed, men are to be judged by the record found in the books. This record is very close: "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Every idle word, as well as every secret purpose or motive, will be carefully entered in the books kept in the sanctuary above.

Day by day, and moment by moment, we are making our history; while the recording angel, with unfailing accuracy, is noting every particular. This record we will have to meet in the judgment; where with all the countless millions of earth, we shall be judged out of the things written in the books, according to our works.

G. H. BELL.

LESSONS FOR BIBLE CLASSES.

LESSON XXV.—THE CLEANSING OF THE HEAVENLY SANCTUARY. CONTINUED.

QUESTIONS.

1. Why does the heavenly sanctuary need to be cleansed?
2. What positive proof does the Bible furnish in regard to the necessity for the cleansing of the heavenly sanctuary? Heb. 9:23.
3. How has this sanctuary become polluted?
4. What must be done when the sanctuary is cleansed?
5. Can the sins be blotted from the record before that record has served its purpose?
6. What purpose is it to serve?
7. What must be done before the cleansing of the sanctuary can be completed?
8. What names are entered in the book of life?
9. What will the examination of the books of record show?
10. Whose names will be blotted out of the book of life?
11. Whose will be retained?
12. What action will Christ take in their case? Matt. 10:32; Luke 12:8.
13. What reference is made to this in 1 John 2:1, 2?
14. What in Heb. 7:25?
15. What action will be taken in regard to the sins of the faithful?
16. How do you show that the work described in this lesson will decide the cases of all men?
17. What is this work sometimes called?
18. What does Dan. 7:9, 10 describe?
19. Who presides at this tribunal?
20. By whom is he attended?
21. What was done preparatory to beginning the work of examination?
22. Where does the investigative Judgment take place?
23. How do you show that the work of the investigative Judgment constitutes the cleansing of the sanctuary?
24. What does Christ do when the work of blotting out sins is completed?
25. How do you show that this act completes the cleansing of the sanctuary?
26. Why does it seem proper that Satan should finally bear the sins of God's people?

SYNOPSIS.

We have seen that the heavenly sanctuary is polluted by the sins of God's people. They are borne by the High Priest of that sanctuary, and are also placed on record there. It is plain that when this sanctuary is cleansed, these sins will be removed. Christ will lay them off, and they will be blotted from the record; but this record cannot be blotted out until it has served its purpose. Out of the things written in this record the dead are to be judged. It is certain, then, that the cleansing of the sanctuary can never be accomplished until the books have been examined, and judgment has been passed upon all who have once entered the service of God; for not until then can their sins be blotted out.

All who have ever entered the service of God have had their names entered in the book of life. The examination of the books of record will show what names are to be retained in the book of life, and what are to be blotted out. The names of all who have been unfaithful will be blotted out, while the names of those who, by their acts of repentance, confession, faith, and obedience, have made complete work of overcoming, will be retained. Rev. 3:5. Christ will confess their names before his Father and the holy angels, and present his blood as an atonement for their sins. Their sins will then be blotted out, and the heavenly record will be clean.

When that work is completed, the cases of all men are virtually decided; for all those whose names have never been entered in the book of life will be lost, and those whose names are blotted out of it will share the same fate.

This work is sometimes called the investigative Judgment. Dan. 7:9, 10 describes the opening scene of this tribunal. God the Father, here called the Ancient of Days, presides in awful majesty. He is attended by a countless host of heavenly beings; and the books are opened.

This scene must have been in the second apartment of the heavenly sanctuary; for there is where the work of cleansing was chiefly performed, and this solemn work of the Judgment is the cleansing of that sanctuary. Here Christ presents his blood as an atonement for the sins of his faithful followers, and here their sins are blotted out.

When this work is complete, Christ lays off the sins of his people upon the head of Satan, the antitypical scapegoat, and then the cleansing of the sanctuary is complete; for the sins that polluted it are no longer borne by Christ, and no longer found in the books of record.

That Satan should finally bear these sins and suffer for them is entirely proper; for he is the author of sin, and the one who has tempted man to disobedience in all ages of the world.

G. H. BELL.

LESSONS FOR BIBLE CLASSES.

LESSON XXVI.—THE SECOND ADVENT OF CHRIST.

QUESTIONS.

1. What offices did Christ fill?
2. What office did he fill when upon earth?
3. In what office has he been acting since his ascension?
4. In what office will he come to earth the second time?
5. What proof can you give that he will come as a king?
6. What is his last work as priest?
7. What will he do when this work is completed?
8. To whom has this coronation scene been presented in vision?
9. Where may we find a brief description of it?
10. For what purpose does Christ come to the earth the second time?
11. Into what state will those be brought who are accounted worthy of this change?
12. What is said of them in Rev. 20:6?
13. Could it be possible that such blessings would be conferred upon men before their sins were blotted out?
14. When are their sins to be blotted out? Acts 3:19.
15. What great event takes place immediately after this time of refreshing?
16. Then which comes first in the point of time, the blotting out of sins, or the second advent of Christ?
17. The blotting out of sins is a part of what work?
18. To what does the cleansing of the sanctuary pertain?
19. Then does the investigative Judgment come before or after the second coming of Christ?
20. What scripture furnishes further proof of this fact?
21. Who are to have part in the first resurrection?
22. Can they be accounted worthy before their account has been examined, and decision rendered in their cases?
23. To what work does this examination and decision belong?
24. Then to what conclusion must we come?
25. When did the cleansing of the sanctuary begin?
26. When did the investigative Judgment commence?
27. In what does the cleansing of the sanctuary consist?
28. What does Christ do after this work is completed?
29. What will he do immediately after his coronation?
30. What proofs can you give that the investigative Judgment will precede the second coming of Christ?

SYNOPSIS.

Christ is a prophet, priest, and king. When he was upon the earth he was a teacher, or prophet; since his ascension, he has acted as High Priest of the heavenly sanctuary; but when he comes again, he will come as King of kings, and Lord of lords, as may be seen by reading Rev. 19:11, and onward.

The cleansing of the sanctuary and laying the sins of his people upon Satan is his last work as priest. He then comes before his Father to be crowned king. This coronation scene was presented to Daniel in vision, and is briefly described in Dan. 7:13, 14.

When Christ comes to earth, he comes to give a resurrection to the righteous dead, and translation to the righteous living. See 1 Thess. 4:16, 17.

Those who are accounted worthy of this change will then be made immortal. Luke 20:35, 36. These are they of whom it is said, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

Now it is certain that such blessings will not be conferred upon men until their sins have been blotted out. It would be mockery to call them to account for their sins after they had been made immortal, had become like the angels, and had reigned with Christ a thousand years. But their sins are to be blotted out when the times of refreshing shall come from the presence of the Lord, as will be seen from Acts 3:19, 20. Immediately after this, Christ is to come. Acts 3:20, 21. We see, then, that the sins of God's people are to be blotted out before Christ comes to the earth to gather his jewels.

But the blotting out of sins is a part of the work of cleansing the sanctuary, and pertains to the investigative Judgment. Thus we see that the cleansing of the sanctuary and the investigative Judgment precede the second advent of our Lord to this earth. This is further proved by Luke 20:35, 36, which speaks of some who are accounted worthy of a part in the first resurrection. Now they cannot be accounted worthy till their account has been examined, and decision rendered in their cases. But this examination of accounts and decision of cases is the work of the Judgment, and so that work must take place before the first resurrection, and also before the second coming of Christ; for that resurrection takes place at the time of his coming.

G. H. BELL.

REFUTATION OF THE DOCTRINE OF
INSTANTANEOUS SANCTIFICATION.

BY M.D. D. T. BOURDIEU.

THOUGH the doctrine of instantaneous sanctification is being received by many in this age, and occupies a prominent place in most modern revivals, yet I cannot forbear expressing the conviction, and offering the proofs, that it is anti-scriptural, and is one of the most dangerous errors that the human mind can embrace.

It is a very clearly revealed truth that sanctification is effected through the truth, the word of God. John 17:17; 1 Pet. 1:22, etc. It is equally evident, and we trust no one will be disposed to deny, that truth is progressive in its manifestation, and consequently in its practical application. Even the path of the just shines more and more through the light of sanctifying truth. Prov. 4:18. And in the time of the end there was to be an increase of knowledge on the prophecies, and many, understanding and improving upon this knowledge, were to be purified, and made white, and tried. Dan. 12:9, 10. How, then, can we avoid the conclusion that sanctification is a progressive work?

Sanctification is a cleansing from sin, not only in the record of our past lives, but also in our natures and practices; the setting apart of the body and mind, in practice, from sin to holiness. It is a moral repair of the soul in practical tests to which it is subjected, and can be recognized only in such a use of the soul and its powers as is in accordance with the word of God. And this cannot be the work of a moment.

All who believe the Bible must admit that there is a mighty cleansing from sin in conversion, when we become children of God. Sanctification must therefore embrace conversion. Indeed, conversion, or the first and thorough start in conversion, is the beginning of sanctification. This being the case, sanctification cannot be an instantaneous work. In conversion, as well as in sanctification, there are certain conditions to be complied with, such as repentance, faith, baptism, prayer, etc., which it takes more than a moment to perform. The mind must be enlightened on the nature of sin and the means of pardon and justification, the proud will must submit to God, the bitter pangs of repentance must be experienced, and faith must be exercised in Christ, who died as our substitute and arose for our justification, and now pleads in behalf of the penitent believer the merits of his precious, atoning blood. As these and other steps are taken, the work of conversion and sanctification progresses. It then continues through the work of subduing the remains of sin in the soul, which were perhaps unobserved in the beginning of sanctification, and in forming a holy, symmetrical character, the foundation of which was laid in the first and thorough start in conversion.

Although men cannot devise a plan of sanctification, nor sanctify himself simply by his own strength and efforts, yet the Bible clearly teaches that man must co-operate with God both in conversion and sanctification. "Repent ye, therefore, and be converted," said Peter, under the influence of the converting and sanctifying Spirit. Acts 3:19. He afterward wrote, "Seeing ye have purified your souls in obeying the truth." 1 Pet. 1:22. To ancient Israel the Holy One said: "Sanctify yourselves, therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." Lev. 20:7, 8. And Paul, writing for the special benefit of those who should live till the coming of Christ, says: "Abstain from all appearance of evil. And the very God of peace sanctify you wholly." 1 Thes. 5:22, 23.

Now not only is it true that man cannot perform all the duties of conversion and sanctification in one moment, but it is equally true that God does not wholly sanctify man in so short a time. Surely God would not lay down a plan of progressive sanctification for man to follow, and then counteract and supersede that plan by sanctifying men wholly, in an instant.

God and Christ are one in the work of the sanctification of men, and while carrying forward this work on earth, Christ said, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. He knew there were bitter cups for men to take before they could be purged from sin,—cups from which ease-loving human nature would shrink, not seeing at first the necessity of taking them,—cups that it would take time to digest. He knew the deceitfulness of the human heart, and that it requires time, and the influence of varied circumstances, to fully develop what there is in it. Hence his prudence in bringing sanctifying truths to bear upon his followers only as fast as they could bear them and put them in practice.

God does not sanctify men entirely in one instant. If he did this, he would throw out of the account every moral duty and every gospel duty that could not be performed in this short space of time, but which, according to the Bible, he helps men to perform in the work of sanctification. For let it be borne in mind that the use of man's God-given faculties, in seeking for pardon, in abstaining from sin, and in doing that which is right, so far as he has knowledge and opportunity, is involved in this work. God sanctifies men in furnishing them the means of sanctification, and in helping them to use these means. God cannot go further in sanctifying men than they will accept and strive to carry out the duties and conditions he has enjoined upon them. He will not sanctify and save

men independently of their actions. It is not his plan to sanctify men entirely in one instant, though he can every moment sanctify them in proportion as they will co-operate with him in this progressive work.

Nor will the Spirit of God act against God and his Son, and against the progressive plan that God lays down for men to follow, in doing the entire work of sanctification for an individual in one instant. The Spirit and the truth agree. The Spirit inspired men to write the Bible, and was to guide into all truth. John 16:13. It bears with men, while helping them to overcome their sins. It does not pass over sin and righteousness in the work of sanctification. Its first office is to convince men of sin, then of righteousness, then it rains men before the Judgment to abide its fearful consequences. Verses 9-11. Then as they further prepare the way for this mighty sanctifying agent, by yielding to God in self-abasement and true humility, by thorough repentance, self-denial, importunate prayer, and other earnest efforts in overcoming sin, it helps them mightily to mortify the deeds of the flesh, and bear the fruit of the Spirit. Rom. 8:13; Gal. 5:22, 23. Then follow the comforting blessings of the Spirit, to encourage men to advance further in holy living. All this is not the work of a moment; and men who will follow on to know the Lord, to know themselves, and to maintain a deadly conflict against sin, by the grace and help of God, may have more and more of the aid and comfort of the Spirit, as they hunger and thirst after the influences of the Spirit working in its different offices, and after holiness.

Trials enter largely into the Bible plan of sanctification. We must be tried in all points, to see our defects of character, and to overcome them. On some points we have to be tried several times. This agrees with the experience of every child of God. Those who are without trials and chastisement are bastards, and not sons. Heb. 12:8. "When he has tried me," says patient and pious Job, "I shall come forth as gold." Job 23:10. Thus Christ sits as a refiner and purifier of silver. Mal. 3:3. We must buy the gold tried in the fire. Rev. 3:18. This is not done in a moment. If it was, we could easily endure the sufferings of one moment. Sanctification would be cheap and popular, and all would have it and be saved.

The growth of the Christian graces, illustrated by the principle of addition (2 Pet. 1:5-11), proves sanctification to be progressive. This growth is simply advancement in sanctification. Take, as an illustration, the graces of faith and humility. In proportion as they increase, unbelief and pride, the opposite unsanctified traits, decrease. And it is a sin to harbor unbelief, it is a sin to harbor pride, whether in a notorious or in a limited degree. He that is unbelieving lies in making God a liar (1 John 5:10), and disobeys God; and

what will not a proud man do in worshipping self, and to scorn the worship of others! But even the last remains of pride must be overcome in order for one to be wholly sanctified. So of unbelief, and other sins.

Growth in nature is not instantaneous. Mushroom growths indicate poor, decaying materials. Jonah's gourd lasted but one night. Yet we must, in sanctification, grow up into Christ our living Head (Eph. 4:15), improving upon the grace of God, which helps mightily in conquering sin and living righteously. Titus 2:11-14. We must "grow in grace, and in the knowledge of our Lord and Saviour" (2 Pet. 3:18), and by beholding Christ in the excellencies of his spotless character, seek to be changed from "glory to glory" in his image. 2 Cor. 3:18. We must grow understandingly, embodying in our characters only such traits as will not crumble and fail in the trying day. We must improve upon the growing season, which will soon be past, lest we be rooted out as cumberers of the ground, to be destroyed for not having borne the fruits of holiness.

Self-examination is a very important duty in the work of sanctification. By it we discover our sins, that we may overcome them; and those who have attended to this duty faithfully know that it is not done in a moment, and that it must be oft-repeated. Sanctifying faith is operative; it is accompanied by, and is seen in, good works. James 2:17-26. It lays hold of Christ for pardon and overcoming grace more than once or twice. So with the exercise of prayer and of other means of grace.

The relations that we sustain to the law of God and the office of that law prove sanctification to be a progressive work. To be cleansed from sin, we must know what sin is, and we must know what is right, that we may perform it in forsaking sin; and "by the law is the knowledge of sin." Rom. 3:20. "Sin is the transgression of the law." 1 John 3:4. The law approves every virtue and condemns every sin. It is the moral rule of righteousness. Ps. 119:172; Isa. 51:7. It is spiritual (Rom. 7:14), governing our spirits and thoughts as well as our actions. Viewed in this light, the law is very comprehensive, so that David could say of it, "Thy commandment is exceeding broad." Ps. 119:96. "Open thou mine eyes, that I may behold wondrous things out of thy law." Verse 18. Of the godly man he says, "In His law doth he meditate day and night." Ps. 1:2. Does he thus meditate simply for amusement! Nay, verily, but to review old duties and discover new ones, and to advance the work of sanctification.

Other plain and direct Bible declarations support us, refuting the doctrine of instantaneous sanctification; but we have space to present only a few. "Let us cleanse ourselves from all filthiness of the flesh and

spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. This language was addressed to those who were sanctified, and called to be saints. 1 Cor. 1:2. These very persons were exhorted to perfect holiness (or sanctification, French translation). The expression, "perfecting sanctification," implies a work commenced, which must be completed. Again: "Let us go on to perfection," i. e., complete sanctification. Heb. 6:1. Here was a work begun among the pious Hebrews which must be completed by going on, by making advancement.

Another strong argument in favor of progressive sanctification is derived from the experience of the most pious characters of the Bible. Job, as we have seen, looked beyond his trials for a greater degree of purity of character than he already possessed. Moses, from being a very rash man, through a series of sanctifying trials became the meekest man of his day. The apostle Paul, whose advance in the work of sanctification was so rapid that he could exhort others to follow him (1 Cor. 4:16, etc.), after years of progress, said, "I die daily." 1 Cor. 15:31. And again: "Not as though I had already attained, either were already perfect; . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14. Can we expect to advance faster than this devoted servant of Christ? Daniel and John were greatly beloved of God, yet even in vision, when filled with a reverential sense of the glory and holiness of the eternal world and heavenly beings, they both showed the need of further advancement in holiness. Daniel, giving his view of himself, said: "My comeliness was turned in me into corruption," etc. Dan. 10:8-11. And John, in vision, was mildly reproved for a lack of discrimination in his acts of veneration. Rev. 22:8, 9.

How can men, in view of such palpable proofs against instantaneous sanctification, claim that they were wholly sanctified on a certain occasion, and that they have ever since lived without sin, and in the enjoyment of perfect love? I write with due respect for honest people who thirst after holiness, yet have partially received this doctrine in consequence of not understanding the Bible view of the subject; and I earnestly desire that this article may help to tear away the veil that many weave out of this doctrine to hide the deformity of their characters. I also hope to be benefited myself in reviewing and applying to my own case the duties and tests of Bible sanctification. Several years have passed since I wrote a treatise on sanctification, agreeing with this article; and the series of purifying trials through which I have since passed has convinced me that I then had un sanctified traits of character that I did

not fully see, and that I was not so far advanced in the work of sanctification as I thought I was. May God be merciful, and help me, as well as my readers, to be thorough.

The following tests may help us to determine whether or not we are walking in the way of sanctification, and to what extent:—

1. Do I cherish a love for the Bible that will prove a complete safeguard against neglecting its frequent and regular perusal, with a desire to understand and practically carry out its teachings?

2. When I come to those portions of the Bible that may be termed present truth, because they apply especially to the present time, faithfully exposing the sins of the age, showing our dangers and duties with reference to solemn and momentous events that are impending, do I embrace them as heartily as I do generally-received truths of the Bible, against which no special opposition is raised?

3. Have I heartily repented of all my known sins, exercised faith in Christ, and been baptized, thus becoming a child of God?

4. Do I delight frequently and regularly to attend to the duties of prayer and self-examination? or are these duties inapud to my spiritual taste? are they tiresome, and frequently neglected?

5. Do I still retain my first love? or have I to repent of having lost it? Rev. 2:4, 5.

6. As love for God and our neighbor consists in keeping God's commandments (1 John 5:2, 3), can I be said to enjoy perfect love if I knowingly, carelessly, or obstinately break any of God's commandments?

7. Do I, when the holy Sabbath comes, find it easy and a pleasure to break away from worldly cares, and consecrate the day to the Lord in memory of his rest, in the contemplation of his exalted attributes as manifested in his wonderful works, and with love, gratitude, praise, and adoration for his amazing love and all his rich benefits? If I do not find this work easy, have not self and self-interests taken too much of my attention, strength, and affection through the week, and do I not come far short of loving God as much as I should?

8. Knowing that those who love God and their brethren love to commune with them, do I sufficiently appreciate this communion in the public services of the house of God to let nothing except impossibilities keep me from securing it?

9. Am I punctual in attending to the ordinances of the Lord's house, and to all the means of grace? and as I attend to the ordinances,—partake of the emblems of the broken body and spilled blood of the Saviour,—can I say that I am so far advanced in sanctification that there is no further need of self-abasement, confession of sins, and pleading for pardon and overcoming grace?

10. Can I truly say that I love the Lord with all my heart (always giving him my

best affections)! with all my soul (life--squandering none of my vitality for selfish purposes)! with all my strength (even strength invested in property that properly belongs to him, if it has been withheld)! and with all my mind, all my mental powers being used to his glory!

11. Do I love my neighbor as myself, looking for his interest and prosperity, spiritual as well as temporal, as I do for my own, doing unto him in all things as I would that he should do unto me?

12. Am I willing to lay down my life for my brethren (1 John 3:16), and (which comes before this) to bear with them and suffer from them, veiling my feelings, denying myself, sacrificing, even when unappreciated and ill-treated, that they may be saved!

13. Do I love my enemies with that love with which Christ has loved me! or do I simply love those who love me, evincing selfish love, or rather selfishness?

14. Do I do all that I can by the use of my talents, means, influence, and by all possible efforts, to advance the cause of God in pushing forward the work of saving men?

15. Do I love purifying trials, counting it all joy when I fall into divers temptations, rejoicing in tribulations (James 1:2; Rom. 8:3), in short, in the suffering part of religion, which is so unpopular and so low in the spiritual market? or do I try to evade this important means of sanctification, and murmur when it is applied to me?

16. Has patience, with me, had its perfect work, so that I never give way to impatience, and am perfect and entire, wanting nothing? James 1:4.

17. Do I ever speak properly, and never offend in word, being entitled to the appellation of "perfect man"? James 1:26; 3:2.

18. Do I always master my appetites and passions? or do they often or occasionally master me?

19. Am I temperate in all things?

20. Do I rejoice at the prosperity of others, whether in temporal or spiritual things, as I do when I am prospered myself? or do I envy the prosperity of others? Oh, the base, deceitful, and hateful workings of envy, a trait which originated with Satan, and in some degree has ever since been exercised by men in destroying the innocent! Am I entirely free from this criminal and most hateful trait of character?

21. Do I love counsel and reproof? or do I shun, repel, and despise these necessary means of sanctification? Surely, if I am wise and without sin, I shall not be hurt by counsel, nor even by false accusations and abuse.

22. Do I feel elated when praised and promoted, and experience mortification and insupportable uneasiness when abused and slighted? If so, self is not dead, and pride has a place in my heart.

23. Do I never give way to unbelief, "the sin which doth so easily beset us"? Heb. 12:1.

24. Do I realize more and more of the presence and aid of the Spirit of God in convincing me of sin and righteousness, as well as in comforting me, as I overcome sinful emotions? or do I have to complain of desolation in this respect? If so, how can I speak of advancement in the work of sanctification, or of entire sanctification?

25. And finally, the end of sanctification being exemption from sin in the practice of holiness, as I come before the mirror of God's law, do I find myself free from the sins it condemns, and do I perform the duties it enjoins? Have I no other gods before the living God? Do I give my best affections to any creature, or to any created thing, or to the fruits of my thoughts or physical actions? Do I ever worship the work of my hands, or objects that I have obtained? Do I ever mention God's name or sacred things carelessly and without proper reverence? Do I consecrate to God his holy rest-day, not making it simply an animal rest, but devoting it wholly to the Lord in occupations designated by his word? Do I invariably honor my parents and superiors? Do I pay a strict regard to the lives, chastity, reputation, property and interests of others, never harboring, nor expressing, nor acting out hatred, impure, obscene thoughts, deceit, nor covetousness? Is my life in strict harmony with this searching, perfect, unerring rule of holiness?

Let us never boast of perfect love and entire sanctification until we stand clear before all these and similar tests of Bible sanctification. Those who are the farthest advanced in sanctification are the last ones to boast of it. As they draw near to God, and get a clearer view of Jesus, the perfect Pattern, they see defects in their characters and the importance of making greater efforts to overcome them. Those who boast of their attainments evince a lack of weakness, and show that they have had but an indistinct view of Jesus.

We should not be discouraged in view of the magnitude of the work yet remaining to be done. God, who has called us to the work, is faithful, and able to help us perfect Christian character. As we heartily repent of our known sins, endeavoring to get a further insight into our true condition, the blood of Christ cleanses us, and the Spirit of God helps our infirmities, removing sin from our natures and practices. And as our day, so shall our strength be. The grace of God is sufficient, and we may come off victorious through our Lord Jesus Christ.

The precious blood of Christ also cleanses those walking in the way of sanctification from those sins of ignorance that they have had no opportunity to see and directly re-

ment of, and should they die without a knowledge of these sins, the righteousness of Christ could be imputed to them, and they would be accounted holy, Christ being unto them sanctification as well as justification, with reference to these sins, as well as with reference to those of which they have repented. But the blood of Christ never cleanses from known sins that are not repented of and turned away from, so that persons dying in those sins cannot expect to be cleansed by the Lord among the pure and holy, to share with them in the reward of the righteous.

Anciently, when the priests or the people obtained a knowledge of their sins of ignorance, they were required to repent of the same and exercise faith in Christ for pardon. This they did as they offered their sacrifices. Lev. 4, etc. And under this economy Inspiration says: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26. No cleansing, no pardon on the part of Christ and the Father. "Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." John 9:41; 15:22, 24. How can such claim that they are holy, without sin, and that Jesus has saved them?

The doctrine of instantaneous sanctification being anti-scriptural, its tendency and fruits must be evil.

1. It tends to discourage a class of conscientious persons, who, being measurably influenced by it, but still seeing defects in their character, and seeing no point in their experience where they could say, I am perfect, are in danger of concluding that they know nothing of religion, while they may have actually made progress in the work of sanctification.

2. It leads some who perhaps have sometime commenced to lead a Christian life, but have gone back instead of going forward, who have large self-esteem and but little conscience, to overlook evil traits in their characters that will prove their ruin unless they are overcome.

3. It leads those who receive it not to attach proper importance to personal efforts and good works; for it brings the matter to a point so small that it precludes the possibility of thinking or doing much. So the easy conclusion is reached that if God does such a great work almost, if not quite, independently of our actions, personal efforts are of but little consequence.

4. It shuts out important truths and duties, the person reasoning thus: If I was wholly sanctified and saved years ago, before I had any knowledge of these truths, what need is there now of my receiving and practicing them? Thus it arrays itself against the Almighty, who certainly represents that the truths for our time are necessary for our sanctification.

5. It retards, and when fully received, stops the work of sanctification, even on the supposition that in some cases what is called instantaneous sanctification and complete sanctification is a part of sanctification. For with the impression that a part of sanctification is the entire work, how can one be persuaded to perfect holiness?

6. It is a prominent cause of fanaticism, especially with those who are eccentric and are governed more by feeling than by sound reason. Religion is a reasonable thing, calling into healthy and harmonious exercise all the powers of body and mind; but instantaneous sanctification is unreasonable as well as anti-scriptural. Wrapping itself in an unaccountable mystery, it blinds the eyes of the understanding, dethrones reason and supercedes the rational use of the mind. Keeping the mind centered on a point—a special or supposed blessing—gives very narrow views and makes the recipient of the blessing one-sided. Allowing the feelings to take the lead and bring disorder into the soul, grieves away the Spirit of God, and the way is opened for strange feelings and disorderly spirits to come in, and fanatical results follow, which Satan has used deceitfully but effectually to disgrace Christianity.

7. As this doctrine is but a part of that easy theology which is fast becoming popular, because it goes around sins without reproving them, and makes conversion a mysterious something that comes upon a man and transforms him without his knowing how it is done, or something that is done so easily that the man of sin need not die (for it is unpleasant to die), so that man may enter the church reformed in name, but not in reality,—it is very evident that it is an invention of Satan to quiet men's consciences when they should be aroused; to help swell the cry of peace and safety when sudden destruction is about to come on the sinner, whether in Zion or out of Zion; to hide sins of the deepest dye, and fasten on men under the pious garb of the very essence of religion a terrible self-deception which we fear, with many, will be broken only when the awful judgments of Jehovah shall bring to light the soul-polluting, deceptive, and hidden works of darkness and dishonesty before sinner, saint, and holy angels.

THE CLEANSING OF THE SANCTUARY, AND THE JUDGMENT.

On the tenth day of the seventh month, in each year under the Mosaic dispensation, the high priest entered the most holy place of the earthly tabernacle, and performed a work which is spoken of as the cleansing of the sanctuary. It is generally held by Seventh-day Adventists that the service then performed answered in the type to the great day of Judgment, which was entered upon in the sanctuary in Heaven on the tenth day of the seventh month in A. D. 1844.

There are many reasons which are offered in proof of that hypothesis. It is not proposed in this brief article to even present a summary of them; the only design of what is written being to throw a side-light upon the question found in Dan. 8:13: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The reply to this interrogation was given to Daniel instead of the saint who asked the question. It was as follows: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

If there is any significance whatever in this response, it will be found in the fact that it in some way furnishes a clue by which Daniel, or the church, whom he represented, should be able to ascertain how long the persecution of the church as brought to view in the prophecy should continue. Now what are the facts, provided we admit that the cleansing of the sanctuary relates to the commencement of the Judgment? They are, (1) the Judgment commenced in 1844; because the 2300 days, commencing the count at A. D. 457, would terminate at that time; (2) The declaration that the Judgment would commence (or the sanctuary be cleansed) was the same as stating that the persecution of God's people would come at that point; since Daniel had been already informed (chap. 7:25) that when the Judgment should sit the dominion of the little horn (i. e., the papacy) should be taken away to consume and destroy it to the end. In other words, that even its power or ability to persecute any farther should be taken away.

Having now seen that if the cleansing of the sanctuary spoken of in the connection related to the commencement of the Judgment at the end of the 2300 days, the 14th verse does contain a direct answer to the question found in the previous verse, and that when otherwise construed, the answer given by one of the saints to Daniel does not furnish a direct response to the interrogation made, we now inquire in conclu-

sion whether the history of the events as they have occurred verifies the correctness of our interpretation. To this query facts which have transpired before the eyes of our generation will furnish the needed answer. Subsequently to 1708, and before 1844, the power of the papacy seems to have been restrained to that extent that practically speaking it had ceased to be a persecuting power. Nevertheless, it still held on to its temporal authority, and the theory that it was the Heaven-appointed corrector of heretics. But about the year A. D. 1844, certain political combinations seemed to originate which gradually increased in numbers and influence, until at last, between the years 1844 and 1848, they were able to bring such a pressure to bear upon the pope that he was finally driven into exile. Subsequently to that period, he regained his throne and a portion of his former prestige. From that time to this, however, revolutions and combinations have succeeded one another, and by slow degrees his temporal power and territory have been taken from him, until at last he does not rule over a single state, and has not the power of inflicting physical punishment upon even the most contemptible of the myriads of the so-called heretics who now laugh to scorn all his pretensions to the right to wield the sword against those who set at naught his authority as the successor of St. Peter.

Here, then, we discover the perfect agreement between the prophecy as construed by us and the events of history. At the end of the 2300 days—or at the commencement of the Judgment in A. D. 1844—we discern in the political affairs of Europe unmistakable evidence that a higher power than any earthly king has decreed the utter humiliation of the papacy. The prophet had predicted that from that precise point of time the work of gradual decay and disintegration should commence. "The Judgment shall sit," said he, "and they shall take away his dominion to consume and to destroy it to the end." Thus it has been. He has not been overthrown in a moment as the result of some masterly onslaught on the part of any one military chieftain; but his power has gradually wasted away as the consuming victim gradually disappears when placed upon the glowing embers of the altar. How striking is the fulfillment, and how strong its confirmation of the doctrine that He who both caused the prophecy to be written and its fulfillment to be accomplished, is now engaged in the solemn work of the Judgment; or, that which is identical with it, the cleansing of the heavenly sanctuary.

W. H. LITTLEJOHN.

THE TWENTY-THREE HUNDRED DAYS.*

BY MRS. J. O. CORLISS.

TEXT: "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8:14.

THIS language is found in the midst of a very important line of prophecy, one which all commentators are agreed can be understood, though all are not so well agreed as to its importance. We think, however, that since God has seen fit to give it to his people, and our Saviour has said, "Whoso readeth, let him understand" (Matt. 24:15), it is not only right and proper to investigate the prophecy, but highly important that we understand it. In this investigation, the first question that arises is, To what sanctuary does the text refer? Certainly not to the earthly sanctuary, for that was cleansed once every year, and 2300 literal days would cover a period of more than six years. Besides, in verse 17 the angel tells Daniel that the vision will be at the "time of the end," at which time the earthly sanctuary with its offerings and sacrifices was to be no more, having been superseded by the substance, the heavenly sanctuary, with its better sacrifices, of which the earthly was but a shadow.

When will this heavenly sanctuary be cleansed? Not at the end of 2300 literal days; for then the event to transpire at their close would have taken place in the time of Daniel and his people. But it did not take place then; for Daniel was commanded to seal up the vision (verse 26); and we further learn from the next chapter that Daniel himself did not understand it for a number of years. Now, as "God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7); and since he did not reveal this to Daniel for more than twice the number of literal days mentioned in the prophecy itself, we are shut up to the conclusion that they must be symbolical days. The leading expositors of prophecy are unanimous in teaching that a day in symbolic prophecy represents a year. In this they are in harmony with the Scriptures. God said to Ezekiel, when he sent him to Jerusalem to symbolically lay siege to it, "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Eze. 4:6. Other scriptures might be produced, but this is enough to establish the point. Hereafter, then, we will speak of the days mentioned in our text as 2300 years.

Having learned the nature of these days, the next point that claims our attention is, When do they end? Although Gabriel was commissioned of God to explain the vision, and make Daniel understand the matter, yet after his interview with Gabriel, the prophet said he "was astonished at the vision, but none understood it." Dan. 8:27. But did the angel ever fulfill the command of God, and make Daniel understand the vision? We shall see. After looking the matter over a long time, Daniel concluded that the vision referred to the sanctuary in Jerusalem, which had been long trodden down; and as the time had nearly come for it to be restored, according to former prophecies, he offered an earnest prayer that God would turn away his wrath, and let his face shine upon the desolate sanctuary. Dan. 9:3-17. While he was thus sup-

plicating before God, the angel Gabriel came again to the prophet, and said, "O Daniel, I am now come forth to give thee skill and understanding." Verse 22. After commending Daniel for his zeal in trying to settle this perplexing question, he adds, "Therefore understand the matter, and consider the vision." He then commences to explain: "Seventy weeks are determined upon thy people and upon thy holy city."

The Hebrew word here rendered "determined," is defined by Gesenius to mean, literally, to cut off; tropically, to divide, and so to determine. But from what were the seventy weeks, or 490 days, cut off? From whatever was in the vision; for this is what Daniel was considering with the angel. Then the 490 days were cut off from the 2300 days, and were to end with the privileges of the Jewish people.

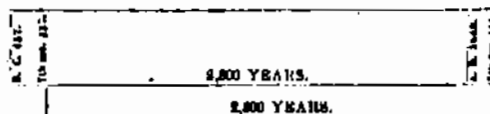
The next verse tells us that sixty-nine of these weeks reach from the going forth of the commandment to restore and build Jerusalem, unto the Messiah. In sixty-nine weeks there are 483 days, or literal years. These reach to the time when Messiah will be revealed. The word Messiah means "anointed." John 1:41, margin. By comparing Acts 10:37, 38, with Mark 1:10, we learn that Christ was anointed with the Holy Spirit at his baptism. The chronological table in my Bible at the head of the first chapter of Mark, says that Christ was baptized A. D. 20. Now if we shall reckon back from this point 483 years, and find the date to which it reaches exactly agreeing with the time when the commandment to restore and build Jerusalem was given, the starting point of the 2300 years will be established beyond a doubt. But when did the command to restore and build Jerusalem go forth? From the seventh chapter of Ezra we learn that it was in the seventh year of Artaxerxes, or 457 B. C. Now let us see if our former computation agrees with this. Subtract A. D. 20, the time of Christ's baptism, from 483 years, the time specified to reach forward to that point from the command to restore and build Jerusalem, and we are carried back to 457 B. C. Or, if we choose to let the chronological table settle the date of the command to restore and build Jerusalem, we can reckon forward 483 years to ascertain when the anointing of Christ should take place. As 457 B. C. does not cover the entire period of 483 years, we subtract the 457 B. C. from the 483 years, which leaves 26 years, the time the 483 years extend this side of the Christian era; and, as we have before shown, this is the very time when Christ was baptized. This conclusion is strengthened by the Saviour's statement immediately after his baptism, when, evidently referring to the sixty-nine weeks, he proclaimed, "The time is fulfilled." Mark 1:15.

But if sixty-nine of the weeks reach to the anointing of Messiah, what of the seventieth week? What marks its termination? The angel said to Daniel: "And he [Christ] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease."

* Sermon preached at Otsego, Mich., Wednesday evening, Jan. 22, 1880. Reported by M. P. Mulser.

Christ preached three and a half years, and died in the middle of the seventieth week. After his death, the disciples preached to the Jews the remaining three and a half years, or until the Jewish Sanhedrim formally rejected him by persecuting his followers, and God gave the great apostle his commission to the Gentiles. Afterward, when referring to the matter, we hear him say: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. See also Rom. 1:16, and Matt. 10:5, 6.

Having now disposed of the seventy weeks, which we have already shown to be a part of the 2300 days (years), and which consequently began at the same time, we are ready to answer the inquiry, When do the 2300 years end? Having learned that they commenced A. D. 457, we have only to subtract that date from the 2300 years, which leaves 1843 years this side of the Christian era. But let it be noticed that it requires all of 457 and all of 1843 to make 2300 full years, so that if the 2300 years began with the commencement of A. D. 457, they would not end till the last day of A. D. 1843. But as the work of building Jerusalem did not commence till the seventh month of A. D. 457, to make the entire time of 2300 years, these seven months should be added to the end of A. D. 1843, which would carry us to the seventh month of A. D. 1844, as shown by the following diagram:—



"But," remarks one, "these are the very conclusions reached by Wm. Miller and his associates, when preaching the end of the world." Very true, and all the learned men of their day failed to refute their computation of the time. And why? Simply because they followed the Bible, which sustained them in their reckoning. The objector may ask, Then why did not the Lord come, as they predicted? Because they were mistaken, not in the time, but in the nature of the event to transpire. The cleansing of the sanctuary is not the coming of the Lord.

By referring to the book of Hebrews, we showed, last night, that the earthly sanctuary was built after the pattern of the heavenly, and that the services of the earthly were a shadow of those in the heavenly sanctuary. If so, the services of the heavenly sanctuary must be the same as those in the earthly. To illustrate: You see the shadow of my fingers on the wall; there are just as many fingers in the shadow as are on my hand, and no more. Now if I were to lose one of my fingers, and hold up my hand again here, you would notice the loss of that finger in the shadow on the wall. So you see the shadow can represent no more than the substance contains.

In order, then, to understand the nature of the cleansing of the heavenly sanctuary, we have only to trace the cleansing of the earthly, and will therefore briefly review that work. We learned last evening that when a person had broken one of God's commandments, he brought a victim to the door of the sanctu-

ary, and confessed his sin upon its head. The victim was then slain, and its blood was taken by the priest to minister for the penitent. By this ceremony the sin was transferred from the sinner to the sanctuary. This sin remained there till the day of atonement, when the sanctuary was cleansed, and the sin removed. We also learned that on that day of atonement, the high priest passed from the outer apartment of the sanctuary to the most holy place, taking with him the sins of his people, and the blood of a sin-offering. In the most holy place he presented before God the blood, and atoned for the sins, after which they were placed upon the head of the scape-goat, and borne away from the camp of Israel forever.

This was in one sense a day of judgment to the children of Israel; for if any neglected to bring a victim and confess his sins, and have them conveyed into the sanctuary, they were not taken by the high priest in before God, and atoned for, but remained with the sinner, and he died for his sins. So it is in the cleansing of the heavenly sanctuary, in the gospel dispensation. All have an opportunity to confess their wrongs, and through the blood of Christ have them conveyed into the sanctuary above. But if any have died without confessing their wrongs, those wrongs rest upon them, and when the sins which have been conveyed into the sanctuary by confession are atoned for, the sins of the unrepentant are left out, and will be visited upon the heads of the guilty.

But when does the cleansing of the heavenly sanctuary, or the work of atonement, commence? At the close of the 2300 years, in 1844. Then Christ, our high priest, passed into the most holy place of the heavenly sanctuary, to begin the work of atonement. Then the investigative Judgment commenced, and from that point the work of separation has been going

on. That this is a time of judgment, is shown by Rev. 11:18, 19, where the prophet speaks of the time of the dead that they should be judged, and adds: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." In the earthly sanctuary the ark of the testament was in the most holy place, which was entered only on the day of atonement. Hence when the ark of God's testament was seen in the open temple above, it must have been on the occasion of our High Priest's entering the most holy place, at the end of the 2300 years, in 1844.

This Judgment work is clearly announced in the great three-fold message of Rev. 14:6-12. The first angel proclaims in a most solemn manner that the hour of God's Judgment is come; the second angel follows closely, announcing the fallen condition of the professed church; while the third angel follows the other two, uttering a solemn warning against the worship of the beast, and at the same time presenting a remedy to prepare the world to stand in the Judgment. This three-fold message develops a class of people who, while waiting for the Lord from Heaven, keep the commandments of God and have the faith of Jesus.

The Judgment must decide cases by some standard; and by reference to the statement of the apostle Paul, in Rom. 2:12-16, we learn that that standard is the

law of God, the very same introduced by the third angel, after the Judgment hour has been announced. How much like our blessed Lord, if when the Judgment hour arrives his people are found breaking his law, to send a warning message telling them of their mistake.

Let us now briefly notice the nature of the Judgment announced by this message. If a man here commits a crime, he is not condemned without a trial; but his case is investigated, and a verdict rendered for or against him, according to the evidence adduced. In other words, no man is properly condemned without first having an examination. Now if God is more just than mortal man (Job 4:17), and if it be true that at the coming of the Lord the dead in Christ rise first—or before the wicked—and are made immortal in the twinkling of an eye, as the Scriptures plainly teach, then we are shut up to the conclusion that the decision in their cases at least had been reached before the coming of the Lord and their resurrection from the dead. Every one, then, will have an investigation of his case, and the Bible plainly declares that every man will be judged according to his deeds. This would necessitate an examination of his entire life record, and we understand this to be just the nature of the Judgment work commenced in 1844, and announced by the first angel of Rev. 14.

But how is every man judged according to his deeds, if no record of his life is kept? In Dan. 7:9, 10, we find the following sublime description of the Judgment: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened."

In this text we are told that the books are opened; but just how many, and what they contain, it does not state. We read again, however, from Rev. 20:11, 12: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." From this scripture we learn the nature of these books. The book of life contains the names of all those who have ever entered the service of God, while the other books contain a record of their lives. From the record made in these books, decision is rendered in the case of each whose name is in the book of life.

Peter says that judgment begins at the house of God. 1 Pet 4:17. Let this book in my hand represent the book of life, and we will suppose that Abel's name stands first on the list. Here is the Judgment open, with the Judge upon the throne, surrounded by all his angels. The book of life is opened, and Abel's name is called. Then the angel that attended him through life presents a record not only of his words and deeds, but the secret motives of his heart. Eccl 12:14. If that record shows that Abel confessed all his wrongs and became an overcomer, the Lord Jesus Christ, as high priest, pleads his own blood in Abel's behalf, and the decision is given, let

his sins be blotted out, and his name be retained in the book of life. But if any whose name has been entered there upon his giving his heart to God, shall afterward have grown careless and indifferent, and shall have neglected to confess his heart-wanderings and put away his wrongs, the record will reveal it, and the mandate will go forth, Let his sins be retained, and his name be blotted from the book of life.

This is not a fancy sketch. Turn with me to Rev. 3:5, and read: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Here Christ is represented as standing before God and the angels when the names in the book of life are being examined, and he declares that he will there confess the names of those who have overcome. My friend, have you entered the service of God, and had your name recorded in the book of life? If so, your case will soon be reached. Oh, how my soul is thrilled at the thought that the book containing my name has been open for more than a quarter of a century, and as record after record is being examined, the time is drawing near when my name will be called, and I too shall pass the test. How shall I meet it?

In the earthly sanctuary the stonement occupied but one day in each year. Evidently the same work in the heavenly sanctuary will occupy but a correspondingly short time. Just how far the record has been reviewed, or how long it will take to finish the work, none can tell; but when the last name shall be reached, then the decree recorded in Rev. 22:11 will go forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." The cases of all will then have been decided, and the announcement will be made: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

At that time, shall we with joy behold his face, and hear him say to us, "Well done, thou good and faithful servant"? If so, then we shall be happy forever. But oh, if it shall then appear that our names are not in the book of life, what despair will fill our souls! what agony will rend our hearts! We may call for the rocks and mountains to fall on us, and hide us from the face of the Lord; but that will afford us no relief, for our doom is fixed, and our cases hopeless.

How much better to seek the Lord now, and put our wrongs away while the opportunity is given. Our probation will soon close; and if the work of the Judgment should decide our cases to-night, how many would be ready? As I ask this question, I feel like crying, O Lord, make me more like thee! My dear friends, if you have not yet made your peace with God, I entreat you, as one who loves your souls, make it now. Give yourselves wholly to his service. And when the Lifegiver comes, may we all share in the overcomer's reward.

THE SANCTUARY.

BY JOSEPH CLARKE.

In Lev. 19:30 and 26:2, the people of God were commanded to reverence his sanctuary. This was the earthly sanctuary built by Moses; and the people to whom the command was addressed were Israelites. But in Heb. 8:1, 2, we find that Christ is a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. From Heb. 9:24, it appears that this sanctuary is in Heaven; and from Dan. 8:14 we learn that an important work is to be performed in the heavenly sanctuary at the end of the 2300 prophetic days.

This fact has been, to a great degree, lost sight of by the church, for many ages past; and the sanctuary has been lost sight of; but in Rev. 11:19, the sanctuary, or temple, is brought to view as connected with the scenes of the last days; and in Rev. 8:3-5, the ark of God's testament, the golden altar, the censer, and the sacred fire, are mentioned in connection with the same scenes, as though the Lord would, in the last days, call his people to the consideration of the heavenly sanctuary, and the work to be there accomplished. This work is of the deepest interest to all who value the ministrations of Christ, our High Priest, who there pleads for his people, and there decides their cases. See Rev. 11:18.

Beneath the mercy seat, before which our Saviour ministers, is the law of God, the ten commandments. In the bosom of that law is the fourth commandment, unchanged since God spoke it from Sinai, and engraved it with his own finger on the tables of stone. Thus the Sabbath and the sanctuary are closely connected. Now, is it not a fair and honest conclusion, that Sabbath-keepers who will stand in the terrible scenes of the last days, and be acquitted at last in the court of Heaven, must see the Sabbath in connection with the sanctuary, and the truths to be made clear at the same time? The rays of divine truth emanating from the sanctuary are lighting up the pages of inspiration with a clear and beautiful light. It seems to us that all must see this light and walk in it, or be left in darkness.

THE TARRYING LORD.

BY F. PEABODY.

Why does our Lord tarry? Why did he not come when his people looked for him? Where is he? Will he ever come? You ask these and many more questions very often. We do not blame you for asking these questions, but sometimes think you ought to believe when we tell you what the Bible says. We

think Paul has plainly shown that the Lord has a work to do before he comes. Read the eighth and ninth chapters of Hebrews. He tells us in a familiar way that Christ is our high priest, and that he is performing a service in the heavenly sanctuary, just as the priest did in the earthly one built by Moses. You can learn so much more than I can tell you by reading in Exodus, commencing at the twenty-fifth chapter, that I will ask you to take time to read. You will see that the high priest went into the holiest place every year to cleanse it of sin. You will learn what his service was, and what he did when he came out. It was a solemn thing to go into the awful presence of the Lord. The people did not know but that something might have been neglected in making preparation, and that on that account the priest had died. The priest had bells of gold on his garments, so that the people could hear him when he was moving about, and know that he was still performing the solemn services of the day of atonement.

Now, if you will read the eighth and ninth chapters of Hebrews, you will see that according to Paul's view, Christ is doing similar service in a sanctuary above. While the Lord is there, his people have a work to do here. They must not only get ready to meet him when he comes, but they must call the attention of the world to the place where he is. We hear no sounding of bells from within the heavenly sanctuary, but we hear a message-cry raised that Christ is there, and is doing service still. Now, when his work is done, and the work of his people is done, he will come, and will not tarry.

The reasons why he did not come when his people thought he would, seem so plain that we will only give this one: He never promised to come at that time. If he had, he certainly would have come. He said

he would commence the Judgment-work at that time, and they thought the court would be held here on this earth, and that all the world would be present. They very soon discovered that the Lord had done all he promised to do at that time. If we read Dan. 7: 8, 9, we shall find that the Judgment scene was to be in Heaven. We there learn who constitutes that grand tribunal. The Ancient of Days, God himself, sits as judge; Christ is the advocate, and the angels are the audience and helpers. Every case on the calendar is a criminal one; the result of each case is life or death, and from the decision of that court there is no appeal. The Lord entered upon this grand assize when the people thought he was coming to earth.

I think by this time you can see where the Lord is, what he is doing, and why he tarries. When the priestly work is done, the kingly will begin. We know he will come. He has said he would, and his word has never failed. Shall we suppose that he will fail just now?

There is one thing that you and I will do well not to do. While the Bridegroom tarries, it will be better for us not to slumber. Matt. 25: 5. Sleep now is fatal. Please read how our brother Paul looked at this matter when he wrote Heb. 10: 34-39. Would you advise us to give up, and look no more for him, because he tarries? We cannot, no, we cannot, though he tarry ever so much longer. He knows best. We leave it to him. "Even so come, Lord Jesus." Rev. 22: 20.

(Continued.)

5. *The Day of Atonement.*—"On the tenth day of the seventh month there shall be a day of atonement." Lev. 23:27. Many reasons are adduced for fixing upon this particular day. "Some have fancied this was the day of the year on which our first parents fell. Lightfoot computes that this was the day on which Moses came the last time down from the mount." But all is mere supposition, as no reason is given by Inspiration. We do know that a day of expiation was appointed for the end of every yearly sanctuary service. This day was to be kept more sacredly than any other of the annual sabbaths. "Ye shall do no work in that same day." Verse 28. "It shall be an holy convocation unto you, and ye shall afflict your souls." "Whosoever shall it be that shall not be afflicted in that same day, he shall be cut off from among his people." Verses 27, 29. It was to be a day of humiliation, of careful self-examination, and of repentance and confession of sins; and such employment was enough without allowing "any manner of work." Verse 31. Paul speaks of it as "the fast day." Acts 27:9. (See also margin.) Fasting seems inseparably connected with mourning in the Scriptures. See Matt. 9:14, 15. The solemn appointments of the day of atonement could be better understood, the heinous nature of sin and the holiness of God more deeply realized, while abstaining from food.

The public duties of this great day probably began with the usual morning sacrifice (as it was never to be omitted); then followed the extraordinary sacrifice for the occasion, which was a bullock, a ram, and seven lambs. These offerings the high priest made in his own official garments; but now he put off his rich attire, and dressed himself in plain linen, like the rest of the priests. As sinners, they all stood on a level before God, and it was fitting that their dress should indicate that he "is no respecter of persons." It may have foreshadowed the act of Christ, our great high priest, in leaving his robes of royalty when he came as a sin-offering, and clothing himself with the "clean, indeed, but mean garments of our mortality."

The peculiar work of the day devolved on the high priest alone. So Jesus "trod the wine-press alone." A second was anointed, that in case of sickness or ceremonial defilement he might act in the place of the high priest. This second was the heir of the high priest, or the first in succession in whom was found no blemish or infirmity, and at his death succeeded to the high priesthood. In the degenerate times of Christ, this office was often changed. "Jewish writers say the high priest was to dwell alone in the temple to prepare himself for the service of this great day. During seven days he was to do the work of the inferior priest, and he must have the institution read to him again and again that he might be fully apprised of the whole method."

Proceeding to the special services of the day, the high priest first took a bullock for himself and the

other priests (Ps. 135:19) as a sin-offering; then he should "take of the congregation of the children of Israel two kids of the goats for a sin-offering (both together constituted the sin-offering, verse 10), and one ram for a burnt-offering." Lev. 16:5. He should "cast lots upon the two goats, one lot for the Lord and the other lot for the scape-goat." Verse 8. Jewish writers thus describe this casting of lots: "The priest, placing one of the goats on his right hand and the other on his left, took his station by the altar, and cast into an urn two pieces of gold exactly similar, inscribed, the one with the words 'for the Lord' and the other for 'Azazel' (the scape-goat). After having well shaken them together he put both his hands into the box and took up a lot in each; that in his right hand he put on the head of the goat which stood on his right, and that in his left he dropped on the other." "The oldest opinions of the Hebrews and Christians think Azazel is the name of the devil. The Syriac has Azail, the angel (strong one) who revolted." Of these two goats, one must be slain as a type of the great offering in Jesus to meet the justice of God, and the demands of his broken law; and the other sent away into a land of forgetfulness, as a type of the fate of the "angel who revolted" and led the human race into sin, and in token of the entire remission of our sins, as though we had not sinned.

"Most ancient nations had vicarious sacrifices, to which they transferred, by certain rites and ceremonies, the guilt of the community at large. The white bull, sacrificed to Apis by the Egyptians, was of this kind. They cut off the head, and after having loaded it with execrations, that if there be any evil hanging over them or the land of Egypt, it may be poured out upon that head, they sold it to the Greeks, or threw it into the Nile."—*Herodotus*. Petronius Arbitrator says the ancient inhabitants of Marseilles (a colony of Phœnicians from Asia) whenever afflicted by pestilence, took one of the poorer citizens, who offered himself for that purpose, and having fed him a whole year with the purest and best food, adorned him with vervain, then clothed him with sacred vestments, led him round their city, loading him with execrations, and having prayed that all the evils to which the city was exposed might fall upon him, they precipitated him from a rock. But the custom nearest to the Hebrew is found among the Hindus, with whom a horse is used for a goat."—*Dr. A. Clarke*. "The horse so sacrificed is in place of the sacrificer, bears his sins with him into the wilderness into which he is turned adrift, and becomes the expiatory victim of those sins."—*Hallid.*

The high priest first killed the bullock for himself and for his house; then, while the blood of the victim was being received into a vessel, taking a censer of live coals in his right hand and a platter of sweet incense in his left, he, amid the solemn attention and the anxious prayers of the assembled multitude, crossed the porch and the holy place, opened the inner veil, which opened into the holy of holies, and, standing before the ark, deposited the censer of coals on the floor,

emptied the plate of incense into his hand, poured it on the burning coals, and the apartment was filled with fragrant smoke." The Lord veiled the sacred mysteries of the most holy place and himself from mortal gaze in a cloud. Verse 2. Thus he would impress upon his people a reverence for himself and his worship. At that time God manifested himself by visible symbols, and there was danger of familiarity lessening their awe of his terrible majesty. It is different with the things of faith. We are now invited to "come boldly [with confidence] unto the throne of grace." The more frequently we visit our mercy-seat, thus becoming better acquainted with our God, the more reverently we adore and love him.

The high priest then brought the blood of the bullock "from the priest whom he had left stirring it that it might not thicken," say the Jews, and went again into the most holy place. He sprinkled the blood upon the mercy-seat with his finger once, and seven times before it; passing out, he sprinkled in like manner the holy place and the altar, so making an atonement for the sanctuary, or cleansing it from imputed sin. Verse 16. Their sins had been borne into it by faith through the year, while even the daily ministrations of the priests had not been so faultless as to need no expiation. No inferior priest was worthy to remain in any part of the sanctuary while the atonement was being made. Most solemn must have been the feelings of the high priest while standing in the presence of injured Deity—most careful to do everything as had been prescribed, that he did not. All this time the people without were praying for themselves and for him, intensely anxious, fearing their sins were too great for forgiveness. If he tarried a little longer than usual, it is said they were terrified, fearing the wrath of God on account of their sins had consumed him; and when he appeared, they felt greatly relieved.

After sprinkling all the sacred vessels of the sanctuary, the priest mixed some of the blood of the bullock and the goat, to show the equal need of atonement for priest and people, and put it on the horns of the altar. Verse 18.

Now the high priest brought the live goat, laid both his hands upon his head, and confessed "over him all the iniquities of the children of Israel, and all their transgressions in all their sins." Verse 21. "In one sin there may be many transgressions, from its several aggravating circumstances." In confession, we should cover all the ground minutely, confessing everything for which we desire forgiveness. The goat was then to be taken away by a man appointed for the purpose. "Into a distant, solitary, and desert place, in early times, he was let go to escape for his life, but in the time of Christ was carried to a high rock twelve miles from Jerusalem, and there being thrust over the precipice he was killed."—*Jamison*. "On the day of atonement, on the tenth day of the seventh month, corresponding to our . . . October, Lev. 16, together with chap. 23: 27-32, as containing special

allusion to the observance of the day, was publicly read. The rehearsal of these passages, appointing the solemn ceremonial and the details of the successive parts of it, above all, the spectacle of the public departure of the scape-goat under the care of its leader, must have produced salutary impressions of sin and of duty."—*Ibid*. The high priest, after sending away the scape-goat, resumes his own attire, again bathing himself. The services of the day had been accompanied with numerous washings of the entire person or of the hands and feet, representing the purity of Christ. "Be ye clean that bear the vessels of the Lord." One took the bullock and the goat for sin-offerings without the camp and burned them; and he and the one who took away the scape-goat, being thereby ceremonially dolled, tainted by the sin borne by these victims, had to wash their clothes and bathe their persons before coming into camp again.

The annual day of atonement typified the work of Jesus, our High Priest, who makes reconciliation for the sins of the people. Heb. 12: 17. The Jewish services on this day did not look forward to the coming year, so the atonement of Christ was not made on the cross previous to his ministration in the heavenly sanctuary. The victim was slain then (he appears before the throne in Heaven as a Lamb that has been slain, Rev. 5: 6), the provision for his future ministration was made at that time; but his blood did not expiate sins before they were committed, as it must have done had the atonement been made on the cross. The day of atonement ended the round of yearly service; so the antitypical day of atonement will end the gospel age. It will not be repeated; there is no other probation for us; but Jesus has appeared once for all,—has made one grand sacrifice of himself; there will be one final, most solemn day of atonement, and the probation of the human family is forever ended. The priests ministered in the holy place till the last day of the year; so Jesus ministers in the holy place of the heavenly sanctuary till the antitypical day of atonement; then his services in the most holy place close probation forever. Our sins have been confessed for 1800 years, looking by faith to our sin-offering in Heaven. By faith we see him in the antitypical day of atonement, making, not a figurative, but a real application of the merits of his blood for the sins of his people, and the cleansing of the heavenly sanctuary, to which there had been a judicial imputation of sin, as in the earthly sanctuary.

When this work will be done in Heaven is clearly shown in tracts, as, "The Sanctuary and Twenty-three Hundred days," "The First Angel's Message," and in other publications, as, "The Sanctuary and Its Cleansing," "Thoughts on Daniel," to be had at the REVIEW Office, to which we invite the serious attention of the reader as one who has an infinitely important personal interest in the work of the great High Priest; "for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

THE CLEANSING OF THE SANCTUARY.

A CRITICAL exposition of this subject is not here attempted. For such a treatment, the work of Eld. Smith is complete. This article is to express some general bearings the subject seems to us to carry with it, which certainly would take nothing from its solemnity, but give a thrilling interest to it.

"Unto two thousand three hundred days, then shall the sanctuary be cleansed." Dan. 8:14. In Daniel 2, the line of events symbolized by the great image terminates with the little stone smiting the image on its feet and toes. In the interpretation, Daniel gives "a kingdom which the God of Heaven shall set up" as the thing symbolized by the little stone. The whole view disclosed is earth's history given and terminated, and followed by the everlasting kingdom of God, "wherein dwelleth righteousness," and no sin.

In Daniel 7, the line of events symbolized by the four beasts terminates at the last Judgment. Verses 9, 10. Here we have earth's wicked nations brought to Judgment, found wanting, and their place given to the "people of the saints of the Most High," with no more sin; for none shall survive the ordeal of that solemn Judgment whose opening is described in Daniel 7.

In Daniel 8, the line of events introduced under the symbols there described reaches to the "cleansing of the sanctuary," and is terminated by it. It appears plain that the cleansing of the sanctuary in the eighth chapter, corresponds with the setting up of the kingdom by the God of Heaven in the second, and the sitting of the great Judgment and the giving of earth's kingdoms to the people of the saints in the seventh chapter. The second, seventh, and eighth chapters describe, under three classes of names and symbols, the great road that leads through the greatness, and cruelty, and sin of earth, to the shores of immortality, and the sinless kingdom.

The cleansing of the sanctuary, then, is the removal of sin from the earth and from all the dominions of God. At the end of the twenty-three hundred days, God will either make a sudden end of sin and evil throughout his vast dominions, or he will then begin that work which, being once begun, will not be abandoned until the great song of redemption rises from "every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," and swells through renovated creation and sweeps through eternity; and, without a protest or a discordant note, ascribes "blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. 5:13.

The cleansing work begins in the sanctuary on high, by the removing of the sins of God's people from the books there kept; but that being accomplished, the work will extend to every point in the universe that has the touch or taint of sin, and will not cease until God's wider dwelling-place, the universe, is as pure and clean as his own immaculate being.

If it should be objected that the Bible cleansing of the sanctuary relates only to the cleansing by blood of the sins of God's people from the records on high, and does not relate to nor include the cleansing by fire of the earth and the "habitation of devils," it may be answered that in all those other lines of prophecy in Daniel, with which the eighth chapter seems, at least, to coincide, we are brought to the boundary line between God's tolerance of evil and his final disposal of it. Such a coincidence would indicate that it is the final removal of evil that is brought to view in the cleansing of the sanctuary.

It may also be noted that, at the typical cleansing of the sanctuary, those who did not afflict their souls on that day were to be cut off from among their people. This cutting off was their death, inflicted as a type of the second death to be visited upon those whose sins shall not be purged by the blood of the Lamb at the great anti-typical cleansing. The cleansing was completed in the type by the infliction of death upon the wicked, to represent that, in the great anti-typical cleansing at the last day, the wicked will receive the second death. To state the matter in other words: In the type, the priest's work at the time of cleansing the sanctuary could not be said to be fully done until the impenitent were cut off; so the great cleansing at the close of the gospel work by our great "High Priest," cannot be said to be fully accomplished until the wicked are cut off from their place in God's dominions.

Glorious thought! are we indeed arrived at the age of the world in which our Lord is to set his hand to this work?

As surely as we are in the last days covered by the great image; as surely as we are under the form that the last of the four great beasts was to assume at the sitting of the Judgment; so surely are we past the close of the twenty-three hundred days and in the time of the cleansing of the sanctuary.

H. WYAN.

SYNOPSIS OF THE ATONEMENT. NO. 1.

BY REV. H. A. ST. JOHN.

1. REASON leads to the idea of an atonement.
2. The "laws of Nature" are either (a) the laws which Nature has made, or (b) the laws which a Supreme Being has made for the government of Nature.
3. Nature never made a law. (Don't know enough.)
4. Nature and the Bible do not conflict.
5. The Bible leads into a field of truth where Nature makes no attempt to follow.
6. The laws of Nature present no standard of right.
7. Nature's laws are destitute of morality.
8. There is implanted in man a sense of justice, or convictions of right.
9. No counterpart in Nature.
10. These convictions are a moral basis.
11. God is a supreme moral governor.
12. He has, necessarily, a moral law.
13. Moral wrong is the transgression of God's moral law.
14. Moral wrong exists.

I. SIN OUGHT TO BE PUNISHED.

1. It injures the *subjects* of the government.
2. It brings contempt on the *government*.
3. It insults and abuses the *Creator* and *Governor*.

II. CAN THE SINNER BE CLEARED?

Not unless one of three things takes place:—

1. The law be suffered to be trampled upon with impunity.
2. The law be abolished.
3. The Governor pardon.

III. PARDON SUPPOSES OR RECOGNIZES,

1. The guilt of the condemned.
2. The power of the government.
3. The justice of the law transgressed.

IV. WHAT THE GOVERNOR MUST DO IN GRANTING PARDON.

He must do one of the following things:—

1. Disregard the strict claims of law and justice; or,—
2. Make satisfaction to the law by voluntary substitution.

V. VOLUNTARY SUBSTITUTION.

1. It recognizes the claims of the law.
2. It honors and maintains the government.
3. It dispenses mercy.

VI. THE ATONEMENT IS NECESSARY.

1. Future obedience will not justify the guilty.
2. We have no ransom to bring.
3. We are incapacitated by immoral practices.
 - a. Treason is the highest crime.
 - b. The government has the sole right to free therefrom.
 - c. He who will not accept the conditions is a traitor still.

Two things must be required of a transgressor, or rebel:—

1. Unqualified submission to the laws which have been transgressed, and,—
2. A hearty acceptance of the plan, or conditions, offered for his restitution.

Rights of Subjects.

1. The government must plainly reveal its laws.
2. The government must plainly reveal its conditions of pardon.

Remarks and Questions.

1. Man has ruined himself by sin.
2. How may he be acquitted and restored?
3. How shall we obtain the information?
4. Who shall act as our mediator?
5. Do we not need a revelation?
6. Reason is not evidence.
7. Reason cannot create evidence.
8. Reason can only weigh evidence when presented.
9. Revelation and evidence are the same.

Attributes of Deity.

1. Wisdom; 2. Power; 3. Holiness; 4. Truth; 5. Justice; 6. Love; 7. Mercy.

To each of these seven attributes belong infinity, immortality, and eternity.

Here is another instance where the number seven signifies completeness, or perfection. Seven colors, properly arranged and blended, make a complete rainbow. Seven attributes, properly blended, make a perfect character.

Law.

1. Law is the basis of government.
2. God has made a plain revelation of his law. Ex. 20:3-17.
3. God's law is perfect and holy. Ps. 19:7; Rom. 7:12.
4. Character, the exact counterpart of the law obeyed.

A Complex System.

The *system* under which the people of God lived in the Old Dispensation was *complex*. It consisted of the following elements:—

1. The Moral Element.
2. The Civil Element.
3. The Ceremonial Element.

The *Moral* was the basis of all, existing prior to, and independent of, the others; and was from the beginning the standard of duty to God, and to our fellow-men.

The *Civil* enforced the *Moral* laws, especially in their relations to their fellow-men.

The *Ceremonial* expiated their violations of the *Moral*, and had especial reference to their relations to God.

Law and Government.

1. Government is a system of laws maintained.
2. God's moral law is the basis of his government.
3. This law is summarily contained in the ten commandments.
4. Sin is the transgression of God's law.
5. Death (not endless misery) is the penalty for sin.
6. Moral duty, whether it be called law or gospel, cannot justify the sinner.
7. God's plan of salvation contemplates *prevention*, as well as *cure*.

SYNOPSIS OF THE ATONEMENT. NO. 2.

BY RLD. B. A. ST. JOHN.

Christ's Death Vicarious.

1. THAT which is done for another is vicarious.
2. Christ died for us; his death was vicarious.
3. There can be no atonement where there is no vicariousness.
4. The life of the flesh is the blood. Gen. 9:4.
5. In the type, the death of the sin-offering was vicarious.
6. Both justice and mercy pervade the atonement.
7. Did Christ, the Son of God, die?
8. Trinitarians and Unitarians have but a human sacrifice.
9. "I am he that liveth and *was* dead." Rev. 1:18.
10. Man cannot atone for himself, being under condemnation.
11. One person cannot atone for another; all are involved in sin.
12. Were a part of the race free from sin, they could not atone for the other part. To illustrate: He who owed all that he possessed could not justly use his possession to pay the debt of another. Men, whether saints or sinners, owe all their service to God.
13. Angels are inadequate for the same reason.
14. Jesus is the only adequate sacrifice. Prov 8:30; John 17:5; Heb. 1:1-14; Col. 1:15-17.

Sacrifice and Atonement.

1. There is a clear distinction between the death of Christ, and the atonement.
2. In the type three things are requisite:—
 - a. He shall lay his hands on the head of the offering.
 - b. He shall kill it.
 - c. The priest shall make atonement.
3. Killing the offering and making the atonement were distinct and separate acts.
4. The day of atonement was the tenth day of the seventh month.
5. The earthly sanctuary, with the services of the high priest, was typical of the heavenly sanctuary, and the work of the Lord Jesus Christ therein. Heb. 8:1-5; 9:9-11.
6. Jesus entered with his blood. Heb. 9:12.
7. Christ's death was *not* the atonement, but only preparatory to it.
8. At conversion sin is pardoned, only. This is justification by faith. Rom. 5:1.
9. Atonement is the blotting out of sin. This is justification in fact. Acts 3:19.
10. No sins are blotted out except of those who have repented, and been converted. Acts 3:19-21.

11. Reconciliation and atonement are *not* the same.
12. Reconciliation precedes the atonement.
13. The death of Christ, the offering of his blood, opens the way for reconciliation.
14. Reconciliation secures an interest in the atonement.
15. The death of Christ does not take anything from our actual guilt.
16. We are as deserving of punishment as if he had never died.
17. Reconciliation is mutual. Eze. 16:62, 63.
18. God's justice, not his love, must be appeased, or pacified.

Times and Manner of Atonement.

1. There was an appointed time for making the atonement. Dan. 8:14.
2. The time appointed was at the termination of the 2300 prophetic days, which was in the autumn of A. D. 1844.
3. This refers to the heavenly, or antitypical sanctuary, as the type was destroyed in A. D. 70.

THE ARK OF THE TESTIMONY.

BY ELD. R. F. COTTRELL.

READING the directions given to Moses for building the sanctuary, Ex. 25, the first thing described is the ark, into which the testimony of God, written by himself on tables of stone, was to be placed. It was proper to give this the first place in the description, as it was the thing of the first importance, the great central object of the tabernacle. The testimony gave name, not only to the ark which was made on purpose to contain it, but to the entire building, it being called "the tabernacle of the testimony," Num. 1:50, 53. Above the mercy-seat, which was the covering of the ark, was the place where Jehovah dwelt by the glorious symbol of his presence.

All that pertained to the tabernacle and its furniture, was to be made according to a pattern which was shown to Moses in the holy mount. Ex. 25:9, 40. That which was shown to him was either "the temple of the tabernacle of the testimony in Heaven," Rev. 15:5, or a model of it; for Paul, speaking of the "worldly sanctuary," or the "first tabernacle," with its "vessels of ministry," calls them "the patterns of things in the Heavens." Heb. 9:23.

Everything of the tabernacle and its contents was the work of human hands, except the testimony engraven upon the tables. The engraving was done by the finger of God. As all else was made according to the pattern, and was therefore a true representation of things in the Heavens, it would be extremely unreasonable to suppose that the testimony, written by the finger of God, was not a true copy of the law of God contained in the heavenly temple.

Here is an argument for the perpetuity and immutability of the ten commandments. As long as this law remains in "the true tabernacle, which the Lord pitched, and not man," so long it must remain the law of God. But it remains there till the seventh trumpet sounds, the sounding of which does not cease till the dead are judged, and the risen saints receive their reward in the kingdom of God. Rev. 11:15-19. One of the events which transpires during the sounding of the seventh angel is expressed as follows: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." The sacred ark of God's testimony is still in Heaven. That holy law is still binding in every jot and tittle. It is in vain for men to claim that one of its holy precepts is either abolished or changed in the least. This law is the rule by which God will bring every work into judgment. Men of all ages and nations will be judged by this one perfect rule.

THE CLEANSING OF THE SANCTUARY.—NO. 1.

THIS is a subject of the most thrilling interest to mankind. The fact that God by his prophet appointed the time for the cleansing of the sanctuary more than two thousand years before it was to take place, clearly indicates that it is an event of no trivial importance. It must be an event of such magnitude as to deeply concern the human race. It does not seem unreasonable to suppose that the apostle alludes to this prophecy when he says that God "hath appointed a day in which he will judge the world in righteousness." This supposition may be verified in the sequel.

In connection with a chain of prophecy beginning with the Medo-Persian Empire, and reaching to the end of earthly rule, we have revealed the definite period which should reach to the time of the cleansing of the sanctuary. Daniel says: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

After Daniel had seen the vision of the ram, the goat, and the little horn which became exceeding great, and had heard the words concerning the sanctuary, and was very desirous to learn the meaning, he heard a voice which said, "Gabriel, make this man to understand the vision." In obedience to this, the angel proceeded to explain the symbols. Said he, "The ram which thou sawest having two horns, are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn which is between his eyes is the first king." Thus two of the three kingdoms which he had seen in symbol are expressed by name. The other, though not named, is so described as to make its application certain. Compared with the former powers, it was to be exceeding great; it was to stand up against the Prince of princes, the Lord Jesus Christ; and it was to be the great persecutor and destroyer of the people of God. These specifications have been fulfilled by no other power than that of Rome. It is the only empire that has arisen exceeding in power the other two; it is distinguished above all others by its persecutions of the people of God; and it is the power that sought the life of Jesus at his birth, and that finally nailed him to the cross.

But although the three symbols were so clearly interpreted, yet at the close of the chapter the prophet could say, "I was astonished at the vision, but none understood it." What part of it was unexplained? Only the time. All that Gabriel had

said of that part of the vision "which was told" was that "the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days." That this relates to the appointed time for the cleansing of the sanctuary is evident from the marginal reading of verse 14: "Unto two thousand and three hundred evening morning; then shall the sanctuary be cleansed." Since, therefore, the time was left unexplained, no date being given for its commencement, it is reasonable to expect that Gabriel will make the prophet another visit to complete the work assigned him; namely, to "make this man understand the vision." The record of such a visit is found in the next chapter.

Now, as the empires of the vision were to extend over a period of thousands of years, and yet were symbolized by short-lived animals, it is reasonable to suppose that each day of the vision was the symbol of a year; for 2300 literal days would cover but a very small part of the duration of those empires. And we have a rule given by inspiration for the interpretation of symbolic days. "I have appointed thee each day for a year." Eze. 4:6. And it will appear as we proceed that this is the true principle of the interpretation of the prophetic periods. It would be absurd to suppose that the 2300 days were given for any other purpose than the benefit of men. And to be a benefit, they must be understood. An event of no little importance to the people of God is to take place at the end of the period; but unless we have a date for its beginning, it is impossible to know when it will close. The Lord has not left us without the needed information. In Dan. 9, and only there, is given the beginning date of the vision.

In this chapter we learn that Daniel had been studying the prophet Jeremiah concerning the seventy years of the captivity in Babylon; and he probably supposed that the vision which he had had of the cleansing of the sanctuary was to be fulfilled in their return from captivity, rebuilding the temple, and re-instituting the services in that sanctuary as it had been in former days. But while he was importuning in behalf of the Lord's "sanctuary that was desolate," Gabriel suddenly touched him, and said, "O Daniel, I am now come forth to give thee skill and understanding;" as much as to say, You do not understand what you heard of the sanctuary and its cleansing. Then, calling his attention directly to the vision, he says, "Therefore understand the matter and consider the vision."

He then proceeds to the point in the vision left unexplained in the eighth chapter, the time, and says: "Seventy weeks are determined upon thy

people and upon thy holy city." The word rendered "determined" literally signifies "cut off." From what, pertaining to that vision, could seventy weeks be cut off, but the 2300 days? There is no reasonable doubt that the seventy weeks, which are 490 days, are a part of the 2300 days. So much of the great period was given to the Jewish people. The seventy weeks reach to Christ, and include the work of his mission to earth, a part of which was "to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up [to make sure] the vision." The time is made sure by the dates that are fixed by the appearing of Christ, and the events of his mission.

The angel then gives the point from which to reckon the time of the vision. Without a starting-point the period would be useless; therefore he gives it with emphasis as follows: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks." Jerusalem was in ruins. The commandment for its restoration was that of God, given before in prophecy (Isa. 41:26-28; 45:13), and was carried into effect by Cyrus, Darius, and Artaxerxes, whose successive action is recognized as the legal establishment of that commandment by the authority of the Persian Empire. Ezra 6:14.

The decree of Artaxerxes, which marks the going forth of the commandment, was in the year A. C. 457, a date which has been established by the infallible testimony of many eclipses. Sixty-nine weeks, or 483 prophetic days, extend from this date to the Messiah, that is, to Christ. This period was fulfilled in exactly 483 years, which proves that we have made no mistake in reckoning the days of the vision as years, nor in fixing their date at A. C. 457.

In the fall of A. D. 27, just 483 years from A. C. 457, Jesus began his ministry with the announcement, "The time is fulfilled." Mark 1:15. The sixty-nine weeks ended at this point, not at his birth, but at the time when his anointing took place, at his baptism, the word Messiah signifying "the anointed one." See John 1:41; Acts 10:37, 38; Luke 3:21, 22; 4:14-21.

One week of the seventy remained in which the covenant was to be confirmed with many. Verse 27. In the midst of this week the sacrifice and oblation were to cease. This must signify that he should take these away by becoming himself the great sacrifice for sin which these typified. Heb. 10:1-13; Col. 2:14-17. Our Lord preached three years and a half, to A. D. 31, when he was crucified. This being in the midst of the seventieth week, three and a half prophetic days completed

the seventy weeks in A. D. 34, where the exclusive work for the Jews ended, and the work for the Gentiles began in the conversion of Saul, who was at once commissioned to them. Acts 26:16-17. Here ended the seventy weeks which were cut off from the 2300 days. These 490 years finished, there remained 1810 to transpire before the beginning of the work of cleansing the sanctuary. As the 490 ended in the fall of A. D. 34, the remaining 1810 ended in the fall of 1844.

It is not possible that the 2300 days could extend to the present time. They are ended; and as the evidence was clear previous to 1844 that they would then come to an end, nothing can be gained by trying to set aside that evidence. The sealed book was already open (Dan. 12:4, 9; Rev. 10:2), and a special proclamation on prophetic time was then made. Rev. 10:6; 14:7. The great disappointment of 1844 was the result of the error that the earth was the sanctuary, and the burning of the earth its cleansing. See 2 Pet. 3:10. As this was to take place in the day of the Lord, it was held that the Lord must come at the end of the days. This ignorance was overruled by God to give energy and emphasis to the prophetic proclamation that was then due. Rev. 14:8, 7. The light on the sanctuary of the new dispensation, which is the only one that the text could refer to, has been the result of a prayerful study of the Bible since that time. R. F. COTTRELL.

THE CLEANSING OF THE SANCTUARY.—NO. 2.

"Then verily the first covenant had also [as well as the second covenant] ordinances of divine service, and a *worldly* sanctuary." Heb. 9:1. The sanctuary of the first covenant being distinguished as worldly, how shall that of the new covenant be distinguished? "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. As the sanctuary on earth was destroyed with the destruction of Jerusalem, and has not existed since that time, it is evident that the work predicted to take place in the sanctuary so late as A. D. 1844, must relate to the sanctuary of the new covenant. We shall find, by our investigation, that the sanctuary of the first covenant was a type, and that of the second its antitype. The first covenant extends from the time of Moses to the death of Christ; the second, or new covenant, begins with the death of Christ and reaches to the end. Gal. 4:24-26; Heb. 8:7-13; Luke 22:20.

The sanctuary of the first covenant is described by the apostle as the tabernacle built by Moses in the wilderness of Horeb. In Ex. 25, the directions for the building of this sanctuary begin. The Lord spoke to Moses to call for materials of various kinds from the people, and, said he, "Let them make me a sanctuary; that I may dwell among them." From this we learn that the sanctuary is the dwelling-place for God. Then follows a particular description of the building with its furniture, all of which must be made according to a pattern which had been shown to Moses while on the mount. "And look that thou make them after their pattern which was showed thee in the mount." The leading features of this tabernacle, as also of the temple afterward built in Jerusalem, was that it had two apartments, the holy and the most holy. Though courts and chambers were added to the temple, yet the main features were the same. The brazen altar, that for burnt-offerings, was in the court of the tabernacle without the door, which was on the east side. On entering the first apartment we find the furniture to consist, on the south side, of the candlestick with seven lamps; on the north side, of the table with its twelve loaves of show-bread; and the golden altar, the altar of incense, before the veil which divides this apartment from the second, or most holy. Passing the second veil, we find the ark of the testimony, which was made expressly to contain the tables of testimony, tables of stone on which

were written the testimony of God, the ten commandments, graven by the finger of God upon the tables. The covering of the ark was called the mercy-seat, or propitiatory, on each end of which was a cherub of beaten gold, the two cherubim having their faces turned inward and downward toward the mercy-seat. Above the ark, between the cherubim, was the shakinah, the symbol of God's presence.

Now, that this sanctuary, constructed so carefully after a pattern shown by God to Moses, was a representation, or type, of the real temple of God in heaven, the new covenant sanctuary, the sanctuary of this dispensation, where Christ himself is the high priest, is taught very plainly by the apostle in Hebrews 8 and 9. Christ in his priesthood is first introduced thus: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Here is a plain contrast between the true sanctuary where Christ is, and the one pitched by man. Then he speaks of the necessity that Christ should make an offering typified by the priests on earth. Then of the service of these priests he says, "Who serve unto the example and shadow of heavenly things." How plain it is that the service of the priests on earth was typical, or that it shadowed forth the priesthood of Christ in the true sanctuary in heaven! Then to make it clearly understood he adds: "As Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shown to thee in the mount."

He then proceeds in chapter 9 to describe the sanctuary of the first covenant, and the service of the priests in the first and then in the second apartment, and says: "The Holy Ghost this signifying, that the way into the holiest of all [*holy places*] was not made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present." Verses 8, 9. Again, in verse 23, speaking of the tabernacle and the vessels of the ministry, he calls them "the patterns of the things in the heavens;" and in the following verse he adds: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." No more testimony is needed to prove that the tabernacle with its two apartments was a true representation

of that where our High Priest now ministers in heaven. Now we will notice other testimonies of Scripture which allude to the heavenly sanctuary, of which the earthly was a figure. "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Ps. 102:19. "The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved." Ps. 99:1. Our risen and glorified Saviour, "made a High Priest forever after the order of Melchisedec," appeared to his servant John on the Isle of Patmos, and in his address to the churches he represents himself as walking amid the seven golden candlesticks, a plain allusion to the candlestick with its seven lamps in the first apartment of the earthly sanctuary. Rev. 2:1.

Again, in chapter 4 we read: "A door was opened in heaven;" not the door of heaven, but a door *in* heaven. "A throne was set in heaven, and one sat on the throne." Verse 2. "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Verse 5. In chapter 8:3 an angel is seen with a "golden censor" with much incense, "that he should offer it with the prayers of all saints upon the golden

altar which was before the throne." In the tabernacle this golden altar was in the first apartment, or the holy place. Again we read, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark of the testimony containing the ten commandments was in the most holy place, "after the second vail." This, then, is the opening of the second apartment; and it takes place under the sounding of the last of the seven trumpets, in the close of the dispensation, when "the mystery of God," the work of the gospel, is to be finished. Rev. 10:7. And when the work of mercy closes, and the wrath of God is about to be poured out, it is said, "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." Rev. 15:5.

These testimonies show that there is a temple of God in heaven where our High Priest is, and that it is furnished and arranged in the same manner as that which Moses was commanded to make "according to the pattern which was shown to him," and which Paul calls, "The patterns of the things in the heavens," and "The figures of the true." Our next inquiry will be concerning the service of these priests, "who serve unto the example and shadow of heavenly things," in order that we may learn the order of the service of our great High Priest in the true sanctuary in heaven. His priestly work being out of our sight, we must depend upon the types given for the order of his ministration, and the work of cleansing the sanctuary.

R. F. COTTRELL.

THE CLEANSING OF THE SANCTUARY.—NO. 2.

We have found that the sanctuary of the first covenant was a type, or representation, of the true sanctuary, the temple of God in heaven, the place where our High Priest now ministers. And it seems scarcely necessary to repeat the truth so clearly revealed in the 8th and 9th chapters of Hebrews, that the services of the priests on earth were the representation of the services of our Lord in heaven in behalf of all his people. His service in offering his own blood is the only one that can take away sin. The earthly priestly service could only point to the real sacrifice and offering of Jesus in the heavenly sanctuary. And as the priests served only in the first apartment till the great day of atonement, when the sanctuary was to be cleansed, so Christ as high priest must minister in the first apartment until the time appointed for the cleansing of the sanctuary, the end of the 2300 days, which, as we have seen, terminated in 1844. The apostle points to this fact; for after describing the sanctuary, giving the arrangement in both apartments, he says, "Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

The services in the tabernacle consisted of a daily ministration mornings and evenings, special offerings for the yearly feasts, and the offerings made in behalf of sinners for the forgiveness of their sins. This last being the leading feature in the work of the sanctuary, and the one which made the cleansing of it a necessary work, calls for a more special examination, as pertaining to our subject. When a person had sinned, and saw his need of pardon, he took an innocent animal, such as the law prescribed, and brought it to the priest at the door of the sanctuary. He there confessed his sin, laying his hand upon the head of the victim. He then slays it, and the priest takes the blood and in some cases puts some of it with his finger on the horns of the brazen altar by the door of the tabernacle, and pours out the remainder at the base of the altar. In other cases he bears the blood into the sanctuary, dips his finger in it, sprinkles it seven times before the Lord, before the vail of the sanctuary, puts some of the blood on the horns of the golden altar, the altar of sweet incense which is before the Lord, and pours out the residue at the bottom of the altar of burnt-offering at the door of the tabernacle of the congregation.

The meaning of this ceremony is obvious. The sinner is convicted of his sin, and desires pardon. He comes with his offering. He confesses his sin, laying his hand on the head of the innocent victim, thus in a figure transferring his sin and guilt to it. Then, as the wages of sin is death, the innocent is slain in the stead of the guilty. Thus the sinner acknowledges that death is his due on account of his sin; but his sin being laid upon another, he receives pardon. And as the life of the flesh is in the blood, the sin is borne with the blood of the offering to the sanctuary, where it is left for the present. But this blood could not really take away sin. The offering could only point forward to the death of Christ, the real offering for sin, and express the faith of the penitent in the promise of God of a Redeemer, of whom coming to earth the ancient patriarch Job was so confident (Job 19:25), the Deliverer of whom Isaiah prophesied. Isa. 59:20; Rom. 11:26.

But transferring the sin to the victim, and thence in the shed blood to the sanctuary, was not the end of the matter. They were remembered again in the day of atonement at the end of the year. "But in those sacrifices there is a remembrance again made of sins every year." Heb. 10:3. On the great day of atonement, the time appointed for closing up the round of service in the sanctuary, there must be an offering of atonement made for all Israel. The high priest must enter the most holy place, where is the ark of the covenant containing the sacred law of God, the transgression of which is sin; and he must enter with the blood of a sin-offering for all the people to make an atonement for them to cleanse them from all their sins, and to bear out of the sanctuary the sins that had been confessed and lodged there during the year. And every individual must afflict his soul in that day, though he had made his offerings for every known sin previously during the whole year. This day of atonement, when the sanctuary was cleansed, and also the people from all their sins before the Lord, was the most solemn day to Israel of all the year, as it was considered by them a day of judgment. It was a type of the final judgment in which the sins of all the saved will be blotted out.

R. F. COTTELL.

THE CLEANSING OF THE SANCTUARY.—No. 4.

HAVING seen how the earthly sanctuary became defiled by the sins conveyed to it by the blood of the sin offerings during the year, we now come to the ministration by which it was cleansed at the close of the yearly round of service. In Lev. 16 this work is described. The time appointed was the tenth day of the seventh month. On that day only the high priest was permitted to enter within the second veil, where the mercy seat and the ark containing the law of God were situated. And he must enter there with an offering for his own sins before he could minister in behalf of the people. Our High Priest is without sin; consequently offering in his own behalf is no part of his work.

On the day of atonement the high priest receives from the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. The two goats are presented before the Lord at the door of the tabernacle, and lots are cast upon the two, one lot for the Lord, and the other for Azazel, called the scape-goat. The goat upon which the Lord's lot fell was to be offered as a sin offering for the people. The slaying of this goat typified the death of the great sin offering, Jesus Christ. But the scape-goat is presented alive before the Lord to receive the sins which have been atoned for, and are borne out of the sanctuary by the high priest. After offering the blood of the bullock which is for himself, sprinkling it upon the mercy-seat and before the mercy-seat seven times, he then kills the goat of the sin offering which is for the people, brings its blood before the veil, and sprinkles it upon the mercy-seat and before it as he did the other.

We read: "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev. 16:16. From this we learn that the cleansing of the sanctuary was made necessary by the sins of the people; its object being the removal of their sins by which it had been defiled. "And he shall go out [of the most holy place], unto the altar that is before the Lord [the golden altar in the outer apartment], and make an atonement for it: and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Verses 18, 19.

Why must an atonement be made for the golden altar? why must it be cleansed? The sins of the people have been laid there, conveyed thither with the blood of the offerings for sins. It is cleansed also by the offering of blood, the final of-

fering for sin. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and he shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited [Job., a land of separation]; and he shall let go the goat in the wilderness." Verses 20-22.

This ceremony typified the final disposal of sin. The sins were borne out of the sanctuary by the high priest,—a type of Jesus Christ, the mediator of the new covenant,—placed upon the head of the goat representing another person called Azazel, and sent away into a land of separation. Thus the sins of all Israel,—those who have complied with the conditions given, who have afflicted their souls, have consecrated themselves to the service of God, and ceased from their own selfish labor,—are removed from them as far as the east is from the west, and they are free. See verses 29-31.

The service of this solemn day of atonement was a representation of the final blotting out of sins by our great High Priest in the sanctuary in Heaven, in that judgment described in Dan. 7:9, in which he is brought near before the Ancient of days to finish his priestly work and receive his kingdom, preparatory to his return to earth as King of kings and Lord of lords. See Luke 19:11-15. The Jews looked upon it as a day of judgment; and well they might; for those who complied with the conditions, and humbled themselves with prayer and fasting, were, in the figure, freed from all their sins; while those who did not afflict their souls in that day were to be cut off from among the people. Lev. 23:27-30.

We who live now in the real day of atonement, will do well to learn a lesson from this. Our time on earth is about to close. If we have faith in what God has revealed to us, and deny ourselves of all ungodliness and worldly lusts, consecrate ourselves to the service of God, and labor for our fellow-men in a self-sacrificing way, evincing a true missionary spirit, we shall have our sins blotted out and be accounted worthy to have a part in the world to come. But if we do not seek God in earnest, holding fast the faith once delivered to the saints, our names will be blotted out of the book of life, and we shall be cut off from Israel and consigned to the second death. May God give all to realize the importance of the present time.

R. F. CORRIE.

THE CLEANSING OF THE SANCTUARY.—NO. 5.

THE first covenant has grown old and vanished away. Its sanctuary was left desolate when Jesus departed from the temple for the last time; and in a few years afterward it was utterly destroyed. The blood of the new covenant has been shed (Luke 22:20); and those services which were "a shadow of things to come" were nailed to the cross. Col. 2:14-17. Those "cerual ordinances imposed on them until the time of reformation" have ceased; because "Christ being come an high priest of good things to come," has entered the "greater and more perfect tabernacle, not made with hands," not "by the blood of goats and calves, but by his own blood." Heb. 9:9-12.

But though the sanctuary of the first covenant and its services have passed away, we have in its stead the sanctuary and priesthood of the new covenant; and as the two thousand and three hundred days extend down to these last days, this must be the sanctuary to be cleansed at the end of the days; for the Lord now has no other. Where are the sanctuary and priesthood of the present dispensation? Says the apostle, "We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man." Heb. 8:1, 2. The objection that some are ever ready to raise, that there is nothing in heaven that needs cleansing, shows an entire ignorance or misapprehension of the subject. The cleansing of the earthly sanctuary was not the removal of physical filth, but of the sins that had been transferred to it by the blood of sin offerings. It was cleansed by a final application of the blood that was offered for the sins of the people. And when the high priest had finished the work of atonement in the sanctuary, he bore out the sins of the people, put them on the head of the scape-goat, and sent them away.

We will let the inspired word decide whether or not it is necessary for the heavenly sanctuary to be cleansed. Heb. 9:23, 24; "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." No argument on this text is necessary to those who will consider the force of the language used. We can state it no plainer than this: That as the earthly holy places, the two apartments of the sanctuary, were purified with the blood of the animals which were offered in sacrifice, so the heavenly holy places, of which the earthly were patterns or figures, must be purified with the better sacrifice, the blood of Christ.

According to the type, our High Priest must minister in the first tabernacle from his ascension to Heaven until the appointed time for the sanctuary to be cleansed, and then he must enter the most

holy to finish his work of intercession, and remove all the sins of the saved from the presence of God, blotting them from the book of his remembrance, laying them upon the head of the antitypical scape-goat, and sending them away to the land of everlasting separation, the bottomless pit.

Accordingly, John in the Revelation, at the beginning of this dispensation, has a view of our great High Priest walking amid the seven golden candlesticks, which are in the first apartment of the sanctuary. His ministration begins here, as in the type. Rev. 1:13; 2:1; 4:5. This is a necessity; the Scriptures would be broken if Christ in his ministration in the true sanctuary in heaven should not follow the order so clearly prefigured in the worldly sanctuary. His service must be in the holy place until the appointed time for entering the most holy place to cleanse the sanctuary; that is, to perform the closing part of his work as priest, the final act of atonement, the removal of the sins of all his people.

When the appointed time arrives, the most holy place is opened. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." The ark is in the most holy place. In the type this was not opened till the day appointed for cleansing the sanctuary. In the antitype, when we come to the sounding of the seventh angel, the last of the series, this temple is opened. Rev. 11:15-19. This is an event of surpassing interest to all. The closing work of the gospel is now to be done. It is "in the days of the voice of the seventh angel, when he shall begin to sound," that the mystery of God is to be finished. Rev. 10:7. In a few of the first years of his sounding, the work of the gospel is to be finished by the last work of Christ as priest in heaven, and the preaching of the last message of the gospel on earth. Rev. 14:9-12.

The ark contains the law of God, the ten commandments. It was made for the express purpose of containing this law written on tables of stone. Ex. 25:10-16; 31:18. "Sin is the transgression of the law." Nothing is sin which is not a violation of the holy principles set forth in the ten commandments. It was sin against this law that made an atonement necessary. The ark containing these commandments was placed in the most holy place. It was covered by the mercy-seat to indicate that there was mercy for the repentant sinner. And it was to make atonement for the violation of this law that all the blood of sin offerings was shed. These offerings were only types; they could not take away one sin. Hence they could do no more than to point forward to the blood of Christ as a real sacrifice, and to the atonement which he was to make before the ark and mercy-seat in heaven. So when the true tabernacle is to be cleansed, the inner apartment is opened, and the ark is seen. The law of God is beneath the mercy-seat in heaven. We all have sinned against that law; but Christ has entered there to make atonement for those who repent and seek pardon. His work will soon be finished, and his people saved.

THE CLEANSING OF THE SANCTUARY. - NO. 2.

All the sacrifices of the ancients from the days of Abel to Christ, and all the services of the priesthood in the sanctuary of the first covenant, could not take away a single sin. Heb. 10: 4. Their sacrifices could only point them forward to the sacrifice of Christ, and their sanctuary and services of priests therein could only point them to the services of our great High Priest in the heavenly sanctuary, and the atonement for sin to be made by him. The law of God existed; it was in the ark of the testimony in the sanctuary. They were sinners in fact; but there was no atonement but in figura. Their all depended upon the death and intercessions of Jesus Christ—his death as the Lamb of God that taketh away the sin of the world, and his priestly intercessions in the true tabernacle which the Lord pitched, and not man. Had not the Mediator of the new covenant died "for the redemption of the transgressions that were under the first testament" (Heb. 9: 15), not one of them could be saved.

But the typical system was of great service to the ancients as it pointed them forward to the real sacrifice for sins, and the real atonement to be made by Christ in heaven. And it is of no less value to us, since it is the means by which we learn the order of the ministration of our High Priest out of our sight, in heaven, especially of the closing part of his work, the cleansing of the sanctuary, the blotting out of all the sins of the saved, which is their acquittal in the Judgment. By the study of the type we learn concerning the antitype.

1. The sins of the sinner were laid on the victim for sacrifice. Then the sinner shed the blood of the sin offering outside of the sanctuary. So Christ was slain on the earth by us, sinners. Our sins being laid upon him, he was slain for us. He bore our sins in his own body on the cross. 1 Pet. 2: 24. He died for all; but the atonement is not yet made. This is the work of a priest. It is a necessity that the blood should be offered in the sanctuary, in order to remission. Lev. 4: 27-35.

2. In the typical service the priest must bear the sins in the blood of the sacrifice to the sanctuary, presenting them before God with intercession, and leave them there till the day of atonement or cleansing of the sanctuary, when they are to be borne out of the sanctuary. So Christ, having entered the heavenly sanctuary by his own blood which was shed for us, makes intercessions for all those to the uttermost that come unto God by him. Heb. 7: 25. The victim was slain on Calvary; but the atonement must be made by the priest; and Christ was not a priest till he ascended to heaven. "For if he were on earth, he should not be a priest." See Heb. 8: 1-4. And in his priestly service he must follow the type. His ministration must be confined to the first apartment of the sanctuary till the time appointed for its cleansing. Lev. 16: 2.

3. In the type the appointed time came once in a year. Ex. 30: 10. Lev. 16: 29; 23: 27. The round of service was completed on the tenth day of the seventh month; and it was repeated "year by year continually;" but Christ was offered and performed the round of service but once. Heb. 10: 1-18. As there was an appointed time for the atonement in the most holy of the earthly sanctuary, so the time was appointed for this work in the true tabernacle. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14. As we have seen, the time expired in A. D. 1844. Consequently the final work of the atonement is now being done.

4. Not only was the day appointed, so that all Israel could know when it came, but when the time arrived a special announcement was made by the blowing of trumpets. Num. 29: 1; 10: 10. Accordingly as we came to the end of the days in 1844, the trumpet was blown—a message sounded through earth, addressed to every nation, and kindred, and tongue, and people saying, with a loud voice, "Fear God, and give glory to him: for the hour of his Judgment is come." This is a fact of history; and the history is the record of the fulfillment of prophecy. And this proclamation was based on the 2300 days, which ended at that time. It was the trumpet which announced the great and solemn day of atonement. Does the reader object that that message proved false; because the time of the Judgment did not then come? He may change his mind, if he will have patience to investigate till he has learned that the cleansing of the sanctuary, the final work of atonement, the blotting out of the sins of the saved, and that part of the Judgment in which they are accounted worthy of a place in the world to come and in the resurrection to eternal life, are one and the same thing, and that this must take place before the coming of Christ, when they who have been accounted worthy will be raised from the dead, putting on immortality in a moment, in the twinkling of an eye. Luke 20: 35, 36; 1 Cor. 15: 51, 52. And it is evident from Rev. 14: 6-12, that the Judgment-hour message is not the last message of probation; for the warning of the third angel implies mercy to those who heed it, presenting a final choice between the worship of the beast and the commandments of God.

Thus we are brought to the inevitable conclusion that Jesus, our great High Priest, has entered within the second veil to make the atonement for his people, blotting out their sins, and that he is about to come to those who look for him, without sin unto salvation. See Heb. 9: 28; Acts 3: 19-21. We learn from the types and other scriptures that when the sinner comes to God and finds pardon and acceptance, that this is not the final disposal of his sins. The final disposal of sin

depends upon faithfulness up to the day of reckoning. When the sinner brought his offering and confessed his sins, they were, in a figure, laid on the sin offering, and in its blood conveyed to the sanctuary and left there till the day of atonement, which was a type of the investigative Judgment. Those who were then found faithful, had their sins borne out of the sanctuary and sent away to the land of separation; but those who were not faithful up to that time had no part in this final offering which was for all the true Israel, and consequently they were cut off. Lev. 16:29, 39; 23:29. Their sins were not atoned for, were not sent away: but reverted upon their own heads.

This is in perfect accordance with other portions of Scripture. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespasses that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 18:24. No credit is given for past obedience, if we turn again to sin. This is taught in the parable of the unmerciful servant. He owed his lord ten thousand talents; but earnestly pleading for patience on the part of his lord, the latter "was moved with compassion, and loosed him, and forgave him the debt." But when he showed himself unworthy of such favors, by his abuse of his fellow-servant, "his lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him." The forgiveness granted was revoked, and the whole debt was required to be paid. And Jesus said, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. 18:23-35.

The apostles did not teach the blotting out of sins immediately on conversion. Said Peter, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution," etc. Acts 3:19-21. From this testimony it seems clear that the sins of all his people are to be blotted out just before the second coming of Christ. This is the closing work of his priesthood, the cleansing of the sanctuary. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30. When all the sins of God's people are blotted out, they are adjudged to eternal life. Professors who have failed to overcome, will have their names blotted from the book of life. Rev. 3:5.

R. F. CORRELL

THE CLEANSING OF THE SANCTUARY.—NO. 7.

At the close of the 2300 days in 1844, a message was sounding forth throughout the earth, "Fear God, and give glory to him, for the hour of his Judgment is come." It was a message of the word of God promised in prophecy. Rev. 14:6, 7. It was announced as promised. The promise being once redounded, it does not remain still due. That work will not be repeated. It was God's work, and needs no mending. But the inference that the Lord must come to earth at the end of the days was human. It was founded in ignorance; yet it did not hinder the work of the Lord, but was overruled to help it forward. That was not the last message of the gospel, as it was then supposed to be; and the cleansing of the sanctuary was not the cleansing of the earth by fire, as it was believed. In the fulfillment of the prophetic program, time has been given in which to learn the truth concerning the sanctuary and its cleansing, the opening of the judgment in heaven (Dan. 7:9), and the last message of the gospel on earth. Rev. 14:9-12.

The day of Judgment is not a literal day of twenty-four hours; but, like the "day of salvation," it extends over a period of more than a thousand years. And there are several distinct events to transpire in a regular order in that day. And there are two principal parts in the Judgment in respect to both classes, the righteous and the wicked; namely, the judicial, or investigative, and the executive. In the former, decisions are made; in the latter, the decisions are executed. The execution of the Judgment in respect to the saved takes place in a moment, in the twinkling of an eye, at the coming of Christ and the first resurrection. Luke 14:14; 1 Cor. 15:23, 51, 52; 1 Thess. 4:16, 17; Rev. 20:4-6. This being the case, the books must be opened, and the decision for life or for death in each case made before the coming of Christ.

In harmony with this, the opening scene of the Judgment is described in Dan. 7:9. This scene transpires in heaven before the Ancient of days. "God is judge himself." Ps. 50:6. The Son of man is brought near before him; and when his intercessions for his people as priest are ended, and their sins blotted out, he receives the kingdom and returns to earth as king. Rev. 14:14; 19:11. He is as a nobleman that went into a far country to receive a kingdom and return. Luke 19:12-15. And when he returned, having received the kingdom, he rewarded his faithful servants. He returns to execute the judgment rendered in heaven. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." John 5:26,

27. He executes judgment by raising the dead,—his saints to the resurrection of life, the wicked a thousand years thereafter to the resurrection of damnation. Verses 28, 29; Rev. 20:4, 5.

The Judgment passes upon the living and the dead. "Who shall judge the quick [living] and the dead at his appearing and his kingdom." 2 Tim. 4:1. The decisions are made in regard to the dead while they are dead. In Dan. 7, the thrones cast down, or rather placed, are thrones of judgment. The great multitude, the "ten thousand times ten thousand, and thousands of thousands," are not men, but angels. See Rev. 5:11, where they are called angels. The Son of man comes not to the earth, but to the Ancient of days. The closing of the priesthood of Christ, the cleansing of the sanctuary, takes place within the second vail; and as soon as the sins of his people are all blotted out, he receives his kingdom and returns to the earth to execute judgment, and give eternal life to all whose sins have been blotted out.

The cleansing of the sanctuary is the final removal of the sins of all the saved. But when it is decided that their sins are forever canceled, it is decided that they are accounted worthy to obtain the world to come and the resurrection to eternal life. Hence when the time appointed for the cleansing of the sanctuary arrived, the message declaring that "the hour of his Judgment is come," was true. And that the judgment of Dan. 7 transpires before the coming of Christ, and the destruction of that power "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8), is evident from the fact that after "the judgment was set, and the books were opened," it is said, "I beheld such because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Verse 11.

Many great words have been spoken by the papacy. The popes have accepted such titles as "His Holiness," "Vicegerent of the Son of God," "Our Lord God, the Pope," "Another God upon Earth," "King of kings and Lord of lords." But nothing more boldly blasphemous has ever been uttered by that power than the words of Pius IX. when he said of himself, "I am the way, the truth, and the life." And the decree of the infallibility of the popes by the bishops and chief dignitaries of the Romish church throughout, is the very culmination of blasphemous assumption. These have taken place since the judgment in the sanctuary has been in session.

David seems to have been tempted on account of the prosperity of the wicked, until he went

into the sanctuary of God ; then he understood their end. By the decision of the judgment there rendered, they are cast down to destruction. Ps. 73 : 2-19.

The rule of the Judgment is the unchangeable law of God. Eccl. 12 : 13, 14 ; Rom. 2 : 12, 16 ; Jas. 2 : 10-12. The law, as written by the finger of God, was in the most holy place of the sanctuary. And it was for the purpose of obtaining pardon of sins against that law, that every sin offering was made. In the day of atonement the ark of the commandments was approached with the blood of a sin offering for all the faithful in Israel, in order that all their sins might be removed from them finally and forever. The original copy of that law is in the sanctuary in heaven. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11 : 19. Christ makes a real atonement in behalf of all his people from the beginning of the world to the end, to remove their sins, which are neither more nor less than their transgressions of that law. When this is done, they are judged worthy of eternal life.

Our High Priest has entered the inner sanctuary. The hour of Judgment is come. Doubtless the cases of the ancients are first taken up from generation to generation. The time will come, we know not how soon, when the last, the living, generation will come in review before God. In a moment that we are not apprised of, our individual cases will be passed upon. Then our destiny for life or death will be fixed. Oh ! how it behooves us to heed the admonition of our Saviour : "Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning : lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch."

R. F. COTTRELL.

THE CLEANSING OF THE SANCTUARY.—NO 6.

(Concluded.)

THE days of the voice of the seventh angel are here. Rev. 10:7. The mystery of God, the work of the gospel of human salvation, will soon be finished. Our Intercessor is closing his ministry in behalf of sinners. He is making the final offering of the merits of his own blood in the heavenly sanctuary, for the removal of the sins of all those who have complied with the conditions of salvation, during every age of the world. Soon the work will be completed, and the unalterable decree will pass upon all the living: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

What shall we do in order to be prepared for that day? We must heed the last warning of the gospel, which the Lord is now sending out to all the world. Rev. 14:9-12. We must be found keeping the commandments of God and the faith of Jesus. While the closing work of Christ's ministry in the temple of God in heaven is transpiring, a corresponding message, the last message of the gospel, is being proclaimed to the inhabitants of the earth. While our High Priest is making the final offering of his blood before the mercy-seat which covers the ark of God's testimony in heaven, the last fearful warning against following the traditions of the great apostasy, is being given. The effect will be that the true people of God will be seen in their patience keeping the commandments of God and the faith of Christ.

The rule of the Judgment in the ark of God in heaven, is the rule of righteousness to all people upon earth. It is the same law which was written by the finger of God on tables of stone, and placed in the most holy of the earthly sanctuary. It is a perfect law and therefore unchangeable. The transgression of it always was, and always will be, sin. The transgression of this law was that which made the death of the Son of God necessary, in order that lost man might be saved. And unless his death and intercession shall atone for those sins, they will sink us to perdition. And if our sins are blotted out by our High Priest in heaven, we must be found keeping all these commandments when he returns to earth.

My brethren, since we hope to hail the coming of the Lord with joy, as soon as this message has finished its work, what manner of persons ought we to be in all holy conversation and godliness. We must be perfected while Jesus pleads. Soon he will finish all his pleading. Grudge not one against another, brethren, lest ye be condemned. Behold, the judge standeth before the door. The Lord is sending the last warning to mankind. He has called us to this specific work. We are in the watching, waiting time; and while we watch and wait, there is work for us to do. So while we seek that personal consecration to God which we must have to be approved, nothing will help us more in this, than taking upon us the burden of the work for our fellow-men. The world must be warned

of the coming day of wrath. Who is to share in this work, but those who have been enlightened with the light of present truth? So while we watch and wait, let us work.

Who can tell the joy of those whose sins are canceled, no more to be remembered forever! And it will not be ephemeral, but everlasting joy. May the reader and the writer have a part in it.

R. F. COTTELL.

BOOKS IN HEAVEN.

BY ELA. J. F. HENDERSON.

WORDS spoken may be forgotten, but that which is written, never. It may pass from the mind of the writer, but as long as the record is preserved, the facts remain the same. Some to-day argue that the mind of God will retain the acts of each and every individual, and that in this manner every secret thing will be brought into judgment. Eccl. 12:14. We are not to dispute what God is able to do, or the capacity of One infinite in knowledge; but what he is doing, and what his plans are in regard to our salvation, are themes of vital importance,—themes which deeply concern us, and about which we are commanded to search the Scriptures. John 8:39.

That the Judgment is to take place from "those things written in the books," is so definitely stated as not to be questioned. Rev. 20:12. Order is said to be heaven's first law; and in the plan of salvation we shall find a perfect business system (if that expression may be allowed), in which the minutest details are carried out and recorded. All business of importance has its records; and the more perfect the system, the more complete the records. Hence, in the books of heaven, "every secret thing, whether it be good or whether it be evil," must be recorded, and will come up in the Judgment. Compare Eccl. 12:14 with Rev. 20:12.

Thus the idea is conveyed of a complete and perfect record being kept of each individual. When entering the U. S. army, the mustering officer was particular to record the age of each, the height, complexion, occupation, residence, etc.; and these records could probably be found to-day in the city of Washington. But how much more complete are the records of heaven! "The very hairs of your head are all numbered" (Luke 12:7); "in thy book all my members were written." Ps. 139:16. "The Lord pitieth them that fear him: for he knoweth our frame; he remembereth that we are dust." Ps. 103:13, 14.

Taking the record of Peter as an example (Acts 10), God knows our business, place of residence, name, surname, etc. "Send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the seaside." Acts 10:3, 6. A more complete direction given in a few words could not be given. From the above, we are positive that the books of heaven make a complete record of our identity; and although we may pass away and moulder to dust again, are not our very photographs printed on the pages in heaven? So there will be no mistake in again producing the same individual in the resurrection.

"We have an High Priest who can be touched with the feelings of our infirmities; and a Lord that pitieth us even as a father pitieth his child; so that of even our tears it is said, 'Are they not in thy book?' " Ps. 56:8. A book of remembrance is kept before God: "Written before him for them that feared the Lord and thought upon his name." Mal. 3:16. Hence the affliction, the sorrows, the sighs, the tears of those suffering for Jesus and the truth's sake, are "bottled" in heaven (Ps. 56:8); printed on the pages of her books; and in the Judgment, we be unto those who have offended or been the cause of their suffering. Matt. 18:3-7.

There are more books than one kept in heaven. Rev. 20:12 says that "the books were opened," that "another book was opened," which is the book of life. Thus at least three books are mentioned, as "books" cannot be less than two, and is probably more. We learn from Rev. 13:8 that in this "book of life" are written the names of the righteous only. It must have been that Moses referred to this book when he asked God, for the sake of the children of Israel, to blot him out of the book which he had written. But the Lord answered, "Whosoever hath sinned against me, him will I blot out of my book." Ex. 32:32, 33. This proves that it is possible for names to be blotted out after they are written in the "book of life." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3:5.

Those books may not be composed of paper made from linen rags; but they are books, nevertheless, made of heaven's material, upon whose pages the angels are indelibly writing every word (Matt. 12:36), "with every secret thing" (Eccl. 12:14), all of which will be revealed in the day of Judgment (Dan. 7:10; Rev. 20:12), with the angels as witnesses to the truthfulness of the records. But above all does the "book of life" concern us. The women who were fellow-laborers with Paul have their names there (Phil. 4:3); those who did not worship the beast have their names there (Rev. 13:8); and all those who overcome will have their names retained there. Rev. 3:5.

How is it, reader, with us? The Judgment is now in session. Rev. 14:7. The "book of life" is now opened, and one by one the cases of all are being decided for or against eternity. Are your name and mine written there? and if so, will they be retained there?

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—"Maud, answer the door-bell, if you please; it seems that we are to have a call this evening."

MISS MAUD.—"Father, this is Mr. Thoughtful."

MR. B.—"Good evening, Mr. Thoughtful. Are you well, sir?"

MR. T.—"I am quite well, I thank you, physically speaking; but I confess to a little embarrassment of mind on account of the nature of my mission. As I approached your door, I queried whether you would not smile when you learned the character of the errand which has brought me to your house on this dark night."

MR. B.—"Well, neighbor Thoughtful, of course I do not know to what I am indebted for this call, but I presume that you have come for some good purpose, and I confess that your remarks have excited in me a curiosity to know just what your errand is; so you will please divulge the secret immediately."

MR. T.—"Well, to be frank with you, I have been reading, of late, the five books of Moses, and for some reason which I cannot explain my mind has been particularly impressed with the account given therein of the tabernacle and its service. It struck me as being very remarkable that such a building should be reared up under such circumstances, and that the Lord should have given such minute directions for the construction of even its most unimportant parts. Why! the pins, the taches, the sockets, the loops, the needle-work, and indeed everything connected with the building, is described as minutely as though the fate of the whole people depended upon their being made on just such a plan."

"Now, to be brief, I have thought this matter over until I have become satisfied that there was a significance in the tabernacle and its service that I have never understood; and knowing your acquaintance with the Scriptures, I have called this evening to see if you can give me any light upon this subject."

MR. B.—"Well, neighbor Thoughtful, I am glad that you have called this evening on the errand that has brought you here. Some years ago I had an experience somewhat similar to your own. For months my mind was occupied, more or less, by thoughts very much like those you have just expressed. It occurred to me, as it did to you, that the tabernacle and the temple which succeeded it must have been designed to answer a purpose much higher than that of merely furnishing a place

where victims could be offered. I do not know that I ever should have obtained any special light on the subject had it not been for an event that I have ever since looked upon as a providential occurrence.

"While walking through the town of C. one day, my attention was attracted by a large tent that had just been pitched upon the commons. My first impression was that it was connected with some circus. I soon discovered my mistake, however. On a streamer that was flying from the top of the center pole, I read these words, 'What Is Truth?' In a moment I discovered that the occupants of the tent must be religionists of some sort. My curiosity was aroused, and I immediately entered the tent, that it might be satisfied. There was but one person therein. He was a young

man of fair intelligence, and as he seemed disposed to be quite communicative, I began to inquire into the nature of his mission. He frankly told me that he was a Seventh-day Adventist, and that he was seeking to propagate their faith. I had heard considerable about that people, and was so far prejudiced against them that I was about to turn upon my heel and leave the tent in disgust, when my attention was attracted by a prophetic chart that was suspended behind the desk. My curiosity was aroused a second time, and I thought that I would at least approach near enough to it to get a better view of the hideous-looking creatures that were portrayed thereupon. The young man seemed to read the exercises of my mind, and wishing to hold on to me for further conversation invited me to enter the desk and examine the chart at my leisure. This I did, glancing over the representations of beasts and angels, till at last my eye rested upon a diagram purporting to present a ground plan of the tabernacle of Moses. By the way, Maud, I think I have a *fac-simile* of it in the book-case yonder; look it up, if you please."

MAUD.—"Yes, father, I know just where it is. This is it, is it not?"



PLAN OF THE SANCTUARY.

Mr. B.—“Yes, this is the one. Now, Mr. T., if you have studied the book of the law carefully, you will perceive that this diagram, which we will place on the table before us, presents a view of the plan of the inside of the tabernacle according to the description given therein. There is the dividing wall that separates it into two apartments, which are called respectively the holy and the most holy place. You will observe that the most holy place is exactly square, and occupies one-third of the tabernacle. In it you will notice the following articles: 1. The golden censer; 2. The ark of the covenant, overlaid with gold, and containing the tables of the law of ten commandments, and the pot of manna, and Aaron's rod that budded; 3. On the ark you will see that the

cherubim are placed and are represented as overshadowing the mercy-seat, or cover of the ark, with their wings.

“Passing now to the first apartment, you will discover that the only articles that it contains are the candlestick,—or more properly the lamp-stand with seven lamps,—the table of shewbread, and the golden altar of incense. By carefully comparing this diagram with the accounts given of the tabernacle in Exodus, chapters 25-27, you will find that it correctly outlines the building in question, and properly locates every article of furniture that it contained.”

Mr. T.—“Very good, Mr. B.; but I do not see that this diagram relieves my difficulty in the least. I have studied the question so long and so earnestly that I could have sketched the tabernacle and its furniture just as you see it there, without making a single mistake. The point which I cannot fathom is this: Granting that the tabernacle contained just what is found in the diagram, why did it contain these things rather than something else?”

Maud.—“Yes, Father, that is the very thing that I too would like to understand. I am not much of a Bible student, I confess; but the same queries which have troubled Mr. T. have suggested themselves to my mind heretofore.”

Mr. B.—“Well, I see that I have critics to deal with, and I am not averse to your questioning me at the proper time; but permit me to suggest that if you had not interrupted me in my story, I should have reached your difficulty ere long. Let me resume my account, therefore. In the meantime, you will remember that I was in just the position you now occupy; I could not comprehend the reason why the tabernacle was made just as it was made.

“Well, as I was saying, my eye lit upon the diagram in question, and it immediately occurred to me that it was not impossible that the young preacher might be able to throw some light on the question that had perplexed my mind so long. Pointing to the diagram, I said, ‘What is this that you have here, sir?’ ‘That,’ said he, ‘is a diagram that we employ in our lectures when we wish to illustrate the sanctuary question.’ ‘But,’ I replied, ‘what do you mean by the sanctuary question?’ ‘Well,’ he remarked, ‘it would take some time to make you comprehend the sanctuary question in its full scope. If, however, you will attend my lectures regularly, and listen candidly to all I may have to say on that topic, I assure you that—little as it is understood at the present time—I will prove that it presents one of the most important themes found in all the Scriptures.’

"Impatient at the proposed delay, and anxious to get his views of the subject, I replied, 'I do not object particularly to listening to your lectures, sir, provided they shall be interesting and profitable; but, to tell the truth, I am so anxious to get the facts in regard to the sanctuary question that I cannot bear the thought of listening to a whole course of lectures before reaching them. Could you not by conversation, or in some other direct method, impart to me the information that I desire?' To this the preacher replied, 'I will tell you what I will do. You attend the lectures each evening, bringing your friends with you, and I will grant you the liberty to come to the tent each day during the forenoon, and we will spend several hours together in canvassing this subject from the Bible standpoint.'

"I immediately accepted his proposition, and the next day we entered upon our task. The result was that I soon became convinced that he had light upon the subject in advance of anything that I had ever received. It would be impossible to even give an outline of his theory to-night, as it is already past nine o'clock; so I will make this suggestion: You return to-morrow evening, Mr. T., to this room, and I will give you some of his ideas respecting the design of the sanctuary, or the tabernacle; for these are but two terms for the same thing."

Mr. T.—"Very good, Mr. B., I gladly accept your proposition, and as my interest in the subject is very deep, you may look for me to-morrow evening at a very early hour. Good night, Mr. B. Good night, Miss Maud."

Mr. B.—"Good night, Mr. T."

Maud.—"Good night, Mr. T."

Mr. B.—"Maud, did I understand you to say that you do not comprehend the sanctuary question?"

Maud.—"No doubt you did, father; for that is what I stated."

Mr. B.—"I am surprised that the daughter of a Seventh-day Adventist should not be posted on a topic so much discussed by our people. But never mind, my daughter, it is not too late for you to get an understanding of this subject. Be sure to be present hereafter at the interviews between Mr. B. and myself, and I think that I shall be able to make the question so plain that you cannot fail to comprehend it fully."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY REV. W. H. LITTLEJOHN.

MR. BIBLIST.—There, Maud, the door-bell is ringing. As I feared, Mr. Thoughtful is here before we are ready for him. But no matter, usher him in, and we will make the best of the situation.

Mr. Thoughtful.—Good evening, Miss Maud.

Maud.—Good evening, Mr. Thoughtful.

Mr. T.—Good evening, Mr. Biblist. You see that I am here betimes. The fact is, Mr. B., I am so deeply interested in the question that was before us last evening that I could hardly wait for the sun to set before starting to meet my appointment.

Mr. B.—I am very glad, Mr. T., that your mind is thoroughly aroused to the importance of understanding the types and ceremonies of the Mosaic law, and more especially those that relate to the Tabernacle of Witness. By the way, did you ever notice the signification of the title, "Tabernacle of Witness"? You will remember that Stephen employs this term, in his address to the Jews, just before his martyrdom. You are aware that a witness is a person who bears testimony to certain facts. It is to be inferred, therefore, from the expression employed by Stephen, that the tabernacle in some way was designed to attest certain great truths. Indeed, I think I shall be able to make it clear that there was nothing connected either with its form or its services that was not designed to teach a lesson of some sort.

But pardon me; I had almost forgotten to connect what I have to say to-night with what we were talking about last evening. Let me see; I think I left off at the point where the young preacher arranged to spend several hours with me each day explaining the sanctuary question. Well, suffice it to say that I accepted his invitation, and visited the tent every forenoon for a number of days. The result was that I became thoroughly converted to his theory of the lesson taught by the tabernacle, or the temple, for you will remember that, as before remarked, the temple was nothing more or less than the tabernacle reproduced on a larger and grander scale. The services, also, in both were the same. The terms temple, sanctuary, and tabernacle are used interchangeably in the Bible, and applied at different times to both of these buildings.

Mr. T.—Then I understand you to say that the views of the sanctuary question which you are about to present, are the same as those held on that subject by S. D. Adventists?

Mr. B.—Yes, sir. It is not a little remarkable that they are the only denomination who seem to have any special light on this subject.

Mr. T.—It matters but little to me by whom the Lord speaks, provided only that he speaks by some one. You know, Mr. B., that I have not much sympathy with your Sabbath views, and that I do not take much stock in your notions about the perpetuity of spiritual gifts; but that is nothing here or there. I suppose that all churches have more or less error in their creeds; so, if you please, proceed with your explanation.

Mr. B.—Well, neighbor T., I confess that I should like to talk with you at some time about the Sabbath and spiritual gifts; but we cannot do it to-night, as we have before us a definite purpose; i. e., the discussion of the sanctuary question. Without further delay, therefore, I will resume my work. From this point onward, I shall allow the young preacher to drop out of view altogether, and I shall present the subject as I understand it after years of investigation. In doing so I will lay down certain theses, and then proceed to demonstrate their correctness, as follows:

1. God has a temple in heaven.
2. The tabernacle of Moses and the temple of Solomon were types of the temple in heaven.
3. The services of the earthly tabernacle and temple, with their priesthood and their offerings, shadowed forth—dimly, it is true—the priesthood and services of the heavenly temple.
4. The yearly round of services in the earthly tabernacle and temple represented the whole of Christ's work in the heavenly temple in connection with the salvation of men, from the time of his ascension until the close of the judgment.
5. The sanctuary question, when properly understood, teaches that judgment commenced in the heavenly temple in 1844, and will continue till the coming of Christ, which event is near at hand.

Mr. T.—Pardon me, Mr. B., if I say that your theses appear to me to be so absurd that they cannot possibly be true.

Mr. B.—Patience, Mr. T. I am quite sure that they do not appear any more improbable to you than they did to me at first, and yet I believe, to-night, that they are sound, as firmly as I do that the Bible is the book of God.

Mr. T.—With all due respect for your convictions, permit me to say that your first thesis seems to me to be extremely preposterous. If I understand you aright, you take the position that there is a tangible temple of God in heaven. To admit such a thing would be to go against every conception of heaven that I have entertained heretofore. Why, the very thought of a literal temple in heaven is ridiculous in the extreme. Who can entertain the idea for a moment, that there can be any thing literal in the place where God dwells?

Mr. B.—Might I not with propriety reverse your question and ask, Who can entertain for

a moment the idea that there is *nothing* literal in the place where God dwells? Try, for a moment, to conceive of such a condition of things, and you will find it altogether out of the question. What! nothing literal about heaven? Is it not located on a literal world? Has it neither center nor circumference? neither grass, nor flowers, nor trees? Is not the river of life there? Is not the tree of life there? If so, are they immaterial? Where is God? and where is his throne located? Does the Great Ruler of the universe hold his court in some particular point in space where there is nothing that can be either seen or touched? Is he, and are the mighty host of heaven, floating about in space, perpetually divorced from everything that is real and substantial? If heaven is such a place, then assuredly the heaven that God has made is not adapted to those for whose benefit it was created. Such a heaven has in it nothing inviting to men as they exist at the present time. It is only with the greatest effort that they can imagine such a state of affairs, and when they have done so, the effort is painfully unpleasant.

Mr. T.—I am ready to admit that there is some force in your reasoning when considered from the standpoint of our present capabilities. It is true that I find my own mind continually creating for itself a heaven that is filled up with things of sense, such as birds, fountains, hills and valleys, lakes and streams, mountains and plains, clouds and sunshine; but I say to myself that possibly it may not be thus when the spirit is released from this bodily clod. Then our tastes may be entirely changed.

Mr. B.—Your confession is a frank one, and embodies the experience of every reflecting mind. It has more weight, however, in deciding the question before us than you have imagined. Heaven, everywhere in the Bible, is portrayed as the reward of the saints. It is the design of a reward to induce men to put forth great exertions for its attainment. Therefore, as the dreamy, immaterial, intangible, floating sort of a heaven that you have been speaking about can have no attractions for men in their present condition, it could not lead them to greater efforts to attain unto holiness, and would consequently fail to accomplish the purpose for which heaven is employed in the Scriptures. There is not, in all the Bible, an allusion to heaven incompatible with the idea that it is a literal place, containing literal things. Take, for example, the largest reference to it found in the Scriptures; i. e., that contained in the 21st and 22d chapters of Revelation, or the description of the New Jerusalem. Do you not remember that it is made up entirely of a representation of a beautiful city, with gates, and walls, and streets, and palaces, and that in the midst of the grand avenue of the city is located the river of life,

the tree of life, and the throne of God and the Lamb?

Mr. T.—Yes, I recollect that such is the case, and I have many times wished that heaven might prove to be just such a place as is described in the chapters of which you speak.

Mr. B.—Very good, sir; your instincts prove to be more nearly right than your education. Be assured that God has not given you these instincts to lead you astray, or to mock them and you by refusing to gratify them by granting that which they draw you toward. The God of nature is the God of the Bible, and he has not made an instinct which he is not willing to gratify.

But, Mr. T., you believe in the resurrection, do you not?

Mr. T.—Yes, sir, very firmly.

Mr. B.—I mean a resurrection of substan-

tial bodies; perhaps not just such bodies as we wear now, but nevertheless made up of flesh and bones.

Mr. T.—Yes. If the Scriptures teach anything on that subject, it is that the saints will have bodies as literal as that of Christ after his resurrection; and we know that he ate and drank, that he was handled by the disciples, and that he still bore in his person the prints of the nails and the wound made by the spear.

Mr. B.—Very good; we agree on that point. I suppose that you will admit also that the saints are to go to heaven in their resurrected bodies?

Mr. T.—Yes, sir; undoubtedly they will.

Mr. B.—I did not suppose that we should differ on that point, as it is one on which Christians generally are agreed. The next inquiry that I wish to make is this: If heaven is not a place that contains tangible objects, is there not an incongruity in taking to it men with such physical organs as the eye, the ear, the hand, the foot, etc., etc.? Of what value would the material eye be in a place where there were no substances to be reflected upon its retina? Immaterial things—if such there can be—cannot be perceived through the medium of the natural eye merely. The physical ear can only perform its function where it can be affected by the vibration of atmospheric air; but atmospheric air is literal and tangible, and if it exists in heaven, there must be something literal and tangible there. The nose is so constructed that it recognizes odors only when particles from the objects that give them forth come in contact with the membrane with which it is provided. The nose, therefore, would be of no service in such a heaven as you believe in, as there would be there no material substances to send forth the particles that render its action possible. The sense of feeling is produced only when the nerves come in con-

tact with a tangible body ; but why carry our nervous systems to heaven with us if there is nothing there in the shape of substance, the nature of which they can communicate to our minds when they come in contact with them ? I repeat : The whole plan by which a man is resurrected with such organs as we possess now, and then taken to heaven, is worse than a failure, unless heaven is a literal place and contains literal objects. I do not say that God could not produce an arrangement that would answer the purpose of the five senses as they exist at the present time ; but what I do say is this : It is preposterous to suppose that he would give to the resurrected body such organs of sense as we now have, if the saints are not to go to a substantial heaven ; since they would be of no use in any other, and since God always adapts the means to the end.

Maud.—Excuse me, father, if I say, that I cannot see the bearing of all this talk about a tangible heaven. I thought the point that you were trying to prove is that God has a temple in heaven. If I am right, permit me to inquire what difference it makes, so far as that question is concerned, whether or not there is anything substantial in heaven ?

Mr. B.—Very much, my daughter. If heaven is a literal place and contains literal things, then there is nothing incongruous in the proposition that God has a literal temple therein. On the other hand, if there is nothing in heaven that partakes of the nature of substance, then, of course, there can be no substantial building there. You see the point, Mr. Thoughtful ?

Mr. T.—Certainly, sir ; furthermore I must confess that your argument based upon the resurrection body and its organs has wonderfully shaken my former theory on this subject.

Mr. B.—I am glad to hear you say so, Mr. Thoughtful, as I perceive that you have reached the point, now, where you are able to weigh, without prejudice, the Bible testimony on this subject. It is too late to enter upon the Script-

ure proofs to-night ; but at our next sitting I think I can present you with a line of texts that will be conclusive.

Mr. T. Then I will bid you both good-night in the expectation of resuming the subject to-morrow evening.

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELIJAH W. H. LITTLEJOHN.

MR. THOUGHTFUL.—“Pardon me, Mr. B., for entering without rapping; but as the door stood ajar I thought I would come in without putting you to the necessity of answering to the bell call. I hope that both you and Miss Maud are quite well.”

MR. BIBLIST.—“Usually so, I thank you, Mr. Thoughtful, and we are glad that you have come early. By the way, did it occur to you to bring your Bible?”

MR. T.—“Yes, sir; I have done so because I thought I would like to mark the texts which you may cite.”

MR. B.—“It will be well for you to do so, as it will enable you to consult them again at your leisure. Let me see; I believe when our last interview closed we were on the point of examining the Bible proofs respecting the existence of a literal temple in heaven. I will therefore enter upon the task immediately. The first text to which I will call your attention is Ps. 11 : 4. It reads as follows: ‘The Lord is in his holy temple, the Lord’s throne is in heaven: his eyes behold, his eyelids try, the children of men.’ You will observe that the phraseology of this passage is such that there can be no doubt that the temple alluded to is located in heaven, from which point the Lord is represented as narrowly watching the affairs of the children of men. A similar text is found in Ps. 102 : 19: ‘For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth.’ You will remember that the terms ‘sanctuary’ and ‘temple’ are interchangeable. Thus we have a second direct mention of a temple of God in such a connection as to show that it must be located in heaven. Let us pass now to the New Testament. Here is a passage in the eighth chapter of Hebrews that is in point: ‘Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man.’ Please notice how explicit this testimony is. The sanctuary, or tabernacle, spoken of can neither be the tabernacle of Moses nor the temple of Solomon, since it is one that was pitched by the Lord and not by man; whereas the former buildings were made by Moses and Solomon respectively. Again there can be no question that it is located in heaven, as it is one in which Christ—now sitting at the right hand of the Father—is ministering.

“Passing now to Rev. 15 : 5-8 we read: ‘And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power: and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.’ Whatever may be our conceptions about the matter, here is a scene located in heaven which presupposes the existence there of a temple of some sort. John saw the angels going into it and coming out therefrom, and he also saw therein the ark of the testament. This same temple is spoken of in Rev. 7 : 13-15. Wait a moment, and I will read the passage to you. Yes, here it is: ‘And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.’ I have read this passage for the definite purpose of proving that the temple of God in heaven is a literal structure. Had angels alone been seen coming out of it, some one might have claimed that the building, like them, was immaterial. Such a claim would be preposterous, since it would be nonsense to talk of an immaterial temple. But the passage that I have just read sets the whole matter at rest, as it teaches that the temple in question is to be occupied by material beings.”

MR. T.—“How do you prove that?”

MR. B.—“Very easily. The scene in Rev. 7 : 13-15, is located after the resurrection, and represents the host of the redeemed as ascribing the glory of their salvation to God and the Lamb. But if resurrected, they, like Christ, will have material bodies, and will need a material temple in which to worship; it follows, therefore, that the one in which John saw them was a temple of that order. Do you feel, Mr. Thoughtful, that the case would be rendered any stronger by the introduction of additional passages of like character with those already introduced? If so, I will continue to produce them.”

MR. T.—“No, sir; I do not know that there would be anything gained thereby. Those already cited are sufficient in number to prove the existence of a class of texts of that kind.”

"There is, however, one question that I would like to ask. What was the design of God in creating such a temple?"

Mr. B.—"With our present knowledge of him and his ways, it is impossible to answer your question fully. It is quite probable, nevertheless, that the heavenly temple, as we shall see hereafter, is the place where Christ performs much of the work connected with the redemption of our race. In that temple is the throne of God; and it is there, therefore, that decisions are made, and from there that messengers are dispatched to all parts of the universe to execute the divine will."

Mr. T.—"I think that I catch your idea, and I do not know that I have any particular objection to offer. I recall what John says in Rev. 5:11: 'And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands.'

Mr. B.—"Yes, your citation is in point. It is not impossible that the elders were taken from among those who arose with Christ (Eph. 4:8), and who, perhaps, are now engaged with him in the heavenly temple in working out the plan of salvation for fallen men. If so, they, having material bodies, would require a material temple in which to officiate in connection with the Son of God."

Mr. T.—"To be frank with you, Mr. Biblist, I must confess that all my prejudice against your theory of a temple in heaven has vanished. Your reasoning, coupled with the scriptures which you have quoted, seems to be unanswerable. I find that in order to evade either the first or the last, an amount of twisting is necessary that is not compatible with candor. I grant, therefore, that you have proved your first proposition."

Mr. B.—"Very good; then we are prepared for the second thesis. That, you will remember, was expressed in these words: 'The tabernacle of Moses and the temple of Solomon were types of the temple in heaven.' We could hardly open the question to-night as it is already quite late, and I suggest, therefore, that we postpone its consideration, properly speaking, until our next meeting. At that time I shall expect Maud to give us a clear idea of what is meant by the words, 'type and antitype.'"

Maud.—"I do not think, father, that it would require much time to do that. I have opened Webster's Dictionary to the word 'type,' and find it defined as follows: 'A figure or representation of something to come; a token; a sign; a symbol:—correlative to antitype.'"

Mr. B.—"Well, Maud, you have performed your task very well with the aid of Mr. Webster, but you have defeated, in a measure, my

original design, which was to ascertain whether you yourself had a clear conception of the subject. As you have circumvented me in the first instance, I will try again. This time you will please explain to me, independently of the dictionary, what you understand by the term 'antitype.'"

Maud.—"Well, I suppose that the antitype is the thing which is represented or shadowed forth by the type. We have an example in the paschal lamb which was slain at the time of the Passover. That lamb was a type of Christ, and Christ was, therefore, the antitype of the lamb; that is, the lamb represented in a figure that which Christ was to suffer. The lamb was the symbol, and Christ was the thing symbolized thereby."

Mr. B.—"Well, that is quite satisfactory. Now tell me what you would understand should I say to you that the tabernacle of Moses was a type of the temple of God in heaven."

Maud.—"Why, I should take it for granted that you meant to declare that the tabernacle of Moses was designed to be a representation of the temple of God in heaven."

Mr. B.—"Exactly. I perceive that you comprehend just what is meant by the terms of the thesis which we are to consider to-morrow evening, and I hope you will also be able to grasp fully the arguments which will be advanced in support of the thesis itself."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BUBBLER.—"As all are present, we will resume the discussion at the point where we dropped it at our last interview. Let me see; I think we were about to examine the thesis which states that the 'tabernacle of Moses and the temple of Solomon were types of the temple in heaven.' Yes, I am right. We had not entered upon the discussion of the thesis; but Maud had explained the term 'type' as used therein, defining it to be anything that is employed to represent or symbolize some other thing, as for example the 'paschal lamb,' which was a type of Christ. The antitype, she told us, is that which is symbolized by the type. In the light of that explanation I am to prove to-night that the tabernacle of Moses and the temple of Solomon, which, practically, were the same thing, were representations or shadows of the temple in heaven. The first text that I shall employ for this purpose will be found in Ex. 25:18. I read, 'And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them.'"

MAUD.—"Father, what is the meaning of the word 'sanctuary'?"

MR. B.—"If you will observe the passage closely, my daughter, you will see that it answers your question quite satisfactorily. Here are the words to which I refer: 'Let them build me a sanctuary that I may dwell among them.' From this language you readily discover that the sanctuary was built that the Lord might dwell therein; in other words, the sanctuary was a dwelling-place for God."

MAUD.—"You don't mean to say, father, that God really dwelt in the tabernacle built by Moses?"

MR. B.—"Your question is a very natural one, my daughter, and suggested itself to my own mind when first I commenced the investigation of this subject. After much reflection I am satisfied that God did not dwell in the tabernacle in the sense in which he is said to dwell in the temple in heaven; i. e., by his bodily presence (if I may be allowed the expression), but simply by a sort of spiritual presence, the visible

token of which appeared in the shekinah which was visible between the cherubim. It was there that he met his people, and, through the high priest, communicated with them. When they wished to address him in prayer or otherwise, they either went to the tabernacle, or turned their faces in that direction; thus showing that it was their conviction that it was the point where alone the spiritual presence of God was to be manifested. Nor is it necessary for the purpose of proving that the tabernacle was a type of the heavenly temple, to show that the former was actually and constantly the dwelling-place of God's person. A type is sometimes but a crude representation of its antitype. We have already seen that God dwells personally in the temple in heaven, and all that is required in this particular, so far as the tabernacle is concerned, in order to prove that it was a type of the heavenly temple, is to show that it contained something to represent the presence of Jehovah therein. That we have already found in the shekinah, or visible glory, that appeared between the cherubim. Is this point clear to your mind, Mr. Thoughtful?"

MR. THOUGHTFUL.—"Yes, sir; quite so."

MR. B.—"Then I will pass to another text. Here is one in Ex. 25:8, 9: 'And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.' Here, again, in verse 40, is another important testimony: 'And look that thou make them after their pattern, which was showed thee in the mount.' Perhaps I had better read two other texts before commenting upon those already read. The first you will find in Acts 7:44: 'Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.' The second text is located in Heb. 8:4, 5: 'For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.' Do you see the bearing of these texts, Maud, upon the subject?"

MAUD.—"I cannot say that I do, father."

MR. B.—"Do you, Mr. Thoughtful?"

MR. T.—"Not fully, sir. There are just two points that these passages seem to establish: The first is, that the Lord commanded Moses to build the tabernacle according to the pattern shown to him by the Lord in Mount Sinai; the second is, that Moses did that which he was commanded to do."

Mr. B.—“Precisely so, Mr. Thoughtful; these are the very points that I wish to prove by them. Now if I can show that the pattern shown to Moses in the Mount, and according to which he made the tabernacle, was a pattern of the heavenly sanctuary or temple, then I shall have made out my case, shall I not?”

Mr. T.—“Yes, sir; for in so doing you will prove that the tabernacle was a type, or representation, of the heavenly temple; the very thing that is claimed in your second thesis.”

Mr. B.—“Do you grasp the point, Maul?”

Maul.—“Yes sir, and I am waiting to see whether you can make the necessary proof.”

Mr. B.—“Very good; then I will proceed to my task. I read Heb. 9: 22, 23: ‘And almost

all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.’ Paul is speaking of the provisions of the law of Moses. According to it, he says nearly everything is purged by blood, and without shedding of blood is no remission. The blood of which he here speaks is that of bulls and goats, and the things to be purged by such blood were the ‘patterns of things in the heavens.’ Passing to the heavenly things themselves, he says of them, by way of contrast, that it was necessary that they should be purified with ‘better sacrifices than these;’ that is, with the blood of Christ’s sacrifice. Do you catch the point? Here are two classes of ‘things’ mentioned: 1. The heavenly things; 2. The patterns of heavenly things. The patterns of heavenly things, beyond dispute, were the tabernacle and its implements. It is equally clear—since the pattern must be like the thing after which it is patterned—that there must be in heaven something resembling the Mosaic tabernacle, as the latter is declared to be the pattern of something in heaven. Thus, then, it is proved that the tabernacle has its duplicate in heaven; and as we have seen that the temple of God is there, and that Christ, our High Priest, officiates therein, the inevitable conclusion is that the tabernacle of Moses was made after the pattern of the temple of God in heaven, and is nothing more nor less than a type of the same. Farther proof that the Mosaic tabernacle was fashioned after the pattern of the heavenly temple you will find in still other texts. Take for example Heb. 8: 3-5, which has been introduced once before. I read it again: ‘For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when

he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount.’ Mark this testimony well! In verse 5, when speaking of the priests of the earthly temple and tabernacle, it says of them that they ‘serve unto the example and shadow of heavenly things.’ In other words, it declares that in heaven there are priests who do just what the priests on earth did; or rather, the priests on earth did just what their exemplars in heaven are doing. But, I inquire, in what portion of heaven were those priests doing the work in question? The answer is obvious, In the heavenly temple.

Mr. T.—“I do not quite see that point. How do you know that it was in the heavenly temple that these priests served?”

Mr. B.—“It is very easy to assign a reason for such a belief. In verses 1, 2, of this same chapter it is stated that Christ is our High Priest, and that he ministers in heaven in the true tabernacle that the Lord pitched and not man. If, therefore, the High Priest ministers in the heavenly tabernacle, it follows that the inferior priests minister there also; since they are always joined with the High Priest in service.”

Mr. T.—“Yes; I see it now.”

Mr. B.—“Again, it is susceptible of proof that the heavenly temple, like the tabernacle of Moses, had two apartments. Can you tell me, Maul, what the two apartments of the Mosaic tabernacle were called?”

Maul.—“Yes, sir. The first was called the holy, the second the most holy place.”

Mr. B.—“Very true. Well, as I was saying, it can be proved that the heavenly temple also has a holy and a most holy place. Turn, if you please, to Heb. 9: 11, 12. I read: ‘But Christ being come as an high priest of good things

to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place (holy places; margin), having obtained eternal redemption for us.’ The original Greek, as indicated by the marginal reading, has holy ‘places’ instead of holy place as rendered in our version. But the plural implies the existence of at least two things. There must therefore be two apartments, or holies, in the heavenly temple. This point will be made more clear as I read to you verses 23, 24, of the same chapter: ‘It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of

God for us.' I need not repeat what has been said to the effect that where there are *places*, there must be more than *one* place. The text declares that the holy places made with hands—i. e., those in the Mosaic tabernacle—are the figures of the true (holy places). Now if the holy places in the Mosaic tabernacle were the figures of those in the heavenly temple, then the latter must have *just two* holy places, since the former had only that number. In other words, a tabernacle with two holy places could not be said to be the figure of a temple with either more or less than two holy places."

Mr. T.:—"I confess that my interest in this subject is becoming intense, and I think of but one thing more that would be required to enable me to endorse fully the theory that the temple in heaven is the antitype of the earthly tabernacle; i. e., the proof that there is furniture in the heavenly temple, and that it is the same or similar to that which was found in the tabernacle of Moses."

Mr. B.:—"Fortunately, I am able to furnish you the testimony that you desire respecting every article of furniture in the tabernacle with the exception of the table of show-bread. The censer, the candlestick, the golden altar, and the ark of the covenant, are all spoken of as having a place in the heavenly temple. I will read the passages that contain mention of them without comment. Turn first to Rev. 8:3: 'And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.' Now open your Bible at Rev. 4:5: 'And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.' Lastly I call your attention to Rev. 11:19: 'And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.' As the ark was made especially to become the depository of the tables of the law, the presence of the ark in the temple of God in heaven presupposes the existence therein of duplicates of the tables of the law. So far as the cherubim are concerned, it will, of course, be admitted that their antitypes will be found in living form in the heavenly temple where John saw a host of angels numbering, as he said, 'ten thousand times ten thousand and thousands of thousands.' Thus, as intimated above, we have been able to find in the heavenly temple the antitype of every article of furniture contained in the earthly tabernacle with the exception of the table of show-bread. The failure to mention this in the incidental

references to the contents of the heavenly temple does not prove that it was not there in some form; while the specific allusions to all the other articles of furniture with which it was associated in the tabernacle of Moses, furnish a

strong presumption that it has a place in the temple of God along with the censer, the ark, the tables of the covenant, the altar of incense, and the candlestick.

"Unless you have some objection to offer, or some question to ask, Mr. Thoughtful, I think we had better suspend our labors for the evening."

Mr. T.:—"Your suggestion is a good one. My mind is overwhelmed with reflections which naturally grow out of the theme under consideration, and it would be a relief to spend a short time by myself in digesting the arguments that you have advanced at this interview. To be candid with you and true to my own feelings, I must confess that I am literally dumfounded. I have not an objection to offer, or a question to ask. I cannot conceive how it is possible that these things should be set forth in the Bible so plainly, and I never discover them before."

Mr. B.:—"No doubt early education and after prejudice have served to cover the truth from your view."

Mr. T.:—"It must be that such is the case. You recollect that Lorenzo Dow once said that prejudice is like the cork that will let nothing either into, or out of, a bottle. I am resolved that for the future I will not condemn any theory till I at least know something about the basis upon which it rests. I bid you both good-night."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

Mr. THOUGHTFUL.—“You see, Mr. Biblist, that I have not forgotten my appointment. The subject of last evening's conversation would not permit me to do that, as it has been in my mind during nearly the whole day. Pardon me, sir, for entering your study without the usual formalities; but I believe that in doing so, I am simply acting upon your own suggestion.”

Mr. Biblist.—“Yes, Mr. Thoughtful, be free to come in at any time without stopping to knock. It saves me the necessity of answering the door-bell, and I confess I rather like the informality that such a course betokens. Our interviews should be characterized by the familiarity of a family chat, rather than the stiffness of a formal call. To-night we are to consider the third thesis in our series. It runs like this: ‘The services of the earthly tabernacle and temple, with their priesthood and their offerings, shadowed forth the priesthood and services of the heavenly temple.’ You will observe that this thesis is but an extension of the last one considered. According to that, the tabernacle was a type of the temple in heaven. If this one be true, the services and priesthood

of the Mosaic tabernacle were typical of the services and priesthood of the heavenly temple. The latter thesis would almost seem to be a necessary consequence of the former one. That is, if the tabernacle typified the heavenly temple, it would naturally be inferred that the services and priesthood of the former typified the services and priesthood of the latter. It is a fact, also, that in proving the second thesis, the third has been proved, so far as the priesthood is concerned. In quoting Heb. 8:3, these words have already been introduced: ‘For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things.’ Nothing could be plainer than the testimony of this text. It teaches distinctly that the Mosaic priesthood shadowed forth, or typified, the priesthood of the heavenly temple. Standing alone, it would establish all that has been claimed on this point. It might not be out of place, however, to call attention to some things that are spoken respecting the high priest. You will recollect that we have had occasion to use Heb. 8:1, 2, and that we found in it these words: ‘We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.’

“I am very anxious, Maud, that you should understand this question in all of its parts and bearings. There are few persons with whom I have met, who comprehend it more fully than your mother did in her lifetime. I do not see, therefore, why you cannot master it in all its details. Let me ask you a question or two about the passage just read, in order to determine whether you fully comprehend its bearing upon the subject. What is meant by the expression, ‘The tabernacle not made with hands?’”

Maud.—“Why, it is an appellation given to the heavenly temple to distinguish it from all earthly temples and tabernacles. The latter were made with hands, the former, by God, or without human hands.”

Mr. B.—“That is capital, my daughter. Now tell me what the passage teaches about a high priest.”

Maud.—“It declares, in substance, that Christ is our high priest, and that he ministers in the temple in heaven.”

Mr. B.—“Precisely so. When you have leisure, if you will read the ninth chapter of Hebrews carefully, you will find that Paul, in a very able argument found therein, shows both the parallelism and the contrast between the Jewish high priest and Christ when acting in the capacity of high priest.”

Maud.—“How is this, father; how can the Jewish high priest be a type of Christ as a high priest, and yet be contrasted with him?”

Mr. T.—“Exactly, Miss Maud; that is the very question that I was about to ask.”

Mr. B.—“Well, I see that I must mind my logical p's and q's when conversing with two such critics as I have before me to-night. I suppose Maud reasons that as ‘turn about is fair play’ she has a right to question me as fully as I have questioned her. But let me see if it is not possible to explain the seeming discrepancy which has troubled both of you. I think that a single declaration of Paul will do the work if I can only succeed in finding the passage in which it is contained. If I mistake not, it is located somewhere in the Epistle to the Hebrews. Yes, here it is, the tenth chapter and first verse: ‘For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.’ You are aware that a shadow is frequently distorted, and that it seldom gives the exact outlines and proportions of the body that casts it.

The shadow of a man at noon, for example, is about three feet long, whereas about the time of sunset, it measures several rods in length. So too, according to Paul, the types and figures of the Mosaic law give but an imperfect outline of their antitypes. Sometimes they resemble

the latter only in a single particular, differing from them as widely as possible in every other respect. Take, if you please, the paschal lamb. It resembled Christ, perhaps, only in the time and manner of its death, and the docility of its character. Aside from these, the contrasts were infinite. The lamb was a four-footed animal, with little or no reasoning power; while Christ was the divine Son of God, infinite in wisdom and power.

"Returning, now, to the ninth chapter of Hebrews, let me make good my statement that Paul both compares and contrasts the Jewish high priests with Christ the high priest of the heavenly temple. In verse 7 of that chapter we read that the high priest went into the most holy place every year, where he offered blood for himself and for the people. In verse 12 it is shown that Christ, unlike the priests in question, will only enter the most holy place of the heavenly temple once. It is obvious also, since he was without sin, that he will not need to offer his own blood for himself as the Jewish high priests, being transgressors, were compelled to offer the typical blood for themselves. Again, the latter were subject to death, and therefore had successors; whereas Christ, being immortal, will need no successor. Thus much by way of proving that there were contrasts between the Jewish high priests and our High Priest.

"Now I wish to demonstrate that the parallelisms between the former and the latter are so marked that they prove that the one was the type of the other. To do so, I shall use the same ninth chapter of Hebrews. I read the 6th and 7th verses: 'Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.' Please notice that it was the high priest alone who entered the most holy place of the Mosaic tabernacle. This he did once a year, carrying with him the blood of a slain victim. That blood, it was stated, he offered 'for himself and for the errors of the people.' The question that now arises is, Was that a genuine or a typical work merely, which the high priest performed? That is, Did the blood offered really make an atonement for sin, or did it simply prefigure the veritable atonement to be made by the blood of Christ? This question is answered by inspiration in verse 9: 'Which [the first tabernacle] was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience.' Here it is distinctly taught, in harmony with reason, that the service of the tabernacle could not remove guilt from the conscience of the sinner. The blood of bulls and goats cannot remove sin.

It must be, therefore, that the ceremony in question performed by the high priest was merely a typical one, that represented a genuine one to be made at some future time in the use of better blood and at the hands of a greater high priest.

"Let us see if we can find the antitypical blood and the antitypical high priest. I read verses 11 to 14 inclusive: 'But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how

much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' Words could hardly set forth a great truth more clearly than the foregoing do the fact that Christ is our high priest in the heavenly temple not made with hands, and that he, as the antitype of the Jewish high priest, will offer before the throne of God in the behalf of penitent transgressors, not the worthless blood of bulls and goats, but the antitypical blood shed by himself, which alone can make men perfect as to the conscience. The service performed by the Jewish high priest was not altogether an empty one, since it was appointed by the Lord, and, as the apostle says in the passage quoted above, availed to the cleansing of the flesh; i. e., brought the sinner into such a relation to God that his worship was acceptable. Furthermore, through it the people were enabled to give such an expression of their faith in the anticipated atonement to be made by Christ, that God could accept this outward expression of their desires to avail themselves of the plan of salvation, and grant them conditional pardon of their sins.

"The only remaining feature of the tabernacle service not yet considered is the sacrificial offerings. There is such a universal agreement that these, generally speaking, represented the sufferings and death of Christ, that I need not discuss that point here. I suppose that you, Mr. Thoughtful, are in harmony with the popular theory in the particular in question."

Mr. T.—"Decidedly so, sir."

Mr. B.—"Then we are united in the opinion that the offerings of the ceremonial law were typical so far that they shadowed forth the sacrificial death of our great high priest, Christ."

Maud.—"Yes father, but that occurred on the earth; how, therefore, can you make the offerings that represented it types of something that is to take place in heaven?"

Mr. B.—“A very pertinent question, Maund, and one that deserves a candid answer. This is my reply: So far as the death of the victims is concerned, of course it related to the death of Christ on the earth. Not so with the offering of their blood before the ark in the most holy place on the great day of atonement. That, beyond all controversy, typified the presentation of the blood of Christ before the throne of God.”

Mr. T.—“How do you prove that?”

Mr. B.—“In this way: We have seen that the shekinah was simply a type of God; that the mercy-seat, or cover of the ark, represented the throne of God; that the ark and the tables of the law have their antitypes in the temple in heaven, and that the Jewish high priest was a type of Christ, who is also in heaven. In fine, it has been proved that the whole service of the tabernacle of Moses, so far as considered hitherto, was a typical service merely. It remains to be seen whether the offering of the blood before the ark on the day of atonement was an exception to the rule. If it was a type—as we have presumed that it was—then we should be able to find something answering to it in the antitype. Happily this can be done with but little trouble.

“Turning again to the ninth chapter of Hebrews, I read verses 11 and 12 once more: ‘But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.’ Comment is hardly required. The passage tells the story so clearly that it is difficult to misapprehend its import. You notice that it is speaking, not about the tabernacle of Moses, but about that which was made without hands, i. e., the one in heaven. It says that Christ entered the

holy place of that tabernacle—not with the blood of calves and goats—but with his own blood, having obtained eternal redemption for us. Here, then, is that for which we have been looking, the antitype of the service performed by the Jewish high priest when he entered the most holy place of the Mosaic tabernacle to make atonement with the blood of animals. We see that the ceremony which he enacted then and there, was to have its counterpart in the act of Christ in offering his own blood in the heavenly sanctuary for the sin of his people. With this text we complete the line of evidence to prove our third thesis; i. e., ‘The services of the earthly tabernacle and temple with their priesthood and their offerings shadowed forth the priesthood and services of the heavenly temple.’ If there are any points in what we have been over this evening that

are not quite clear to your mind, Mr. Thoughtful, I shall be glad to elucidate them more fully before closing our interview.”

Mr. T.—“I do not know that there are any questions that I would like to ask at this time. I think I have a very clear apprehension of that branch of the subject that has been before us at this sitting. I am more and more impressed with the thought that God’s hand is leading us in this investigation. My heart is filled with gratitude to him, and to you under him, for the light that I am receiving.”

Mr. B.—“If Maund has no inquiries to make, we will consider this sitting closed, remembering that to-morrow night we shall discuss a thesis of most thrilling interest.”

THE TEMPLE IN HEAVEN

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

Mr. BIRLIST.—“As you and Maud are on time to-night, and soon to be anxious to enter upon the evening's work, I will make no delay, Mr. Thoughtful, but proceed promptly to business. I believe that our thesis runs like this: ‘The yearly round of service in the earthly tabernacle and temple represented the whole of Christ's work in the heavenly sanctuary in connection with the salvation of man from the time of his ascension until the close of the judgment.’ Can you tell me, Maud, what is meant in our thesis by the term ‘yearly round of service?’”

Maud.—“I do not know that I can, sir; that is, I do not understand why the tabernacle service is called a yearly round of service. The name ‘service,’ I suppose, applied to the offering of sacrifices and other acts of worship performed by the priests and the people.”

Mr. B.—“Your definition of service, Maud, is correct; but I am somewhat surprised that you cannot tell me why that service is called a

yearly round of service in the thesis under consideration. I fear that you have not given close attention to the many lectures that you have heard upon the subject of the sanctuary.”

Maud.—“I acknowledge, father, that what you say is true. I never understood the sanctuary question, and I had almost given up all hope of doing so until you commenced your talks with Mr. Thoughtful on the question. Since then I have made up my mind that I can and will understand it.”

Mr. B.—“Very good, my daughter; I am glad to hear you express yourself so decidedly, and I will see if I cannot make this matter of the yearly round of service plain to your comprehension. The expression ‘round of service’ naturally implies a circuit or circle of service. Hence a yearly round of service is one that is completed in a year's time. Do you catch the idea?”

Maud.—“Yes, sir; but were the tabernacle services gone through with each year? and did they at the beginning of each year commence right at the point where they began the previous year and go over the same ground again?”

Mr. B.—“Exactly so, Maud. Every year of tabernacle service commenced with the regular morning and evening sacrifices, the sin offerings and the thank offerings, etc., offered by different individuals, and ended with the great day of atonement that had a service peculiar to itself. There were different feast days, also,

that were celebrated at stated times in a manner definitely prescribed by the law; but these, as already intimated, were of regular occurrence and fell on their proper days of the month without interfering with the commencement or close of the sacred year. It was as though you should open a running account with a merchant—say on the first day of January each year—and on the thirty-first day of December pay up all arrears, balance the books, and commence a new account. This figure will not apply in every particular, as we shall see hereafter; but it will serve to give you an idea of the yearly cycles of the tabernacle service.”

Mr. T.—“Will you be so kind as to repeat what you said about the tabernacle services. If I understood you aright, you stated that the services and sacrifices on the day of atonement differed materially from the service and sacrifices of other days.”

Mr. B.—“Yes, sir; you understood me correctly. For three hundred and sixty-four days in the year the priests superintended the slaying of victims and the making of offerings on the great brazen altar that was in the court before the tabernacle. Do not fail to discriminate at all times between the brazen altar that was outside, and the golden altar of incense that was inside, the tabernacle. Nothing but incense and bread was offered on the latter, while victims and other offerings were burned on the former. The priest slew and dressed the public sacrifices; but victims offered by private individuals—with the exception of turtle doves and young pigeons—were slain by the persons offering them. The process in all cases where the victims were offered on the account of sins committed was like this: the person having committed the sin or sins, in question, laid his hands upon the head of his victim—in the meantime confessing his sins—and then he slew the victim with his own hand. By this act he acknowledged his fault, confessed that his own life had been forfeited by his sin, and professed his faith in the coming Messiah, through whose substitutional death he hoped for pardon and restored life. It is not quite certain that every Jew had a clear understanding of the plan of salvation through the sacrificial death of Christ when he performed these services; but it is true beyond dispute that it was the purpose of God through these sacrifices to prefigure the atonement to be made by his Son through the offering of his own blood. Hence we hear John the Baptist

—while pointing to Christ—saying, ‘Behold the Lamb of God, which taketh away the sin of the world.’

“After the individual sinner had confessed his sins over the head of his victim and slain that victim with his own hands, the priest took a portion of the blood thus shed, and, con-

veying it in a basin into the first apartment of the tabernacle, he sprinkled it on the ground directly in front of the veil that separated the holy from the most holy place. Just behind that veil was the ark that contained the law that the sinner had transgressed. Right above the ark and the law, was the shekinah, or visible glory, that typified the presence of the God whose law the sinner had broken. It is manifest, therefore, that the design in carrying the sacrificial blood and depositing it in the tabernacle in front of the ark was to present in a figure before God himself, the sinner's confession of his guilt, and his prayer for pardon on account of his faith that Christ was to die in his behalf, and thus atone for his sins.

"As I have remarked, this ceremony continued for 364 out of the 365 days of the year. Day by day victims of the character in question were sacrificed by scores and hundreds, and their blood was borne into the sanctuary. When we take into the account the fact that the whole Jewish nation by individuals were all compelled to go to the one tabernacle and make offering for their sins, we can form some conception of the mighty concourse of people that were constantly going and coming to and from the tabernacle for sacrificial purposes. To enumerate the victims that were offered in a single year, would be impossible; but the number must have been prodigious. The cost also of the sacrifice thus offered no doubt reached figures of almost incredible proportions. At times, it must have required the services of an army of priests to do the work that devolved upon them. Take, for example, the passover occasions. At such times, the lambs slain must have reached hundreds of thousands, as it is estimated that the people in attendance upon such feasts sometimes numbered several millions. I make these remarks to impress upon your mind the scope and dignity of the tabernacle service. All were required to be represented in them or suffer the penalty of being separated from the people of God. A service that demanded such an expenditure of time and money, and the neglect of which was fraught with such terrible consequences, could not have been a thing of trifling character. God would not have suspended the salvation of souls upon something that was not of vital consequence. Nothing but the explanation that has been given can properly elucidate this matter. Without Christ there is no salvation. Since his death, we point backward to his cross as the hope of the world. Before his day, the believing Jew, through the shed blood of his sin offering sprinkled in the holy place, pointed forward to the same cross, as that which was to bear the antitype of his slain victim. Christ is the key and the only key that will unlock the mysteries of the tabernacle services.

"But to return to the subject directly before us; i. e., the final disposition of the sins of the penitent Hebrew who had presented the blood

of his sacrifice in the holy place of the sanctuary. You will remember that the priest had sprinkled a portion of it on the ground before the veil that was in front of the ark, and by that act the sinner had acknowledged, in the person of the priest, his guilt under circumstances exactly calculated to call the attention of the Lord to his sorrow for the transgressions committed and to his profession of faith in the coming Christ as the Saviour of the world. Up to the point thus reached there has been no demonstration on the part of Jehovah to show that he has accepted the confessions of the penitent. The priest—probably one of the common priests—has uttered no word nor performed any act other than that presenting the petition for pardon from the offender. He has not even brought the plea of the suppliant into the immediate presence of the Lawgiver. Indeed, if he were a common priest, he could only do that at the penalty of his life; for it was death for any to enter the most holy place, save the high priest. He alone could pass behind the veil, and enter that place which was awful on account of the bright shining of the shekinah which was the symbol of the Divine Being. We have seen that he (the high priest) was a type of Christ. There is no being in all the universe, except Christ, who would dare to approach the mighty God to plead for the extension of mercy and pardon to a sinner. Hence we read that God out of Christ 'is a consuming fire;' and again; 'there is none other name under heaven given among men, whereby we must be saved.'

"The question, therefore, is, Will Christ accept the confessions of the transgressor, and plead his case at the tribunal in heaven? This is the all-important point in the mind of the helpless offender against God's law. He can have no peace of conscience until that question is settled. It cannot be expected, of course, that Jesus would come to every penitent, and communicate to him the fact that he had undertaken his cause; and yet there are ways in which he could assure him that if his professions were sincere, he might rely upon his all-prevailing intercessions. As the tabernacle service as a whole was typical, it might be reasonably expected that there would be something in its ceremonies to throw light upon this most significant subject. To bring the criminal into the presence of his injured and indignant Lawgiver, cause him to confess his guilt, and then leave him in uncertainty as to the result, would be cruel indeed; but if he were to receive assurance of help and pardon, from whom must it come? Manifestly; in the first instance, from the one who was to undertake his case, i. e., Christ. John says, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.' He must first present the case, and then God must decide in the promises. But if Christ is will-

ing to do that, and if he was ready to give to the sorrowing violator of God's commandments contained in the ark the proof of his readiness to do so, through whom could he give expression to that readiness, in the tabernacle service? To settle that point it is only necessary to determine who was the representative of Christ—if he had any—among those who officiated at the tabernacle. Maud, what have we learned in regard to that matter in our previous interviews?"

Maud.—"What matter, sir?"

Mr. H.—"Why, the matter of Christ's representative in the tabernacle."

Maud.—"Yes, sir; I understand you now. I think that several evenings ago, it was very clearly proved from the 8th and 9th chapters of Hebrews that the high priest was a type of Christ."

Mr. B.—"I will ask you a question, Mr. Thoughtful. What have we seen that the blood of the slain victims symbolized?"

Mr. T.—"The blood of Christ."

Mr. B.—"Very true. But what has the blood of Christ to do with the pardon of sin?"

Mr. T.—"I think we have read a text in Heb. 9:22 that will answer your question. Yes, here it is: 'And almost all things are by the law purged with blood; and without shedding of blood is no remission.'"

Mr. B.—"That is exactly in point; it shows that Paul understood that the law taught the great lesson that the shedding of blood was inseparably connected with the pardon of the sinner. He emphasizes the same doctrine, and connects it a little more fully with the shedding of Christ's blood in Rom. 6:25: 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.' But we must not

stay away from the point under examination. You will remember that it was this: If the transgressor expressed his sorrow for sin by confessing it over the head of his victim, and then shed the blood of that victim as an act which, in the tabernacle service, betokened his sense of his lost condition and desire for pardon and life through Christ, where, in that service, was he taught that in so doing Christ would plead his own blood in his behalf and secure his pardon? Maud has told us that the high priest was a type of Christ. We might therefore expect that in some part of the tabernacle service, he, as the representative of Christ, would perform some act that would illustrate the manner in which, and the time at which, Christ would plead his own blood before the Father, and secure thereby the forgiveness and salvation of those who, through the sacrifices offered, besought his intervention in their behalf. It is now quite late, and I shall postpone the discussion of that topic till to-morrow evening."

THE TEMPLE IN HEAVEN

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MAUD.—"I think Mr. Thoughtful is coming, father. Yes, he is at the door now."

Mr. Biblist.—"Come right in, Mr. Thoughtful. I hope you are well this evening, sir."

Mr. Thoughtful.—"Yes, sir; I am very well, and I trust I may continue to be so, and you and your daughter, likewise; at least, until we have completed the investigation of the topic that has occupied our attention for several evenings. It is a misfortune to be ailing at any time, but it would be especially such just now. As it is, the time that separates evening from evening seems only too long."

Mr. B.—"I am very thankful that your interest does not flag. We have now reached a point in our researches where I think it must become intensified. We are about to examine that feature of the sanctuary service, in which its highest interest centers. You will remember that at the close of our last interview we were looking among the tabernacle ceremonies for something that would assure the sinner that his sins—which had been carried into the first apartment of the sanctuary, in connection with the blood of his victim—would be forgiven by the great God against whom he had offended. That ceremony, I think we shall find in the services of the great day of atonement. In order to make it clear that such is the case, it will be necessary to describe the services of that day quite fully. You will please bear in mind the fact that the day of atonement, as heretofore stated, always fell on the tenth day of the seventh month of the Jewish year, or in that month of the Jewish year which answers to our October. On the occasion in question, the whole Hebrew nation, as far as possible, were expected to be present at the tabernacle. No day, in either the sacred or secular calendar of the Israelites, could compare in point of solemnity with the great day of atonement. So far superior in importance were its services to those of other days, that the high priest alone was thought worthy to enter the tabernacle while the atonement service proper was in process of enactment. Neither did he venture to perform the duties that devolved upon him at that most solemn period, until he had first bathed his flesh in pure water, and placed upon his person the holy garments which were made in every respect conformably to the directions given by the Lord to Moses. Perhaps I cannot do better than to read to you a portion of the sixteenth chapter of Leviticus right here, as it contains explicit directions in every particular for the conducting of the services that characterized the day of atonement. Here it is:—

"And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord and died; and the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place; with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments: therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the

congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of

Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there.

"It is not necessary to read farther, as you now have the substance of what is said in the chapter about the services of the day of atonement. I have read this much, because of the importance of the ceremony that we have been considering. There is nothing to compare with it in grandeur and impressiveness in all the ritual of the Jews. What we want now is a key that will unlock its mysteries. No doubt you have observed that the services of the day of atonement differ from those of other days in that they relate to the people as a whole, instead of private individuals, the offerings (with the exception of those that relate to the high priest) being made for the mass of worshipers assembled at the tabernacle. You have noticed, also, that the design of the ceremony performed was that of cleansing both the people and the tabernacle from that uncleanness that results from sin."

Maud.—"I do not see, father, how the tabernacle could be rendered unclean by the sins of the people among whom it was pitched. Surely sin is not a tangible thing; besides, the common people did not go into the tabernacle, did they, father?"

Mr. B.—"You are right, Maud, in supposing that the multitude did not go into the tabernacle, and you are correct in your statement that sin cannot impart physical uncleanness. I am glad that you asked the question which you have asked, because it enables me to make the very point right here that I wished to make at this time. Nearly every one who commences to investigate the sanctuary question is troubled just as you have been. The moment they read about cleansing the tabernacle, they immediately conclude that the

Scriptures mean to teach that it needed purging from physical pollution. This is a great mistake. There are several considerations which will prove it to be such. First, the high priest instead of employing soap, sand, and water, as he would have done had he wished to purify the tabernacle from uncleanness of a physical nature, actually introduced into it the blood of animals, which was calculated to render it more unclean, physically speaking, than it was before. Secondly, there was no act of his that was of a nature to convey the impression that he was dealing with anything that was physically corrupt. Thirdly, it is distinctly declared that it was the *sins* of the people from which he sought to purify the sanctuary, but, as you have already intimated, sin cannot impart tangible uncleanness, and consequently it must have been moral corruption to which the cleansing referred."

Mr. T.—"But how, let me inquire, was it possible to cleanse the tabernacle from the moral uncleanness of the people, since sin is not a separate entity, and since, as you say, it cannot impart its own moral impurity to physical objects?"

Mr. B.—"You and Maud do not perceive it, Mr. Thoughtful, but your reasoning, which is indeed quite logical, is helping me on in the direction of the very conclusion to which I wish to bring both of you. We are now agreed that the high priest on the day of atonement did not deal with physical impurity. I wish now to make another point, which is this: The work which he performed was purely ceremonial, and did not even dispose permanently of the sins of the people; in other words, it was merely a figure of a future work to be done in another place, by different blood, and by another high priest, *i. e.*, in the heavenly temple and by Christ. To do this I have but to remind you that Paul says in the ninth chapter of Hebrews that the Mosaic tabernacle 'was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience.'"

Maud.—"Well, father, as you say that the cleansing of the tabernacle did not result in its physical purification, and also that it could not take away the sins of the people, I do not see that it amounted to anything anyway."

Mr. B.—"Be patient, my daughter. That which reveals to us great practical truths is only second in value to those great truths themselves. The Bible is not salvation itself, but it shows us the way in which we can be saved, and is therefore of infinite service to fallen man. So, too, with the services of the day of atonement, when taken in connection with those that took place each day in the year. It taught by a most impressive symbolism the great facts that relate to the plan of

redemption. Let us trace the unfolding of these facts one by one in the tabernacle service. First, the penitent confessed his sins over the head of his victim, and then slew the victim with his own hands. By that act he confessed the enormity of sin, and the necessity for the death of a substitute in order to secure pardon. Secondly, the carrying of the blood into the tabernacle taught the need of

pleading the blood of Christ before the Father, whose law the sinner had broken. Thirdly, the continuance of these daily presentations of the blood in the first apartment of the sanctuary for three hundred and sixty-four days of the year, signified that the sins of the transgressor were not to be finally disposed of until the lapse of a long period of time, and that the sins of all the people were to be presented before the Father, and acted upon at the same time. Fourthly, that in the antitype when the great day of atonement shall be reached, and the blood of Christ shall be offered for all, probation will end, incorrigible sinners will be eternally lost, and saints will receive full pardon and their transgressions be remembered no more. I say that such were the lessons of the sanctuary, for that is what Paul teaches. Hear him: 'For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.'

Mr. T.—"From what book are you reading?"

Mr. B.—"Pardon me, sir; I read Hebrews 9: 13, 14. In the eleventh and twelfth verses of the same chapter you will find an equally pertinent testimony. But to return to the subject: The words of Paul that I read a few moments ago prove that Christ's blood is alone efficacious in cleansing the heart of the sinner from his transgressions. (On former occasions it has been proved that the high priest was a type of Christ, and that the ceremonies that he performed in the earthly tabernacle shadowed forth an antitypical work which Christ was to perform in the heavenly. It must be true, therefore, that the time will come that the heavenly high priest will perform a service that will match the service enacted by the Jewish high priest on the day of atonement, as the shadow corresponds in its outlines with the substance by which it is cast. Let us see, therefore, if we can determine just what lesson was taught by the ceremonies of the day of atonement. In the thirtieth verse of the sixteenth chapter of Leviticus are these words: 'For on that day [the day of atonement] shall

the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.' Here is the proof that in the type the Jewish high priest did a work that related to the cleansing of the people from their sins. That work, as already shown, was not a genuine work, as the blood employed in it, according to Paul, could not take away sin. Christ's blood alone can do this, and as the high priest simply prefigured what Christ is to do at some time, it follows that he (Christ) will actually, at the proper time, purge the people from their sins, by an application of his own blood to their hearts. Agreeably with this thought we read in 1 John 1: 7, 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' As in the type the work of cleansing the people was performed on a specific day, it is to be inferred that the type was designed to teach that the great antitypical atonement will take place at some definite time in the future. At our next talk I will enter upon the specific work of locating that event."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY REV. W. H. LITTLEJOHN.

MR. BIBLIST.—“We are all present again, and I will commence the work of the evening by inquiring of Maud whether she recollects the point at which we closed our last interview.”

MAUD.—“Yes, sir, I think that I do. You had just quoted the 29th and 30th verses of the 16th chapter of Leviticus, in which it is stated that on the day of atonement the high priest should make regularly, each year, an atonement to cleanse the people from all their sins, before the Lord.”

MR. B.—“Very good, Maud; but what did I prove respecting the atonement made? Did I show that it was genuine or merely ceremonial and typical?”

MAUD.—“You proved that it was merely typical, and foreshadowed a genuine atonement to be made by Christ, our heavenly High Priest, at some time in the future, which time you engaged to locate for us this evening.”

MR. B.—“Well done, my daughter; you seem to have completely comprehended the argument made at our last sitting.”

MR. THOUGHTFUL.—“I am very anxious, Mr. Biblist, to have you locate exactly the time when Christ, our High Priest, will, with his own blood, make an atonement for the sins of his people in the heavenly sanctuary; but before you do so, I would be glad to have you explain a little more fully the ceremonies of the Jewish day of atonement. I think I understand them all tolerably well, with the exception of those that related to the two goats. If I recollect aright, there were two kids of the goats brought to the door of the tabernacle upon which the high priest cast lots. One of these lots was called the lot for the Lord's goat, and the other the lot for the scape-goat. The goat upon which the Lord's lot fell, was slain, and a portion of his blood was taken into the most holy place and sprinkled before the ark. The other goat was not slain at all; but after the priest had placed his hands upon his head, and confessed over him all the iniquities of the children of Israel, he sent him away into the wilderness by a man selected for that purpose. Now I would like to know whether both of these goats typified Christ in his work?”

MR. B.—“I perceive, Mr. Thoughtful, that you are not far from a correct comprehension of the significance of the services of the day of atonement. Your mind has already caught the idea that the Lord's goat typified Christ, but you are puzzled to see how the scape-goat could also represent him. Your perplexity is

not without some cause. In the first place, it is difficult to see why one should be called the Lord's goat and the other the scape-goat, if both symbolized the Son of God in different stages of his sacrificial work. In the second place, there is nothing in Christ's work for the salvation of men that answers to the sending away the goat into the wilderness. It could not relate to anything in his career that antedated his crucifixion, since it followed the slaying of the Lord's goat, which typified that event.

“Whatever the ceremony of the scape-goat typified, its fulfillment must be sought for in the closing work of Christ when acting as high priest, as it was about the last transaction that took place on the day of atonement. But as we have seen that the yearly round of service in the tabernacle, which terminated on the day of atonement, symbolized the whole period of Christ's ministration in the heavenly sanctuary clear up to the close of probation, then, as the scape-goat was sent into the wilderness just as that yearly round of service was being completed, that event must transpire some time in the future, or just after Christ ceases to plead his blood for man, and the plan of salvation is finished. Here is the natural order of events: 1. The slaying of the Lord's goat, which was fulfilled at the crucifixion; 2. The offering of the blood of the Lord's goat in the most holy place, that contained the ark, for the sins of the people in work which will not be completed till Christ offers his blood in behalf of the last sinner who will be saved; 3. The sending away of the scape-goat, loaded with the sins of the people, into the wilderness, or a transaction that will not meet with its anti-type until Christ has completed the work of atoning for the last sinner who will be saved. Do you catch the idea, Mr. Thoughtful?”

MR. T.—“Yes, sir, I think I do. It is this, if I understand you aright: The day of atonement in the Jewish service represented occurrences which in their fulfillment cover the closing portion of the Christian dispensation. The last of those occurrences was the sending of the scape-goat into the wilderness, and must, therefore, be fulfilled in something that is to take place at the close of probation, or in the future.”

MR. B.—“Very correctly stated, Mr. Thoughtful. You see that the only difficulty in understanding the matter, springs from a failure to consider the events in the order in which they transpired, remembering that they were designed to symbolize transactions that in their enactment would cover long periods of time.”

MAUD.—“Well, father, I do not see that you have told us as yet what the scape-goat typified. That is what I would like to understand.”

Mr. B.—“Well, my daughter, if I can only be assured that you comprehend the significance of the Lord's goat, then I will try to satisfy your curiosity in reference to the scape-goat.”

Maud.—“Why, I think that is very plain. It represented the Lord Jesus Christ, and the presentation of his blood by himself before the throne of God in heaven to atone for the sins of men.”

Mr. B.—“One more question, Maud; when will the blood of Christ cease to be pleaded for sinners?”

Maud.—“Not until probation ends.”

Mr. B.—“Pardon me, Maud, if I ask when we are to look for the antitype of the scape-goat?”

Maud.—“Not until probation is ended; for the scape-goat was not sent into the wilderness until the blood of the Lord's goat had been fully presented before the ark.”

Mr. B.—“Very true; very true. Now let us see if we can identify the antitype of the scape-goat. Look in your Bibles in the margin of Lev. 16:8, and you will see the word Azazel, which is placed there as a substitute for the word scape-goat, warranted by the Hebrew original. The text when amended to harmonize with this marginal reading, would stand as follows: ‘And Aaron shall cast lots upon the two goats; one lot for the Lord and the other lot for Azazel.’ Thus it appears that Azazel must have been the name of a person whom the scape-goat was taken to represent. The next query is, Who is that person? I do not know as there is anything in the Scriptures that will help us on this point; but there seems to be an abundance of outside testimony to prove that Azazel was one of the appellations given by the Jews to the devil. Maud, step to the library, there, and hand me a work entitled, ‘The Sanctuary and Its Cleansing.’ By the way, Mr. Thoughtful, if you are anxious to investigate the sanctuary question, you should provide yourself with this work. It treats the subject quite exhaustively, and costs but one dollar. It is published at the REVIEW AND HERALD Office, Battle Creek, Mich. I read from page 310:—

“We are not without direct evidence to the same purpose [i. e., that Azazel was one of the names of the devil.] The Hebrew word for scape-goat, as given in the margin of Lev. 16:8, is Azazel. On this verse, Jenks, in his Comprehensive Commentary, remarks: ‘Scape-goat. See different opinions in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmüller, whom see.’ The Syriac has, Azail, the angel [strong one], who revolted.” These authorities unmistakably point out Satan. Thus we have the definition

of the Scripture term for scape-goat, in two ancient languages, with the oldest opinion of both Hebrews and Christians, in favor of the view that the scape-goat is a type of Satan. Charles Beecher, in “Redeemer and Redeemed,” pp. 67, 68, says: “What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldeo paraphrase, and the targums of Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀνάνησις [ἀποποιήσις], a word applied by the Greeks to a malign deity sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.”

“Here follow several pages, in which the author presents numerous additional testimonies bearing upon the same point with those that I have just read; but I will not stop to read them now. You can examine them at your leisure. Those that I have read furnish abundant evidence that Azazel was a name applied to Satan by the Hebrews. The connection in which the word is employed in the account given of the cleansing of the sanctuary as found in the 16th chapter of Leviticus, confirms the opinions of the authorities thus quoted. In the original the preposition (la) is used in connection with both of the goats. On this point Charles Beecher in his work, ‘Redeemer and Redeemed,’ makes an argument which has in it much force. He says: ‘The use of the preposition implies it. The same preposition is used on both lots, La-Yehovah, La-Azazel; and if the one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.’”

Maud.—“I never knew, father, that Henry Ward Beecher was thought to be much of a theologian.”

Mr. B.—“You mistake, my daughter; it is not from Henry Ward Beecher's writings, but from those of his brother Charles, that I have quoted. Besides, if Henry Ward himself should happen to reason soundly upon a given point, we should be willing to give him credit, and accept his conclusions as readily as we would those of a man who was proverbially logical in his turn of mind and sound in his theology.”

“But to return to the subject. We have now seen that the scape-goat was a type of Satan. The next thing in order is that of locating the time at which he will stand related to the sanctuary work in heaven as the scape-goat did, on the day of atonement, to

that on the earth. No; I misspoke myself; we have already located the time of that event at the close of probation; what we want now is to find, if possible, some prophetic occurrence in the Scriptures that will confirm the theory that Satan will at the proper time experience a fate which would have been properly set forth by the type of the scape-goat. I read Rev. 20:1-3: 'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; after that he must be loosed a little season.'

"In the next verse the Revelator says: 'And I saw thrones, and they sat upon them, and judgment was unto given them.' This verse associated the binding of Satan with the Judgment; since, taken in the connection in which it stands, it proves that it was taking place at or about the time that the angel bound the dragon with a chain; but as probation closes with the Judgment, and as Christ will cease to plead his blood at that time, the binding of Satan, chronologically speaking, falls at a point of time that answers exactly to that at which the scape-goat was sent into the wilderness; i. e., immediately after the high priest had presented the blood of the Lord's goat before the ark and the shekinah, the latter representing the presence of God."

Maud. "But what about the wilderness, and the man that led away the scape-goat?"

Mr. B. "So far as the man is concerned, Maud, do you not perceive that the angel in binding Satan and leading him away to cast him into the bottomless pit, fulfills in a very striking manner the type presented by the Hebrew who led away the scape-goat?"

Maud. "Why, yes, sir; I have not thought of that before; but now I see it clearly."

Mr. B. "Enough, then, on that point. Now let me remind you that Paul says that the law had a shadow of good things to come, and not the very image of the things, and then I will consider the antitype of the wilderness. If the angel should cast Satan into a 'bottomless pit,' as declared, it would match the type near enough to warrant us in accepting it as its antitype; but I think that the original will do more for us than the King James' version does. Scholars tell us that the Greek word translated 'bottomless pit' signifies an abyss, bottomless, deep, profound. It is the same word which is translated 'deep' in Gen. 1:2. In the 16th chapter of the Revelation there is an account of the seven last plagues, the closing one of which is poured out at the second advent. That plague, through the earthquakes that attend it, leaves the earth in a broken down and desolate condition, resembling in a

striking manner the situation in which it was at the time spoken of in Gen. 1:2. At that time, therefore, it would answer to the bottomless pit of Rev. 20:1-3. A wilderness in the Scriptures often means a barren, desolate, and uninhabited region, and would consequently very properly be employed to typify the earth

without inhabitants and broken down in structure, as it will be after the coming of Christ. It is the earth in the chaotic condition just spoken of, that I believe is the antitype of the wilderness into which the scape-goat was driven on the day of atonement."

Mr. T. "Let me see if I understand you aright. Do you mean to say that at the coming of Christ the earth will be made desolate, and that Satan will be confined therein, and that this confinement will be the antitype of the scape-goat and the wilderness brought to view in the account of the services of the day of atonement?"

Mr. B. "Exactly so. In the 24th chapter of Isaiah we learn that the earth is to be 'removed as a cottage,' that it is to be 'utterly broken down,' that it is to be 'clean dissolved,' etc. These are but other allusions to the state of the earth for a thousand years after the coming of Christ. This thousand years will fall between the resurrection of the righteous and that of the wicked brought to view in Rev. 20:1-6. During that same thousand years the devil will wander up and down the earth with no one to tempt, and with the prospect before him of terrible judgment for the ruin that he has wrought in this fair world of ours. At the end of the thousand years the wicked will be raised, and he will be loosed for a time, and be allowed to tempt them once more. I read the record of these events from Rev. 20:6-10: 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever.'

Mr. T. "Where will the righteous be during the thousand years?"

Mr. B. "In heaven. By reading 1 Thess. 4:16-17 you will learn that they go to heaven at the advent of Christ. Here we must leave the subject until to-morrow evening."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. THOUGHTFUL.—"I enter your room this evening, Mr. Biblist, with no reluctance, I assure you. My mind has been occupied during the whole day with the topic that we had under discussion at our last sitting, and there are several questions that I would like to propound for your solution."

MR. BIBLIST.—"Very good, sir; you can proceed to state your difficulties, and I will remove them if possible."

MR. T.—"There are two that occur to me just now. They are these: 1. What was there in the type of the scape-goat sent into the wilderness to answer to the punishment of Satan in the lake of fire? 2. How do you explain the statement found in Lev. 16: 10 to the effect that the scape-goat was to be used in making 'an atonement'?"

MR. B.—"Well, Mr. T., I will give you credit for searching out two of the most difficult questions that you could have asked in connection with this subject. They are not entirely new to me, however, and I will answer them to you as I did to my own mind when they first suggested themselves to me. It is true that there is nothing in the type that seems to foreshadow the destruction of Satan in the lake of fire. I account for it in this way: The casting of Satan into the lake of fire will take place at the end of the thousand years that will commence with the resurrection of the just at the coming of Christ, and end with the resurrection of the unjust. The cleansing of the most holy place in the heavenly sanctuary closes with the judgment of the righteous at the coming of Christ. It would not have been proper, therefore, that anything should appear in the services connected with the cleansing of the most holy place of the Mosaic tabernacle that would foreshadow events to take place after the closing work in the most holy place in the heavenly temple.

"Let me state it another way: The wicked will have no part in the atonement made by the blood of Christ. You will remember that the sins of penitent confessors alone were carried into the holy place of the tabernacle, and that they alone were atoned for and confessed over the head of the scape-goat. It follows from this that the atoning service in both the earthly and the heavenly sanctuary related to the righteous exclusively. This being true, the atoning service in the heavenly sanctuary

will end just before the coming of Christ, since the cases of the saints are decided before that event in order that they may be resurrected or changed when it takes place. In connection with the judging of the saints the case of Satan is brought up. It is decreed that he shall be punished for the sins that he has caused the people of God to commit, and then an angel is commissioned to bind him and lead him away into the desolated earth as soon as it is broken up by the earthquakes of the last days. Subsequently the same angel casts him into the lake of fire; but this event was not shadowed forth in the type because it will not take place in immediate connection with the closing work in the most holy place in the heavenly temple. Do you comprehend the argument, Mr. Thoughtful?"

MR. T.—"I think I do, sir. It is this: The casting of Satan into the lake of fire was not prefigured in the type because it was not to take place in immediate connection with that which the type shadowed forth, that is, the cleansing of the most holy place in the heavenly temple."

MR. B.—"Precisely so, sir. You comprehend my meaning quite fully. Now to your second question. It is said that the scape-goat was to be presented alive before the Lord to make an atonement with him. Mark it. It is not for him (the goat), but with him (the goat) that the atonement was to be made. An atonement is that by which reconciliation is made for sin. We have seen that the scape-goat typified Satan. If, therefore, the atonement was made for the goat, it would imply the salvation of Satan, a thing that is out of the question; but as it is said that the atonement was to be made with the scape-goat, I understand that the expression simply implies that Satan (the antitype of the scape-goat) in some way is to play a part in the scheme for the reconciliation between God and penitent men. That part consists in his suffering in his own person for the sins that he has induced the righteous to commit, and which the high-priest in the typical service confessed over the scape-goat, laying his hands upon his head. It seems therefore, that before God could consistently pardon men for their sins, he felt compelled to insist that Satan, who was a party to man's criminality, should, in the presence of the universe, and in connection with the making of the atonement by Christ, have the sins of the saints rolled back upon his head in so far as he was responsible for them. In other words, that no atonement would have been satisfactory to God that did not involve the punishment of the great deceiver in a manner so public that the people of God would witness his

doom, and be most profoundly impressed with the exceeding sinfulness of sin. It is certain that an atonement could not have been made with the scape-goat in the primary sense of that word (that is, a sacrifice for sin); since Paul says in Heb. 9: 22, that "all things are by the law purged with blood, and without shedding of blood is no remission;" and since the scape-goat was not slain. The only remaining sense, therefore, in which an atonement could be made with the scape-goat was that of using the scape-goat as he was used in connection with the services of the day of atonement, to illustrate the fact that Satan would eventually suffer for the sins of the saints as one of the necessary conditions to God's plan of reconciling men to himself. That God had a right to make such a condition, no one can dispute; that it was both just to Satan and instructive to men cannot be denied; that it was very properly made prominent in the services of the typical day of atonement, must be obvious to every one."

Mr. T.—"I thank you for your explanations, Mr. B.; they are quite satisfactory, and now I am more than ever anxious to have you locate the time, if it be possible, when these momentous events are to take place."

Maud.—"That is the way I feel too, father; I wish that you and Mr. T. would be kind enough to avoid these nice points of doctrine, until you have settled the point of time. I have been waiting for that now for two evenings."

Mr. B.—"Be patient, Maud; you should remember that the points we have been examining are important ones, and that it is necessary for every one to consider them carefully before he can become intelligent on the subject of the sanctuary. It is because they are unwilling to do this that so many Seventh-day Adventists are unable either to comprehend or defend the faith of our people on that point. The fact is, to speak plainly, many persons are so lazy mentally that they will not put forth the necessary effort to understand one of the grandest questions in the book of God. It is of but little use to be able to locate the exact time when the great day of atonement was entered upon in heaven, until one can give a good reason for believing that it must have commenced at the date in question."

"But I must enter upon my task. To-night I can do but little more than to lay the foundation for my argument. I wish in the first place to call your attention to the fact that the day of atonement covers a section of the judgment work. It will not take long to do this, as the services performed thereupon related to the confession of sin for the people on the part of Christ before the Father and the pleading of his (Christ's) blood before Him (God) for their final and complete remission."

Mr. T.—"Do you not believe that Christ made an atonement for our sins on the cross?"

Mr. B.—"No, sir, I do not. He died on the cross, thus laying the foundation for the making of the atonement through his blood in the close of the world's history and at the time of the Judgment."

Mr. T.—"But do we not read in Rom. 5: 11 that we have already received the atonement? Yes; here it is: 'And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.'"

Mr. B.—"Your text would be in point, sir, if it were a correct translation of the original, which it is not. I read from the Encyclopedia of Religious Knowledge, Article Atonement: 'And as to Rom. 5: 11 it is well known that the original word there used is not *atamos*, but *katallogen*, and should have been rendered reconciliation.' In harmony with what I have just read, the New Version reads, 'Through whom we have now received the reconciliation.' Dean Alford's translation has it the same, substantially, as the New Version, 'Through whom we have now received our reconciliation.'"

Mr. T.—"I see that I shall be compelled to surrender my strong text."

Mr. B.—"Yes; and I believe that there is not a passage among those usually employed to prove that the atonement took place at the cross that will justify such a conclusion. The doctrine itself is contrary to reason. When sin is once atoned for, it is fully disposed of, and can never be charged to the account of the offender again. To reason, therefore, that the sins of those who are converted were atoned for on the cross, would be to argue that such persons could not be lost; a doctrine which you as a Methodist, Mr. Thoughtful, will not be very likely to endorse, and one that is contrary to the plain declarations of the Scriptures. Let me read a text on this point. Here it is in Eze. 18: 24: 'But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.' The class mentioned in this passage are converted men, since they are spoken of as being

righteous. It follows, therefore, that converted men can be lost, since those in question died in their sins. But if the atonement was perfected at the cross in an absolute sense, then either a man can be lost after his sins have been atoned for, or else he can be converted without having his sins atoned for, and be lost. Either of these positions is fatal to the doctrine of an atonement completed at the cross; since it would be absurd to reason that there are two classes of

converts, the sins of one of which were atoned for at the cross, while those of the other were not atoned for there, and never will be. At your leisure you can read Heb. 6: 4-6, which confirms the doctrine of Eze. 18: 24, or the possibility of a man's becoming a castaway after his conversion.

"Now let us consider the atonement for a moment in the light of the sanctuary question. In its service the sins of the people were confessed and carried, in connection with the blood of the victim that represented Christ, into the first apartment of the sanctuary for 364 days in the year. During this time no final disposition was made of them. They remained under the eye of God, the blood of the victim testifying the penitence of the offender and his faith in Christ. All this time these sins were not atoned for. They stood against the parties who had committed them. On the last day of the year—called by way of distinction, the day of atonement—all these sins were carried into the most holy place by the high priest, confessed again before God, and finally atoned for in figure through the offering of the blood of the Lord's goat and the ceremony of the scape-goat. This, says the 30th verse of Leviticus 16, was done that the people might be cleansed from all their sins before the Lord. It follows, therefore, that they had not been cleansed from the sins that they had confessed, previously to the day of atonement. Having seen that the yearly round of the tabernacle service represented the whole period of probation, we see that the lesson taught by that round of service is simply this: Up to the time of the antitypical day of atonement, sinners will continue to confess their sins before God, pleading in connection with those confessions the shed blood of Christ. When the day of Judgment is reached, Christ, our high priest, will offer before his Father his own blood for the purpose of making an atonement for the sins of his people. Then those sins will be pardoned absolutely, and Satan, the antitypical scape-goat, will have them rolled back upon his head. Previous to this time, confessing sinners had been pardoned conditionally, and the favor of God seemed as the result of faith in Christ and the atonement to be perfected by him in the future. All this while, however, the record of their sins was preserved; and in case they apostatized, they would be punished for those sins in the Judgment—aggravably to Eze. 18: 24—as fully as if they had never repented of them. This is in harmony with Heb. 9: 24-26, where we learn that Christ, unlike the high priest, was to enter into the most holy place but once to put away sin by the sacrifice of himself; not, of course, by sacrificing himself in the most holy place in the heavenly temple, but by presenting there in behalf of his people, the blood that he shed for them on Calvary.

"This is also in harmony with reason; for the plan that men should receive conditional pardon upon repentance, and absolute pardon if faithful, at the Judgment, is much more consistent with wisdom, than that their sins should be atoned for before they were committed and while they were still on probation.

"Now that we have seen that the day of atonement typified a portion of the judgment work in heaven, the next point I wish to make is that the Judgment will commence some little time before the coming of Christ."

Mr. T.—"Why, I supposed that the Judgment would commence after the coming of Christ. Is not that the general view?"

Mr. B.—"Yes, sir; but it is, nevertheless, erroneous. When Christ descends to this earth, he will not raise the dead and then decide whether they belong respectively to the righteous or the wicked; but he will destroy the living wicked, and resurrect the righteous dead out from among the wicked dead. There is the record in 1 Thess. 4: 16, 17: 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the cloud to meet the Lord in the air, and so shall we ever be with the Lord.' In the third chapter of Philippians, Paul declared that he was willing to lose all things that he might know Christ and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means he might attain unto the resurrection of the dead. Paul was not afraid that he would fail altogether of being resurrected. He knew very well that the Lord had promised that all that are in their graves should hear his voice and come forth."

Maud.—"What did he mean, then, father?"

Mr. B.—"I will tell you, Maud. There are to be two resurrections, a thousand years apart; the first will be that of the righteous, the second that of the wicked dead."

Mr. T.—"How do you prove that, sir?"

Mr. B.—"I will prove it, Mr. Thoughtful, by reading to you Rev. 20: 5, 6. Here it is: 'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.' You will observe that this passage proves the two things that I have assumed: first, that there are to be two resurrections; secondly, that they are to be a thousand years apart; but I see that our time is up, and I will postpone further consideration of the subject until to-morrow evening."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLEIST.—“Well, we are all present again, and I will see if Maud can pick up the thread of the argument where we left it last evening, and tell me what I was endeavoring to prove when our interview closed.”

MAUD.—“I think I can do that, sir, without any trouble. You were trying to prove to us that the Judgment will begin before Christ comes, and you had just read several passages for that purpose.”

MR. B.—“Yes. I read 1 Thess. 4:16, 17, and repeated a portion of Phil. 3:10, 11. The first text I adduced in order to demonstrate that the righteous dead will be raised at the very moment when Christ reaches the atmosphere of our earth. The second I brought forward to prove, inferentially, that there are to be two resurrections; one of the righteous at the coming of the Lord—or the same one spoken of in 1 Thess. 4:16, 17—and the other of the wicked, to take place later. By way of confirming my interpretation of Phil. 3:10, 11, I read Rev. 20:5, 6, where it is positively stated that there is to be a first and second resurrection; the first, of the blessed and holy, and the second (a thousand years later), of the wicked dead. Such, I say, was the situation when our conversation closed last evening. The point we were on is a very important one (I mean the point of the two resurrections), and I will add a few more words, although it would seem that Rev. 20:6 should be regarded as conclusive.

“In the expression found in Phil. 3:11, ‘If by any means I might attain unto the resurrection of the dead,’ the words translated ‘resurrection of the dead’ are *ἐκστασις τῶν νεκρῶν*, and should have been translated as they are in the Emphatic Diaglott, ‘Resurrection out of the dead ones.’ It would then read, ‘If by any means I might attain unto the resurrection out of the dead ones.’ Rotherham, in his Emphasized New Testament, gives it thus: ‘If by any means, I may advance into the out-resurrection that from among [the] dead.’ Our Lord has a similar expression in Luke 20:34, 35: ‘And Jesus, answering, said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead (out of dead ones), neither marry, nor are given in marriage.’ You see the bearing of these texts. It is this: If the righteous are to be resurrected out of

‘the dead ones,’ then, of course, ‘the dead ones’ out of whom they will be resurrected, are the masses of the dead, good and bad. But when the righteous are raised up out of that multitude, the wicked dead will be left behind, and this will necessitate a second resurrection; thus confirming the doctrine set forth in Rev. 20:5, 6, and rendering it clear that our interpretation of Phil. 3:10, 11,—i. e., that it teaches that Paul strove that he might have a part in the first resurrection,—is correct.”

MAUD.—“Don’t get the impression, father, that I am getting very anxious again to have you locate immediately the time for the commencement of the Judgment; but really I cannot see what the doctrine of the two resurrections has to do with fixing the time for that event.”

MR. B.—“Nevertheless, Maud, it has very much to do with it, as you will see hereafter. Mr. T., here, like most Christians, locates the Judgment at the coming of Christ. This being true, of course he would not look for that event before the second advent. Now if the Judgment should happen to commence before the latter event, he and his orthodox friends

would not be looking for it, and would be liable to be taken by surprise; would they not?

MAUD.—“Yes, sir.”

MR. B.—“Very good. Now what I propose to show by the two resurrections is, that the judgment of the righteous and the separation of the righteous dead from the wicked dead, must take place before the coming of the Lord. It will not need a long argument to do that. We have seen that the resurrection of the righteous dead and the change of the righteous living will occur while the Lord is yet in mid air, and before his feet have touched the earth. In 1 Cor. 15:51, 52, the apostle says: ‘Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.’ That which takes place in the ‘twinkling of an eye’ literally consumes no time whatever. Such, however, is not to be the case with the Judgment. Solomon says, ‘There will be a time there [in the Judgment] for every purpose and for every work.’ To suppose that Christ would judge billions of men in a second of time is preposterous. It would be equally so to conclude that he could resurrect the righteous out from among the dead without first deciding that they were righteous. But to decide that they were such, would be at least to commence the work of the Judgment. Agreeably with this thought, we find Christ, as quoted above, speaking of those who should be counted worthy to obtain that world and the resurrec-

tion from the dead." Let me repeat my argument upon the basis of this passage: "To account worthy to obtain the resurrection from the dead," is to judge to be worthy to obtain that resurrection; for "account," in the connection in which it stands, must have substantially the same sense as to judge. But what was the object of the Judgment in question? Why, it was to decide whether the parties under consideration were worthy to be resurrected. How ridiculous, then, it would be to argue that they would be resurrected first, and then judged to see whether they were worthy of that resurrection; that is, of the first resurrection.

"Thus I have proved that the commencement of the Judgment must precede the advent. I have done this by showing, first, that there will be two resurrections a thousand years apart; the first, that of the righteous at the coming of Christ; the second, that of the wicked later on. Secondly, by showing that the righteous are to be decided to be such before their resurrection, and therefore before the coming of Christ. Thirdly, by showing that such a decision before the coming of Christ could not be made without entering upon the Judgment; and therefore, that the Judgment must be inaugurated some little time before the advent. If the foregoing theory were tested by the typical day of atonement brought to view in the sixteenth chapter of Leviticus, it would be found to be correct. That day, as has been seen, covered that portion of the Judgment in which the cases of the righteous will be decided and their sins be blotted out. You will remember that during its hours the people congregated about the tabernacle and knelt in solemn prayer, awaiting the decision of their cases. It is said that on this day their fasting was so severe that they were not allowed to eat anything in the line of food equal in size to a date. Such a position, and such rigorous fasting, betokened their great anxiety in regard to the decision of their cases. But uncertainty in reference to such a decision, implies that when the antitype is reached, probation will not have ended and Christ will not have come. Again: the sacrificing of the bullock and the rams on the day of atonement, for the sins of the high priest and the people, proves that, in the conception of Jehovah, the typical day of atonement represented a period when probation would still continue; else there would be no significance in the offering of victims for the expiation of sins."

Mr. T.—"You do not suppose, Mr. Biblist, that in the antitypical day of atonement, Christ, our high priest, will have any sins of his own to atone for before the Father?"

Mr. B.—"Certainly not, sir. In that particular he will differ from the typical high priest, who was a mere man. It is true, no doubt, however, that the offering of the bullock

and the rams on the day of atonement was designed to represent the penitence of the priest and the people for whatever sins they might commit on the day of atonement not otherwise provided for in the scheme adopted. Christ will not plead his blood finally for any man, until that man has by some act expressed a desire to have him do so. If, as we have argued, the day of atonement represented a section of the Judgment, commencing some little time before the close of probation, then during that section of the Judgment thus marked off by, say, some years before the close of probation and during which Christ will be officiating in the most holy place in the heavenly sanctuary, the people of the Lord then living will no doubt be guilty of a variety of sins that it will be necessary for them to confess before Christ can blot them out."

Mr. T.—"Wait, if you please, sir; I do not catch that idea."

Mr. B.—"Perhaps it is a little obscure; let me state it in another form. The Judgment will commence some years before the end of probation and the coming of Christ. During that time the living saints will be liable to commit sins. During that time also, Christ, our high priest, will be confined in his work to the most holy place in the heavenly sanctuary. Judging from the type, he will first occupy himself with the sins of the dead saints, and then, just at the time of his advent, he will examine into the cases of the living saints, taking into consideration the sins that they have committed after the Judgment had commenced. This consideration being completed, and the exact reward of each having been decided upon, he will blot out their sins and shortly after that descend to this earth to translate them, put to death the living wicked, and resurrect the righteous dead."

Mr. T.—"I think I understand you now. You mean to say that the circumstances that offerings were made for the people on the typical day of atonement can be accounted for on the ground that they were designed to cover the sins that they might have committed on that day, and had not therefore been confessed previous to its commencement?"

Mr. B.—"Precisely so, sir."

Mr. T.—"Reasoning from the type to the antitype, you conclude that in the latter Christ will first occupy himself after the commencement of the Judgment with those sins that were confessed before that event (the commencement of the Judgment), and that he will then consider and blot out the sins that his people have confessed while he had been engaged in examining into the record of the dead."

Mr. B.—"That is correct, Mr. Thoughtful, and I wish now to read you a passage that relates to the time in question. Here it is in Rev. 22: 11, 12: 'He that is unjust, let him be un-

just still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.' From this passage it is evident that there is to be a point of time between the deciding of all cases in the Judgment and the coming of Christ. First, the Lord says, 'Let him that is unjust, be unjust still, and him that is holy be holy still,' and then he adds, 'Behold, I come quickly to give my reward,' etc.; hence, as I have just stated, it must be true that a certain period of

time will elapse between the fixing of the destiny of every man and the descent of Christ to this earth."

Maud.—"Will the saints know that their cases are decided favorably before Christ comes?"

Mr. B.—"Yes, I suppose they will."

Mr. T.—"Will they not be liable to sin after that event?"

Mr. B.—"Assuredly not; else Christ's words, 'Let him that is holy be holy still,' would not secure the end for which they were uttered."

Maud.—"Why, father, what will keep them from sinning?"

Mr. B.—"I suppose, my daughter, that they will be preserved from sinning by a special exercise of the divine power and grace."

Mr. T.—"I understand that this period of which you speak lies between the close of probation and the coming of the Lord."

Mr. B.—"Yes, sir."

Maud.—"Will the wicked know that they are lost?"

Mr. B.—"Yes, Maud, I suppose that they will. If you will read the 15th and 16th chapters of Revelation, I think you will be satisfied that such is the case. In verse 1 of the former chapter the seven angels who are to pour out the seven last plagues are brought to view. In the 8th verse it says, 'And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.' By reading the 16th chapter you will learn that the seven plagues are to be poured out upon the last generation of sinners. The seventh plague completes their utter destruction. According to the 8th verse of the 15th chapter quoted above, no person will be able to enter the temple of God while the plagues are being poured out. The declaration that no one will be able to enter the temple during the pouring out of the plagues, was designed to teach that the ministration there will cease during the period covered by the plagues. This implies two things; viz., that judgment will be completed at that time, so far as the righteous are concerned, and that the probation of the wicked will be closed. This must be so be-

cause where there is no ministration, of course there can be no service; and where there is no service there can be no forgiveness of sin. Thus we have additional confirmation of the theory advanced heretofore that probation will end before the coming of the Lord."

Mr. T.—"Have you any means of determining just how long before the coming of Christ probation will end?"

Mr. B.—"I do not know that we have. In the 18th chapter of Revelation, Babylon, or the apostate Roman Church, is brought to view. The devotees of that church, according to the 16th chapter of Revelation, are to be the recipients of some of the plagues. In the 8th verse of the 18th chapter of Revelation it is said that the plagues of Babylon 'shall come in one day.' The day spoken of is prophetic time, and therefore represents a year of literal time. From this it is safe to conclude that the plagues will all be poured out in a single year. This being true, no more than a year will elapse between the close of probation and the coming of the Lord, since probation is to end just before the angel having charge of the first plague, pours out his vial."

"But to return to Maud's question respecting the wicked. There are many reasons for believing that they will understand that their doom is sealed. Before the plagues are poured out, mercy will cease to plead, and the Spirit of God will be withdrawn entirely from the unrighteous before that time. It will no longer plead with them, and they will be left very much in the condition of one who has committed the unpardonable sin; i. e., a condition that might be partially described by the language of the apostle found in Heb. 10: 26, 27:

'For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' In the 24th chapter of Matthew the tribes of the earth, or the wicked, it is said, will mourn when they shall see the sign of the Son of man. In the 6th chapter of Revelation, the same class is spoken of, in connection with the same event, as calling upon the rocks and mountains to fall upon them and hide them. In the 16th chapter of Revelation, when standing in close proximity to the advent, they are represented as 'gnawing their tongues for pain, and blaspheming the God of heaven because of their pains and their sores.' These texts, independently of any other considerations, render it certain that the living wicked at the time of Christ's second coming will be conscious that their destiny has been sealed previously, and that their destruction is at hand. I pray that God may save us from sharing their experience before, or their fate at the second advent. Tomorrow night we will take up the subject again at this point."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY REV. W. H. LITTLEJOHN.

Mr. Biblist.—“I presume, Mr. Thoughtful, that you have been meditating through the day somewhat upon that phase of the Judgment question that I presented last evening. I mean that portion of the argument then made that related to the view that the Judgment will commence before the advent. Have you any objections to offer to the positions taken?”

Mr. Thoughtful.—“I do not know that I have, sir. There are some that have suggested themselves to my mind, but upon reflection I have discovered that they were not tenable. I confess, however, that I find it somewhat difficult to give up my preconceived notions upon that point. You know how natural it is, sir, to cling to inherited opinions.”

Mr. B.—“Yes, sir; I am aware that the tendency of which you speak is very strong, and many times proves a great hindrance to progress in the direction of truth. Sometimes, indeed, we meet with individuals who are so completely enslaved by traditional error that no amount of testimony can induce them to believe differently from what their fathers believed.”

“Now that I have referred to the idea that the Judgment will commence before the advent, perhaps I had better advance one or two more arguments which will, I think, settle that doctrine beyond all dispute. In the seventh chapter of Daniel the Judgment work is brought to view. I will commence to read at verse nine: ‘I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.’”

Maud.—“Why, father, I don't see any sense in the first part of that text which you read. It said ‘the thrones were cast down, and the Ancient of days did sit.’ I do not see what he could sit upon if the thrones were cast down.”

Mr. B.—“Your criticism is a very just one, my daughter. The difficulty, however, is in our translation of the passage. I had been aware for many years that there was some-

thing wrong about our rendering of that text, and being thrown into the society of a gentleman who was a Hebrew by birth and a fair scholar, I requested him to read those verses to me from the Hebrew text, translating them into English. I did not make known the object that I had in view, but to my great satisfaction he read the passage like this: ‘I beheld till the chairs were placed, and the Ancient of days did sit.’ Since then I have looked up the authorities upon the point, and have found that the translation that he gave me was correct.”

Mr. T.—“Now that you speak of that matter, Mr. Biblist, I recollect that a few months ago the same point was brought up in the International Sunday-school lessons and settled about as you have settled it here to-night.”

Mr. B.—“Yes, sir; I remember having seen in those lessons the criticism of which you speak. But we have wandered from the subject, which was the commencement of the Judgment before the advent. In Daniel 7:9-11, just read, the Judgment scene is introduced. There can be no doubt on this point, for it says distinctly in verse ten that ‘the Judgment was set and the books were opened.’ The point to be decided, therefore, is this: Did the Judgment there spoken of commence before or after the coming of Christ? It will not take long to determine this point. There are two facts found in the connection that will decide the matter conclusively. In verse eleven the great and terrible beast mentioned in verses seven and eight is referred to again, and an allusion is made once more to the little horn upon his head that had the ‘eyes of a man and a mouth speaking great things.’ Commentators generally agree that the little horn was a symbol of the papacy, and the beast a symbol of the Roman people or government. Admitting these propositions to be true, we might close our investigation right here; since it was during the existence of the ‘horn’ and that of the inhabitants of the territory once occupied by the Roman government that the books were opened and judgment was entered upon.”

Mr. T.—“I do not discover the proof for that point, sir.”

Mr. B.—“Well, sir, let me see if I cannot make it clear to your mind. In verse ten Daniel informs us, among other things, that he beheld the books open and the Judgment in session. In verse eleven he continues his narration in these words, ‘I beheld then.’ ‘Then’ is an adverb of time, and is equivalent here to the expression, ‘at that time.’ The time referred to was the one at which he saw the Judgment in session; but what attracted his attention just at that point? It was, according to the record, the ‘great words’ spoken by the ‘little horn.’ To re-state the matter, while he was looking intently at the Judgment scene,

the little horn commenced to talk so blasphemously that it caused him to withdraw his attention from the Judgment to listen to what the horn was saying at the same time that the Judgment was proceeding. Do you agree with me thus far, Mr. Thoughtful?"

Mr. T.—"Yes, sir; I think I must. Your reasoning seems to demonstrate quite satisfactorily the contemporaneous existence of the horn and the Judgment."

Mr. B.—"Very good, sir. The other point that I made was this: The 'little horn' did, by general agreement, represent the papacy; and it follows, consequently, that the Judgment must begin during the existence of the papacy; for it (the Judgment) was going on when Daniel heard the 'little horn' (the papacy) uttering 'great words.' Do you admit the soundness of the reasoning on the latter point?"

Mr. T.—"I confess that I can detect no flaw in it, sir."

Mr. B.—"Very good, again. Now let me ask you a question: Will either the papacy or the wicked Roman people continue to exist after the coming of Christ?"

Mr. T.—"Certainly not, sir. We read in 2 Thess. 2:8 (if I mistake not) something which bears directly upon this point. Yes, here it is: 'And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' The person to whom the title 'that Wicked' is applied in this passage is, I suppose, the pope of Rome; hence it follows that he will be destroyed by the brightness of Christ's coming."

Mr. B.—"Your text is well chosen, and your deduction therefrom is most logical. Now for the other point. If the Judgment is to be going on while the pope of Rome is in existence, and if he (the pope) is to be destroyed by the brightness of Christ's coming—or the refulgent glory of the advent—then the Judgment must commence before the advent."

Mr. T.—"Yes, sir; your inference is fairly drawn from your premises. I have no further objection to offer."

Maud.—"Tell me, father; did not Daniel live about five or six hundred years before Christ, and did not the papacy arise between five and six hundred years after Christ?"

Mr. B.—"Yes, my daughter."

Maud.—"Then how was it possible for Daniel to hear the pope of Rome speak great words?"

Mr. B.—"He heard those words in the Spirit, my child. I mean that he was in vision, and while he was in that condition he seemed to hear the little horn say things which he was actually to say many centuries subsequently to Daniel's time."

Maud.—"Has that prophecy been fulfilled, father?"

Mr. B.—"Yes, Maud; the pope of Rome has fulfilled it in a most remarkable manner in our own generation, as we shall see by and by."

Maud.—"I wish you would tell me all about it now, father."

Mr. B.—"Be patient, Maud; it is better to follow the natural order of the subject than to gratify curiosity at the expense of that order. I have one more point bearing on the commencement of the Judgment that I wish to make before leaving that branch of the subject. In Rev. 14:6-12 we have a prophecy which will be equally useful with that just read from the book of Daniel in proving that the Judgment will precede the advent. In that prophecy three angels are represented as flying in the midst of heaven and delivering solemn messages to the inhabitants of the earth. I will read the language of the first one of the series. Here it is in verses six and seven: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water.' After the first angel delivered his message, a second followed, declaring that Babylon had fallen; and a third followed him, warning men against the worship of a certain beast which symbolized papal Rome."

Maud.—"You do not believe, father, that any one ever saw three such angels flying through the sky and delivering such messages."

Mr. B.—"No, Maud, I do not; neither do I think that they ever will; and that is the very point that I wish to make right here. Those angels represented three great religious movements that were to take place at some time in the world's history. That such is the case may be demonstrated from the message of the first angel. It is said of him that 'he had the everlasting gospel to preach to every nation, kindred, tongue, and people.' Angels never have preached and never will preach the gospel to the nations of the earth. Said Christ to his disciples after his resurrection, 'Go ye into all the world, and preach the gospel to every creature.' This is the grand commission of the Christian ministry, and covers all time and all places. It follows, therefore, that the angel of Rev. 14:6, 7 is a symbol of a special movement to take place in the church, as the result of which the gospel will be preached with unwonted power in all quarters of the globe. The burden of the church at the time in ques-

tion will be the proclamation that 'the hour of God's Judgment has come,' since the angel says in so many words, 'Fear God and give glory to him, for the hour of his Judgment is come.' Now, what we want to ascertain is whether the Judgment proclamation in question will be given to the world in immediate connection with the coming of Christ, or at a point of time antedating that event. To do so will not be difficult.

"After the first angel announces to the world that the hour of God's Judgment has come, the second and third angels make their

proclamations to the inhabitants of the earth, and then the second coming of Christ takes place as brought to view in these words found in verse fourteen: 'And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.' Thus it appears that the proclamation of the first angel's message will be separated from the coming of the Lord by a period of time long enough to admit of the giving to the world of the second and third angels' messages. Recollecting that, as before proved, these messages represent religious movements that are to be carried forward by the church, you will see at once that they would require considerable time for their fulfillment.

"Men would not, in the ordinary course of things, come to an agreement in a moment in regard to any great doctrinal points in reference to which they were to enlighten the world. As in the case of the great Reformation of the sixteenth century, the truth would dawn upon their minds by degrees. It would naturally take years for a body of men to be developed who should be sufficiently united upon such an important doctrine, as that of the commencement of the Judgment, for example, to warrant them in giving their views to the world in the form of a proclamation. After the desired unanimity of opinion had been reached, they would then be but just prepared to enter upon the special work of preaching their peculiar views to others. As the field of their operations would cover the habitable globe, it would, under the most favorable circumstances, require years for the performance of their task. But that which is true of the first angel's or Judgment message, would be equally true of the second and third messages. It would take much time to develop them doctrinally; and, after this was done, years would be consumed in carrying them, by the ordinary processes, around the world. In other words, it would be impossible for the prediction respecting the second and third angels' messages to be fulfilled in a brief space of time.

"It is difficult to see how, without the working of a miracle, these proclamations could be made as extensively as the record demands in a period of time much less than

half a century; but, if this conclusion be legitimate, then we need not be surprised if we shall find that the time of the commencement of the Judgment and the giving of the first angel's message shall antedate the coming of the Lord by a period of time nearly as great as that covered by the lifetime of a single generation of men.

"Perhaps, Mr. Thoughtful, you can give me a *résumé* of the reasons that I have offered for believing that the Judgment must antedate the advent. This point is so important that I wish to be certain that you have grasped the argument in its favor."

Mr. T.—"I will try. First, there are to be two resurrections a thousand years apart. The first will occur at the coming of Christ—at the very instant that he descends; but this presupposes an antecedent decision of their cases, or a Judgment, as the Lord would not first resurrect the righteous as such and then hold the Judgment to determine whether they were indeed righteous. Secondly, the seven last plagues are to be poured out before the coming of Christ; but probation will end before that is done, and consequently the destiny of those receiving the plagues, as well as that of those who will not receive them, will be decided before the advent; in other words, they will have been judged before the Lord comes. Thirdly, in the seventh chapter of Daniel, the Judgment is represented as going on while the papacy is still in existence; but as the papacy will be destroyed at the coming of Christ, the Judgment must take place before that event. Fourthly, in the fourteenth chapter of Revelation, three great religious movements are represented as taking place before the coming of the Lord. The first of these is a proclamation by the church to the world that the hour of God's judgment has come. After this proclamation is made, two others are to be given to the world, and then Christ will come; but to carry these last two proclamations around the world would require many years, and, therefore, the session of the Judgment as marked by the giving of the Judgment message must precede the advent by that length of time."

Mr. B.—"A very good recapitulation of the points made, Mr. Thoughtful. To-morrow night we will relieve Maud's patience by entering upon the work of fixing upon the exact year at which the Judgment commenced. I say commenced, because I proposed to prove that it is now going on in heaven."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY REV. W. H. LITTLEJOHN.

MR. BIRNIE.—“To-night we are to locate the commencement of the Judgment. It has already been proved that it must take place some years before the coming of Christ. It has been shown also, that the Church will know when the hour of Judgment has been reached, and will make a proclamation of that fact throughout the world. The source from which such information is to be derived by them undoubtedly is the Scriptures. To them, therefore, we will turn and make inquiry for the facts necessary for the building of a correct theory upon this subject. The prophecies furnish the most natural source of information such as we desire. Indeed it is difficult to see how it would be possible to obtain the light for which we are seeking from any other quarter unless it were through special revelation.

“The first prophecy to which I shall refer is found in the 8th chapter of Daniel. I will read the first fourteen verses of the same:

“In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the

ground; and it prospered, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Chap. 8: 1-11.

“In what I have read there has been brought before you the vision proper, as seen by Daniel at the time in question. The prophet proceeds to state that he sought for the meaning of the vision, and that the angel Gabriel was commissioned to explain it to him. The latter entered upon his task and presented it until Daniel fainted and fell into a sickness that lasted for some days. When he recovered, according to his own declaration, he was astonished at the vision, and neither he nor any one else understood it.”

Maud.—“But I thought you said, Father, that the angel Gabriel was commanded to make Daniel understand the vision. Why did he not do so?”

Mr. B.—“A very pertinent question, Maud. We must not interpret Daniel to mean that he did not understand any of the vision, for Gabriel explained a portion of it to him quite fully. Doubtless he would have made it all plain to Daniel's comprehension at that time, had not the latter fainted and become incapable of considering the matter further. Gabriel was not reluctant to his duty, however; and, as I propose to show now, discharged it very satisfactorily at a subsequent interview. To do this, it will be necessary first to ascertain just how much of the vision the angel did explain to Daniel before the latter fainted. You will notice that there were four things that were brought prominently to view in the vision given; viz., the ram, the goat, the little horn, and the time for the cleansing of the sanctuary. So far as the first three of these are concerned, Daniel could not have been left in doubt; since the angel told him expressly what they signified. Here are his words:—

“The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, wherein four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.”

“From the foregoing, as remarked above, Daniel must have known that the ram, the goat, and the little horn were symbols of sev-

eral lines of kings that should succeed each other. He was distinctly informed that the four horns that sprung up on the head of the goat, were four kingdoms that should "stand up out of the nation" symbolized by the goat, or Grecia. He was also informed that the little horn which came out of one of the four horns of the goat, represented a king of "fierce countenance," who would arise in the latter portion of the history of the kingdoms typified by these horns. So far as the sanctuary is concerned, Daniel, being a prophet, must have understood its ordinary signification. There remains, therefore, but the one point of time about which there could have been any serious question in the mind of the seer. To him that point was one of infinite consequence. He very readily perceived that the people of God were to meet with terrible persecution at the hands of the succession of dynasties that had been shown him in vision. How natural, therefore, that he should long to obtain positive information respecting the duration of these calamities! Indeed one of the saints (angels) brought to view in verse thirteen, seems to have appreciated the anxiety of Daniel to know about the length of time covered by the vision, and so he addressed to one of his associates the words: 'How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?' The intensity of the interest with which Daniel must have listened for a reply to this interrogation can well be imagined; but how great must have been his disappointment when it came in the following words: 'Unto two thousand and three hundred days, then shall the sanctuary be cleansed.' At the first glance it no doubt appeared to him to be both irrelevant and indefinite. What had the cleansing of the sanctuary to do with the termination of the woes of the people of God? Again, of what use was it to state that their persecutions would end at the close of a certain period of time, without assigning the data by which either the commencement or close of that period could be ascertained? Such, we say, were the perplexities under which Daniel probably labored. Under these circumstances it was with the greatest propriety that he declared he was 'astounded at the vision, but none understood it.'

"By way of confirming the correctness of the opinion advanced above, to the effect that it was the question of time in the vision that particularly troubled Daniel, I wish now to call your attention to the next vision the prophet had. It is found in the ninth chapter of his book, and was separated from the vision of the eighth chapter by about fifteen years. The chapter opens with a prayer of Daniel which contains a humble confession of the sins

of the Jewish people, and an earnest plea for pardon and restoration. While Daniel was supplicating the divine mercy, Gabriel, the same angel who was instructed to explain to Daniel the vision of the eighth chapter fifteen years previously, descended swiftly from heaven and touched the prophet while engaged in his devotions. Said he to Daniel, 'Thou art greatly beloved, and I have come to give thee skill and understanding, therefore understand the matter and consider the vision.' From these words you readily discern the fact that the angel had in view the communicating to Daniel information respecting some vision that the latter had not fully comprehended. The vision of the eighth chapter being one of that character, and being the last one that had been vouchsafed to the prophet, it is safe to conclude that it must have been the one to which the angel referred. That which confirms this hypothesis, is the circumstance that Gabriel commenced to talk to Daniel immediately about time, the very point in the vision in the

eighth chapter on which, as we have seen, he had left him in the dark formerly. 'Seventy weeks,' said he in the commencement of his explanation, 'are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.' I repeat that the fact that the only point of consequence in the vision of the eighth chapter which Daniel did not understand sufficiently for all practical purposes, was that of time, and that this fact coupled with the circumstance that the angel commenced to talk immediately with Daniel about time as connected with a former vision, renders it quite certain that it was the special mission of Gabriel at the visit in question, to complete the work of making Daniel understand the view given in that chapter; in other words, that it was the special object of Gabriel's return to the earth to explain to Daniel where the twenty-three hundred days would commence and terminate. But if Gabriel did give to Daniel the data that enabled him to fix the beginning and close of the twenty-three hundred days, then we shall be able to find the boundary lines of those days also, since inspiration has recorded the words that passed between the angel and the seer."

Maud.—"I do not see, father, that we should be any nearer the point of locating the time of the commencement of the Judgment than we are now, even if we were able to tell just when the twenty-three hundred days ended."

Mr. B.—"There, my daughter, is where you are very much mistaken, as you will perceive further on. Tell me, if you please, Mr. Thought-

ful, what we have already proved that the cleansing of the sanctuary each year among the Jews typical."

Mr. Thoughtful.—"Why, sir, we have seen that it symbolized the cleansing of the heavenly sanctuary, or the work of the Judgment which is to be entered upon in heaven just before the coming of the Lord."

Mr. B.—"Very true, sir; now, if you please, tell me what is to take place at the end of the twenty-three hundred days spoken of in Daniel 8:14."

Mr. T.—"It is said that the sanctuary will be cleansed at that time."

Mr. B.—"Do you see the connection now, Maud, between the twenty-three hundred days and the Judgment?"

Maud.—"I begin to, sir. You think that the reference to the cleansing of the sanctuary at the end of the twenty-three hundred days is equivalent to a declaration that the Judgment will sit at the end of those days."

Mr. B.—"Exactly so, Maud."

Mr. T.—"How do you know that the allusion is not to the cleansing of the sanctuary otherwise called the Jewish temple?"

Mr. B.—"Your question, Mr. T., cannot be answered in a word. Before disposing of it fully, it will be required that we decide whether the twenty-three hundred days are to be looked upon as literal or as prophetic time."

Maud.—"What do you mean, father, by prophetic time? Are there two kinds of time?"

Mr. B.—"I am somewhat surprised, Maud, that you should ask such a question. You have certainly heard that matter explained many times. However, I will try to make it clear to you now if you have never understood it before. In the symbolic prophecies,—as, for example, those of the books of Daniel and the Revelation,—one thing is frequently taken to represent another. In many instances beasts symbolize earthly governments. Take, for instance, the chapter under consideration, *i. e.*, the eighth of Daniel, in which the ram and the goat in its various phases typify Medo-Persia, Grecia, and Rome. The history of these governments stretches over many centuries. There

would, therefore, have been an incongruity in representing the animals that symbolized them as living through all those long ages. To avoid that inconsistency, and to keep up the artificial representation of things, time, I think, was introduced in such a manner as to make a day stand for a year. There would be no impropriety in representing a ram or a goat as living for twenty-three hundred days (about six and a half years), whereas it would be unnatural to attribute to them lives covering twenty-three hundred years and over. Such, I say, may have been the reason why in these prophecies a day represents a year; a week, seven years; a month, thirty years; and a prophetic year, three hundred and sixty literal years."

"Whether I am correct or not in my theory on this point, it is nevertheless a fact that the books of Daniel and the Revelation are, when interpreted agreeably to the view that in them a day is made to stand for a literal year, found to be in harmony with the facts of history; whereas, when otherwise construed, they contradict those facts. This is so obvious to all scholars, that commentators generally are agreed that it is necessary to interpret them in harmony with this principle. Please step to the library, Maud, and hand me a volume entitled, 'Facts for the Times.' Thank you; this is it. I read from p. 52 an extract from the writings of Prof. Stuart: 'It is a singular fact that the great mass of interpreters in the English and American world, have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives or symbols of years.' I have found it difficult to trace the origin of this general, I might say almost universal, custom.—*Hints*, p. 77. Again he remarks: 'For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain, and so well fortified against all objections, that most expositors have deemed it quite useless even to attempt to defend them.'—*Hints*, p. 8.

"With the reading of this extract we will close the present interview. I have proved two things this evening, which are of great consequence in fixing the time for the Judgment. The first is that the twenty-three hundred days of Daniel 8:13, 14 are prophetic, and stand for twenty-three hundred literal years; the second is that the termination of those years will reach to the cleansing of the sanctuary, or the point at which the Judgment will commence. To-morrow night it will be in order to show exactly when the twenty-three hundred years commenced and ended."

"By the way, Mr. Thoughtful, I had nearly forgotten to answer your question as to how it could be proved that the sanctuary, that was to be cleansed at the end of the twenty-three hundred days of Daniel 8:13, 14, was the heavenly rather than the earthly sanctuary. You see that by establishing the proposition that the twenty-three hundred days in question represent twenty-three hundred literal years, I have entirely removed your difficulty; for even though we should commence those years at the time at which Daniel had his vision, or in B. C. 555, they would reach many hundred years this side of the point where the Jewish temple was destroyed, never to be built again. In other words, I have proved that the heavenly sanctuary must have been the one to which the angel alluded, as it was the only one that was in existence at the time at which he said that the sanctuary should be cleansed."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY REV. W. H. LITTLEJOHN.

MR. BIBLIST.—“In our talk last evening it was demonstrated that the 2300 days of Dan. 8:13, 14 represented a period of time that would close with the opening of the Judgment. By way of confirming that view still further, I wish to show that it is one that agrees with the general scope of the context. To do this, I call attention once more to verses 13 and 14. In the first of these, one saint (angel) is represented as asking another saint, ‘How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?’ Now the obvious signification is this: How long will these persecuting powers, Persia, Grecia, and Rome, be permitted to trample under foot the sanctuary and the host, or people of God? A direct answer to this interrogatory would involve a statement as to when the last of the persecuting powers, i. e., Rome, should cease to oppress the people of God.”

MR. THOUGHTFUL.—“Why do you say that Rome was one of the persecuting powers brought to view in the vision?”

MR. B.—“First, because the little horn which sprang out of one of the four horns of the goat, and finally overtopped them all, reaching even to the stars, could not have met its anti-type in any other power than that of Rome, which finally subdued the four kingdoms into which the Grecian Empire was divided. Secondly, because Rome, in crucifying Jesus Christ, ‘stood up against the Prince of princes’ as it was said; that the little horn would do. Thirdly, because papal Rome will be destroyed, as we have seen, by the brightness of Christ’s coming, thus fulfilling the prediction that the little horn will be ‘broken without hands.’ Fourthly, because in the visions of the second and seventh chapters of Daniel’s prophecies, the Roman power stands related to Persia and Grecia as the little horn is related to them in the eighth chapter, and is represented therein as above all other nations the oppressor of God’s people.”

MR. T.—“Your reasoning is quite satisfactory, so far as Rome is concerned; and now, if you will tell me what is meant by the daily sacrifice, which seems in the thirteenth verse to be connected with the transgression of desolation, I will be greatly obliged.”

MR. B.—“If you will look at your Bible, you will notice that ‘sacrifice’ is a supplied word. Leaving it out, the text would read thus: ‘How long shall be the vision concerning

the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot.’ The original word which stands for the one translated ‘daily’ is said by scholars to be equivalent to ‘continual.’ Were it rendered thus, the passage would read, ‘How long shall be the vision concerning the continual, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?’ When thus read it would signify that the people of God were to be trodden under foot by two desolating powers, one called the continual desolation, and the other the transgression of desolation. By the continual desolation it is probable that reference was had to the pagan persecutors of the people of God. By the transgression of desolation was no doubt meant the papal persecutors of the Church of Christ. It is from these two sources that the worshippers of the most high God have received nearly all their persecutions. In Daniel’s day paganism was the prevailing or ‘continual’ occasion of alarm to the Church. In subsequent ages Catholicism superseded paganism in the control of the world and the oppression of God’s people.

“That the daily sacrifice of the Jewish temple worship was not alluded to in the question of the saint, is evident from two facts: First, there was nothing in the vision given that in any way related to the daily sacrifice; and secondly, the taking away of that sacrifice was something that could be accomplished instantly, and therefore required no time whatever.

“But I must return to the consideration of the 2300 days. We have seen that in reply to the question by one of the saints as to how long the vision should be to give the sanctuary and the host to be trodden under foot by paganism and Catholicism, another saint replied, ‘Unto two thousand and three hundred days, then shall the sanctuary be cleansed.’ Now, if our theory is correct, that the cleansing of the sanctuary is another name for the work of the Judgment, then, in order to give force and point to the reply of the saint in question, it must be shown that the commencement of the Judgment furnishes the boundary line of the persecuting power of the papacy,—the last of the two great forms of false religion which were to oppress the Church of Christ.”

MR. T.—“Can you prove that?”

MR. B.—“Yes, sir. I read from the seventh chapter of Daniel: ‘And he [the papacy] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time. But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.’”

Mr. T.—“That is grand. I never before could see any relevancy between the answer of one of the saints to the question of the other saint. Now I have it. The first saint inquired as to how long the people of God should be subjected to their oppressors, as brought to view in the vision, and the second saint replied virtually that their persecutions would end when the Judgment should sit.”

Mr. B.—“Quite right, sir. Hereafter we will consider in the light of history the accuracy of the answer made. Now we will try again to find the commencement of the 2300 days. You will remember that according to my theory the angel Gabriel, at his second visit to Daniel, undertook to explain to him this very thing. At that time he introduced his remarks

by these words: ‘Seventy weeks are determined upon thy people,’ etc. The word in the original which is translated ‘determined’ in our version is *nechtak*, and properly signifies ‘cut off.’ Gesenius, in his Hebrew Lexicon, defines *nechtak* as follows: ‘Properly, to cut off; tropically, to divide; and so, to determine, to decree.’ But if the seventy weeks were cut off from something, the next inquiry is, From what were they cut off? To this I reply: They must have been cut off from a period of time longer than that which they represented, and that as the 2300 days of Dan. 8:14 furnishes the only period of that kind that had been introduced to Daniel in the vision in regard to which Gabriel was trying to give him light, it must be that the seventy weeks were cut off or separated from those days, and devoted to the people of Daniel, the Jews. If so, then the seventy weeks would commence with the 2300 days. Again: it would follow that if we could determine the beginning or the end of the seventy weeks we could find the beginning of the 2300 days.”

Mr. T.—“How is that? I do not see how the fixing of the end of the seventy weeks would enable you to find the commencement of the 2300 days.”

Mr. B.—“Permit me to illustrate. Can you tell me, Maud, when the first century from the adoption of our national constitution will end?”

Maud.—“I cannot, sir; because I do not know when it began.”

Mr. B.—“Well, let me see if I can help you. The first seventy-two years of that century ended the same year that the war of the rebellion broke out, or in 1861. Now can you answer my question?”

Maud.—“Yes, sir; I think I can. If the first seventy-two years of the century ended in 1861, all that we have to do is to deduct seventy-two years from 1861 years, and we shall have the time at which the century commenced. Seventy-two subtracted from 1861 leaves 1789. It follows, therefore, from what you have

said, that our present constitution must have been adopted in A. D. 1789. Measuring forward one hundred years from that point, it is plain that the first century since the adoption of our constitution will end in A. D. 1889.”

Mr. B.—“Is the conclusion which Maud has reached correct, Mr. Thoughtful?”

Mr. T.—“Yes, sir; she has certainly found the correct date for the adoption of the constitution.”

Mr. B.—“Very good, sir. Now, by applying the same principle to the solution of the problem of the 2300 days, we shall reach results equally reliable. That is, as the seventy weeks commenced with the 2300 days, if we can find the end of the weeks, we certainly can find the commencement of the days from which they were cut off.”

Mr. T.—“Yes, I think you are right there; but how can you determine where the weeks end?”

Mr. B.—“I think that the clue to the ending of the weeks can be discovered in the language of the angel. You will remember that he commenced with the declaration, ‘Seventy weeks are determined [cut off] upon thy people.’ Of course the angel does not mean that at the expiration of the seventy weeks the Jewish people and the city of Jerusalem would cease to exist absolutely; for such a statement would not have been true in fact. Seventy weeks, counting seven days to the week, and allowing each day to represent a literal year, would equal 490 years. But since Daniel’s time over 2,000 years have elapsed, and the Jews still survive. The statement therefore, must have been relative; that is, Gabriel should be understood as meaning that the Hebrew nation at the end of the seventy weeks would cease to be the peculiar people of God, and their holy city cease to enjoy the special honor of being the grand center of their worship. The context harmonizes with this view. The things

mentioned as those which were to take place within the seventy weeks are such as transpired at the point of time which marks the passing away of the Jewish and the opening of the Gentile or Christian age, in which there was to be neither Jew nor Greek, Barbarian, Scythian, bond, nor free.

“Let us consider, then. (1) The transgression of the Jews was to be finished within the seventy weeks, i. e., their transgression of the Sinaitic covenant was to be brought to an end by its abolition and the institution of the new covenant. (2) An end was to be made of sin, or more properly, offerings for sin. This was fulfilled in the crucifixion of Christ, who offered himself once for all. (3) Reconciliation was to be made for iniquity; i. e., through the blood of Christ. (4) Everlasting righteousness

was to be brought in; i. e., the righteousness which comes through faith in Christ. (5) The vision and the prophecy were to be sealed up or made sure; i. e., those portions of the prophecy which were to be fulfilled during the seventy weeks were of such a nature that they would confirm the accuracy of the prophecy, and throw light upon its significance. (6) The anointing of the most holy was to take place; i. e., Christ, after his resurrection, was to ascend to heaven, anoint the heavenly sanctuary, and enter upon his work as high priest.

"Having seen that the seventy weeks were to cover the period during which the Jews were to be the peculiar people of God in the sense that they were to enjoy certain prerogatives not vouchsafed to the Gentiles, it is now in order to determine when the point of time was reached that they lost those special prerogatives. If we can do that, we shall have found the end of the seventy weeks; for they were to terminate with the coming in of the Gentiles, as before seen.

Mr. T.—"Were not the Jews cast off at the crucifixion?"

Mr. B.—"Theoretically, it would seem that such was the case; but practically speaking, it does not seem to have been true. You are aware that for several years after the crucifixion the apostles gave their exclusive attention to the preaching of the word to their own nation. Even as late as A. D. 41, Peter was called in question for preaching to Cornelius and his Gentile friends. It would seem, however, that in the order of God the work had been actually begun as far back as A. D. 34 or 35, at which time Saul was called and commissioned to carry the gospel to the Gentiles. It is with this event, therefore, that we must terminate the supremacy of the Jews. As remarked above, it is impossible to decide upon the exact date of Saul's call to the ministry. It could not have been far, however, from the close of A. D. 34. Measuring back from that point 400 years, or seventy prophetic weeks, we strike the commencement of B. C. 456, or the end of B. C. 457. That date, therefore, must be about the point where the seventy weeks, or the 490 years, commenced. But as the seventy weeks and the 2300 days began together, the commencement of the 2300 days, like that of the seventy weeks, lay somewhere about the close of, or within, the year 457 B. C. (The exact point within the year I will consider more fully hereafter). Now, remembering that the 2300 days were equal to 2300 years, and having ascertained approximately the point at which those years commenced, it is comparatively easy to determine when they ended. To do this, all that is necessary is to deduct the 456 years which elapsed before the Christian era from the 2300 years, and we

shall have as a balance the number of years in this dispensation which must pass before the end of the 2300 years will be reached. Thus, 456 years deducted from 2300 years leave 1844 years; that is, A. D. 1844 was the date at which the 2300 years ended. But as the sanctuary was to be cleansed at the end of the 2300 years, and as we have seen that the

cleansing of the sanctuary spoken of in Dan. 8:14 in connection with the 2300 days marks the commencement of the Judgment in heaven, it follows that A. D. 1844 was the year in which that most solemn of all events was inaugurated."

Mr. T.—"You mean to say, then, that the Judgment was entered upon in heaven in A. D. 1844?"

Mr. B.—"Yes, sir; and to-morrow night I will furnish additional proofs on that point."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY REV. W. H. LITTLEJOHN.

Mr. BILIST.—“Our interview closed last evening with an effort to locate the termination of the 2300 years of Daniel 8:14. You will remember that, according to the conclusion reached, they must have ended somewhere about the close of A. D. 1844. From the data employed, it was found impossible to locate their expiration to a day. It was made certain that the seventy weeks, which commenced right where the 2300 days began, must have expired when the apostles turned to the Gentiles; but the precise point at which that took place cannot be ascertained from New Testament authority. The conversion of Paul, which marks that event, according to Usher's chronology as found in the margin of our Bibles, is A. D. 35. It will not be claimed by any intelligent person that this date is anything more than an approximation to the true one. For ought that can be shown to the contrary, it may vary several months from the precise point of time at which Saul was converted. If that event took place anywhere from about the middle to the latter part of A. D. 34, it will show that Mr. Usher's date was as nearly accurate as could have been expected under the circumstances. To-night it is my purpose, by another line of testimony, not only to establish the general correctness of the conclusion reached last evening, to the effect that it must have been at sometime in A. D. 34 that the apostle turned to the Gentiles, but also that it was in the autumn of that year that this occurrence took place. To do this I shall employ the words of the angel which are found in immediate connection with those upon which we have based our argument thus far respecting the termination of the 2300 days in 1844. I read Daniel 9:25-27, inclusive:—

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the

sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

“Mark the introductory words, ‘Know therefore.’ They connect logically that which follows with that which had gone before. That which had gone before was the statement that seventy weeks were determined upon Daniel's people and upon the city of Jerusalem to accomplish certain purposes. Seventy weeks are equal to 490 years of time. With the 25th verse the angel proceeds to locate the beginning and the end of those weeks more definitely than he had previously done, by giving a connected series of events that should mark certain points along the line of their passage. The first to which he calls attention was the commandment to restore and build Jerusalem, which was then in ruins, and its people in captivity at Babylon. The second was the manifestation of the Messiah. The third was the completion of the building of the street and the wall of Jerusalem. The fourth was the cutting off of the Messiah, or the crucifixion of Christ. The fifth was the confirming of the covenant with Christ with many for one week. The sixth was the act by which Christ caused the sacrifice and oblation of the Jewish service to cease in the midst of the week.”

Mr. Thoughtful. “Did you not say, sir, that the events that you have just enumerated were to cover exactly seventy weeks?”

Mr. B.—“Yes, sir; and now I will prove that such is the case. The angel stated that from the going forth of the commandment to restore and build Jerusalem there should be seven weeks, and threescore and two weeks (or in all, 69 weeks), and then the Messiah should be reached. Subsequently he attributes two acts to the Messiah; viz., The confirming of the covenant with many for one week, and the causing of the sacrifice and the oblation to cease. These events together cover but one week, inasmuch as it is stated that he (Christ) shall cause the sacrifice and oblation to cease in the midst of the week; i. e., the covenant week. Thus it appears that the 69 weeks from the going forth of the commandment relating to Jerusalem, and the one week devoted to the confirming of the covenant, cover all the events to which the angel assigns definite time. But 69 weeks and one week make 70 weeks.”

Mr. T.—“How do you know that the covenant week followed the 69 weeks?”

Mr. B.—“Why, sir, the 69 weeks only reached to the Messiah, and as the latter could do nothing until after he was manifested, the confirming of the covenant and the causing of the sacrifice and oblation to cease must have

followed that event, i. e., they must have taken place in the next or seventieth week."

Maud.—"What difference does it make, anyhow, father, whether the period of which the angel spoke covered 60 or 70 weeks?"

Mr. B.—"Very much, Maud. I am trying to prove that the period of which the angel speaks in the 25th verse is identical with the seventy weeks of the 24th verse. To do this, I have shown that they are of precisely the same length. If I am not correct on that point, my whole argument must fall to the ground. On the other hand, if I am right in that matter, then, as you will see hereafter, I shall be able to confirm, beyond all question, the soundness of the logic employed heretofore in fixing upon the commencement of the seventy weeks of the 24th verse. You will remember that it was by finding the commencement of those weeks that I was enabled to ascertain the end of the 2300 days or years."

"In the 24th verse I found the data which helped me to locate the end of the seventy weeks. This done, I was able to find their beginning by measuring backward 490 years, or the length of time that they covered. In the 25th verse it is very different. There events are brought to view which will furnish the criterion for establishing both the beginning and the end of the weeks. The former is marked by a commandment to restore and build Jerusalem. It is that commandment for which we will now make search. There are four documents which different individuals have put forward as being the commandment in question. I shall select one of them and prove that it is the one that the angel had in view, and then I shall show that the others cannot lay claim to the honor of being mentioned by the angel, as they do not fulfill the required conditions. The particular commandment to which I refer as the genuine one, is found in the 7th chapter of Ezra. It was given by Artaxerxes, king of Persia, in the seventh year of his reign. That year synchronized with B. C. 457, as will be seen from the following extract taken from the *Advent Herald* :—

"It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustments of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work."

"So far as the character of the decrees found in the 7th of Ezra is concerned, it is everything that could be desired. The angel stated that the one to which he alluded should cover the restoration and building of Jerusalem. This is true of the commandment found in Ezra 7:11-26. I will not read it as a whole, but you can do so at your leisure. It will not be disputed by any one that the decrees of Artaxerxes authorized the rebuilding of Jerusalem. The important question is, Did it meet the other requirement of the prophecy? i. e., did it restore the city? Its rebuilding is one thing, restoration is another and entirely different thing. To restore in the sense of the prophecy would be to make Jerusalem what it was formerly, i. e., the grand center of the Jewish worship. To do this, it was necessary that the kings should recognize the right of the Jews to worship the true God, and to authorize the priesthood to enforce the Mosaic ritual law. To prove that such was done, I will read a verse or two from the decree: 'And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.' You observe that the power conveyed in these verses was ample, as I have before intimated, for the restoration of the Jewish polity."

Mr. T.—"If any one should take the position that the restoration of Jerusalem necessitated its independent existence as a nation, how would you show that such was not the case?"

Mr. B.—"That could be done very easily, sir. The commandment to which the angel referred was to go forth before the manifestation of the Messiah; but the Jewish state never had an independent existence from Daniel's time to that of Christ. If, therefore, the angel had reference to the restoration of the Jewish state to an independent existence, in his language to Daniel, then his words were broken."

"But to return to the work of identifying the commandment of the seventh year of Artaxerxes with that to which the angel alluded. To prove that they were identical, it must be shown that the former was properly related in point of time to the following events: 1. The manifestation of the Messiah; 2. The completion of the street and wall of Jerusalem; 3. The cutting off, or crucifixion, of the Messiah; 4. The ceasing of the sacrifices and oblation in the midst of the week; 5. The confirming of the covenant with many of the Jews for one week. I will consider them in order. The manifestation of the Messiah comes first. There were to be 69 weeks (483 years) from the going forth of the commandment in question to the Messiah the Prince. There is a dif-

ference of opinion as to the exact point of time at which Jesus became the Messiah, some claiming that it took place at his birth, others that it occurred at his baptism. That the angel called the infant Saviour 'Christ' at his birth, there can be no dispute. It is also admitted that 'Christ' in the Greek means the same as Messiah, i. e., the anointed one. It will be conceded also that Christ was anointed in a special sense at his baptism. Here is what Peter said about the matter, as recorded in Acts 10: 37, 38: 'That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.'

"I think I can offer three conclusive reasons in support of the theory that the angel had in view that period in the Saviour's life which marked his entry upon his public ministry, and which began at his baptism. First, Jesus was almost entirely unknown to the masses of the Jewish people, and gave few if any signs of his divinity until after his baptism. Secondly, the Jewish priests, who were types of Christ, were not anointed until they were thirty years of age, at which time they entered upon their life-work. Thirdly, the Messiah, as we have seen, was to be manifested at the end of 69 weeks, and to be cut off or crucified in the middle of the seventieth week, or three and a half years later.

"Now it is clear that the angel referred to a point of time when Christ would be publicly proclaimed as the Messiah; but it is a fact, as stated above, that this did not take place until his baptism, up to which time he remained in comparative obscurity. Again, as stated, the Jewish priests were not anointed until they entered upon their special office; but it would follow from this that Jesus, their antitype, should also be anointed when he entered upon his special office; i. e., at thirty years of age, or at the time of his baptism. Once more: as there were to be but three years and a half (half of a week) from the point where the Messiah was to be manifested as such, in the sense of the prophecy, till his crucifixion, the angel could not have dated the Messiahship of Jesus from the time of his birth, since it was separated from his crucifixion by thirty-one years. This last point standing alone should settle the question beyond all controversy that it was not until his baptism that, in the judgment of the angel, our Lord became the Messiah in the full sense of that term."

Mr. T.--"What, then, will you do, sir, with the fact that the angel called him 'Christ' at his birth?"

Mr. B.--"He must have done so by way of anticipation.

"But to return to the subject. The next thing to be considered is the date of our Lord's

baptism. I read Luke 3: 21: 'Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.' Now if you will look at the margins of your Bibles you will see that the date placed opposite to these verses is A. D. 27. Here is an opportunity to test the question whether we have the right commandment, chronologically speaking. If we have, then, according to the prophecy, 69 weeks, or 483 years, must have intervened between its going forth and the baptism of Christ in A. D. 27. Adding 457 years - the time that elapsed from the date of the going forth of the commandment in the seventh year of Artaxerxes till the birth of Christ

to the 26 years between the latter event and the commencement of A. D. 27, and we have exactly the required number of years; i. e., 483. But as the decree of Ezra was addressed to those in authority at Jerusalem, and as it took him five months to go from Babylon to Jerusalem, we must date the going forth of the decree from the time that it was placed in the hands of those to whom it was addressed; say in the seventh month of B. C. 457. Seven months of that year, therefore, elapsed before the decree had, in the sense of the prophecy, gone forth. For this reason we must commence to calculate our 483 years from the seventh month of B. C. 457. Should we do so, they would terminate in the seventh month of A. D. 27, or about the point where the baptism of Christ is generally located. Thus it appears that the commandment of the seventh year of Artaxerxes fully meets the conditions of the prophecy, so far as the first test is concerned. At this point we must adjourn for the evening."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY REV. W. H. LITTLEJOHN.

MR. BIBLIS:- "Last night, when our interview came to a close, we had located the termination of the sixty-nine weeks in about the middle of A. D. 27, at the baptism of Christ. Can you tell me, Maud, how we happened to fix upon that date for the ending of the weeks?"

MAUD:- "Yes, sir, I think I can. You showed that they commenced with the going forth of a commandment to restore and build Jerusalem given in the seventh year of Artaxerxes, king of Persia, which is found in the seventh chapter of Ezra, and was issued in the middle of B. C. 457. You then proved that sixty-nine weeks, or 483 years, measuring from the middle of B. C. 457, would reach to the middle of A. D. 27, or to our Lord's baptism."

MR. B:- "Very good, so far; but what had the Lord's baptism to do with the matter?"

MAUD:- "Why, the sixty-nine weeks, or 483 years, were to reach to the Messiah, or the Anointed One, and you said that Jesus was not anointed until his baptism."

MR. B:- "Your theory of my argument is correct, Maud; but I doubt whether you could give us the steps by which I reached my conclusions."

MAUD:- "Let me try, father."

MR. B:- "Very well; you may do so."

MAUD:- "You said there were but two opinions on this subject; one was that Jesus was actually the Messiah, or Anointed One, at his birth; the other was that he was not such until his baptism. Then you proved that the latter opinion must be correct, since the angel placed the manifestation of the Messiah but half a week, or three years and a half, before his crucifixion, whereas his birth took place thirty-one years before that event."

MR. B:- "That is superb, Maud; I perceive that you are fully capable, with close attention, of mastering this subject in all of its details."

MR. THOUGHTFUL:- "I am not quite satisfied with the location of our Lord's baptism in A. D. 27. You seem to rely entirely upon Mr. Usher's chronology as given in the margin of our Bibles; at the same time you admit that he is not always exactly correct."

MR. B:- "Well, let me see if I cannot fortify Usher's date somewhat, and thus relieve your mind. I read verses 1-3, inclusive, of the third chapter of Luke's gospel: 'Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, Lymanias the tetrarch of Abilene, Annas

and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.' By these verses the commencement of the preaching of John the Baptist is located in the fifteenth year of Tiberius Caesar. This monarch, according to Lardner, Pridenax, Dr. Hales, and others, commenced to reign conjointly with Augustus Caesar two years before the death of the latter, which took place Sept. 27, A. D. 14. Passing backward two years, we reach A. D. 12, the point where, according to the authorities quoted above, the rule of Tiberius commenced. Measuring forward fifteen years, the point where, according to Luke's gospel, John entered upon his special work, we come to Sept. 27, A. D. 27. But Luke says that John began his work in, or during, the fifteenth year of the rule of Tiberius. The middle of that year, therefore, cannot be far from the time at which John entered upon his mission. Measuring backward six months from the close of the fifteenth year of Tiberius, *i. e.*, in the autumn

of A. D. 27, we are brought back to the spring of that same year as the point which marks very nearly the entry of John the Baptist upon his ministry. We ascertain from Luke 3:22, 23, that Jesus was about thirty years old when he was baptized and commenced to preach the gospel of the kingdom. That was the age at which the priests generally, at the time in question, entered upon their office. As John was of the priestly line, it is probable that he commenced to baptize and preach at the same age at which the priests entered upon their work, *i. e.*, when he was thirty years old. It is generally agreed that Jesus was six months younger than John. If so, and if John was thirty years old in the spring of A. D. 27, then our Lord must have reached thirty years of age in the autumn of that same year. But as Luke says that Jesus was baptized when he was about thirty years old, then his baptism must have taken place in the autumn of A. D. 27, the very year where Usher locates it, and in the exact season of the year where the sixty-nine weeks, commencing with the date of the decree found in the seventh chapter of Ezra, terminated.

"Now that we have established the accuracy of Mr. Usher's date for the baptism of Christ, I wish to read a passage from the sayings of our Lord by way of confirming the view that the sixty-nine weeks, which were to reach to his public manifestation, terminated at the point at which we have argued that they did."

MAUD:- "Pardon me, father; but I cannot wait to have you do that before I tell you of a discovery that I have just made which, I am sure, upsets your whole argument."

Mr. B.:—"Say on, my daughter, as you seem to have struck something that is very important."

Maud.:—"Now you say that Christ was baptized in A. D. 27; but does not A. D. stand for 'the year of our Lord'?"

Mr. B.:—"Yes, Maud, it is so understood generally."

Maud.:—"Well, then, A. D. 27 would stand for the 27th year from our Lord's birth, would it not?"

Mr. B.:—"By common acceptance it would, Maud."

Maud.:—"Well, if our Lord was baptized in A. D. 27, as you say, then he must have gone forward in that ordinance when he was twenty-seven years old; but Luke says that he was about thirty years old when he was baptized, does he not?"

Mr. B.:—"You will find a statement to that effect in Luke 3:23."

Maud.:—"Well, now, if Luke was right, then you must be wrong; for you differ by three years in regard to our Saviour's baptism."

Mr. B.:—"Your reasoning is very clear, my daughter, and your conclusions would be sound if your premises were well taken. People generally, like yourself, suppose that A. D. 1, as we call it, synchronized with the year of the birth of Jesus. This, however, is a great mistake, and one which scholars universally admit to be such. It is well understood by them that our Lord was born about four years previous to the beginning of our vulgar era. To show that such is the case, I read from the introduction to the gospel of Luke as found in the Revision Commentary: 'The so-called Christian era fixes the year of the Incarnation as that of Rome 754, four years too late.' That Bishop Usher adopted the view that Jesus was born about four years previous to our vulgar era, is evident from the margin of Luke 2:41, where the visit of Jesus to Jerusalem, at the age of twelve years, is put down as occurring in A. D. 8."

"Now that I have answered Maud's objection, I will pick up the thread of my argument where I laid it down. I was about to read a saying of our Lord at his baptism in A. D. 27. Here it is in Mark 1:13-15: 'And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.'

"These words were uttered at the commencement of Christ's ministry and just after his baptism. It is clear from their import that when the Saviour said, 'The time is fulfilled, and the kingdom of God is at hand;

repent ye, and believe the gospel,' he alluded to some period the expiration of which was designed to mark the commencement of the gospel age; otherwise there would be no force in the language. The argument is this: the time for the setting up of the kingdom of God has been reached; consequently the kingdom itself must be at hand; wherefore you should repent and believe the gospel, which is the good news of the establishment of that kingdom. But permit me to inquire of you, Mr. Thoughtful, whether you know of any period of prophetic time, save the sixty-nine weeks, that ended in A. D. 27."

Mr. T.:—"No, sir, I do not. I cannot recall just now any evidence that there is any period, except the one of which you speak, that could by any possibility have been the one to which our Lord referred."

Mr. B.:—"If, then, the sixty-nine weeks did terminate in A. D. 27, and if, as we have seen, they were to reach to the manifestation of the Messiah, then we have a presumption in favor of the hypothesis that they represent the period of time to which the Saviour referred which amounts to demonstration itself. This being true, we have beyond all controversy proved that when we commence to count the seventy weeks from B. C. 457, the time when the decree of Artaxerxes as found in Ezra chapter 7, was issued, it is found that the first condition for the identity of this latter decree with the one which was to mark the beginning of the seventy weeks, is met; i. e., sixty-nine weeks, or 483 years, measuring from the date at which that decree was promulgated, reach to the manifestation of the Messiah."

"The next thing in order is to apply the text respecting the cutting off of the Messiah and the completion of the work of the rebuilding of the street and wall of Jerusalem. From the latter event, the angel said that there would intervene threescore and two weeks, and then the Messiah would be cut off: i. e., crucified. The complete restoration of the city, state, and polity of the Jews was accomplished in B. C. 408, under the reign of Darius Nothus. Sixty-two weeks, 434 years, measuring from that date, would bring us to A. D. 27, the close of the first sixty-nine of the seventy weeks from the going forth of the decree of the seventh chapter of Ezra. This is just as it should be. The angel at this point in the prophecy computed the time by whole weeks. After threescore and two weeks, said he, shall the Messiah be cut off. That is, there shall be sixty-nine complete weeks from the restoration of Jerusalem, and then shall the Messiah be crucified. Those sixty-two weeks ended in A. D. 27. The next week, therefore, and the one in which Christ was to be crucified, would terminate in A. D. 34. This agrees with the facts of history, since Christ was actually crucified, as nearly all will admit, between these two dates."

Mr. T.—“Your reasoning is good, sir, if your premise is correct.”

Mr. B.—“To what premise do you refer?”

Mr. T.—“Why, to the one relating to the completion of the restoration of Jerusalem in A. C. 408, where you commenced to calculate the sixty-two weeks.”

Mr. B.—“Pardon me, sir, if I say that the point of which you speak could hardly be regarded as a premise to my argument. That is nothing here or there, however. In the course of my reasoning I stated that the restoration of Jerusalem was completed in A. C. 408, or in the fifteenth year of Darius Nothus. I will read an extract from Dean Prideaux, which you will find in his ‘Connections,’ vol. I, p. 322: ‘In the fifteenth year of Darius Nothus ended the first seven weeks of Daniel’s prophecy. For then the restoration of the Church and State of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, *just forty-nine years after it had been commenced by Ezra, in the seventh year of Artaxerxes Longimanus.*’

“Having seen that the decree of the seventh chapter of Ezra is rightly related to the crucifixion of Christ and the restoration of Jerusalem, the next thing to be considered is the ceasing of the sacrifice and the oblation.”

Maud.—“What is meant, further, by the oblation?”

Mr. B.—“An ‘oblation’ was anything offered to the Lord. In the case before us it related to certain offerings provided for in the law of Moses. The sacrifice spoken of in the same connection refers also to the offerings of the Levitical service. When the angel said that ‘he (Christ) should cease the sacrifice and the oblation to cease in the midst of the week,’ he meant to be understood as stating that the Saviour would supersede the offerings provided for in the ceremonial law in the midst (middle) of a certain week. That week we have already proved to be identical with the seventieth week of Dan. 9: 24, 25; in other words, that it was covered by the seven years lying between the autumn of A. D. 27 and that of A. D. 34. The middle of such a week would be located in A. D. 31, or three years and a half from its commencement in A. D. 27. Therefore, if we have found the right decree, it must be shown that the Mosaic law, which enforced the oblations and sacrifices, was made null and void in the middle of the seventieth week, or in the spring of A. D. 31. I need not stop here to argue that the Mosaic sacrifices were all abolished at the very moment when Christ died upon the cross. It was then and there, therefore, that the precise condition of things to which the angel alluded, was fulfilled: *i. e.* the ‘oblation and sacrifice’ ceased when Christ expired. But when was Christ crucified? I answer, in the spring of A. D. 31; or just three years and a half (half of a prophetic week) from the

commencement of his ministry, and just three years and a half from the close of the seventieth week counting from B. C. 457, or the point where the decree given to Ezra was promulgated.

“There is one more point, but it need not occupy more than a moment. I refer to the week during which Christ was to ‘confirm the covenant with many.’ It was to be the seventieth, or last, in the series. It commenced, therefore, in A. D. 27, and ended in A. D. 34. There are two ways of doing any given thing. One is to do it personally, the other is to do it by proxy. General Grant, for example, conquered the Southern Confederacy. This he did without firing a gun himself. He did it, nevertheless; for he directed the soldiers who accomplished the work. So, too, with Christ: he preached to the Jews in person for the first half of the prophetic week in question, and in the latter half he did it through his disciples. You will recall the fact that up to A. D. 34, the end of the seventieth week, the preaching of the gospel was confined to the Hebrews. At that point Paul was converted, and the Gentiles were admitted to the benefits of the gospel.

“Thus it has been proved that the decree given to Ezra in B. C. 457 meets all the conditions necessary to show that it was identical with the one which the angel said should mark the commencement of the seventy weeks, and therefore, of the 2300 days also. First, it authorized the restoration of the Jewish state and polity. Secondly, 483 years from its promulgation reached to the manifestation of the Messiah. Thirdly, measuring backward sixty-two weeks, or 434 years from the date of Christ’s crucifixion, the point is reached where the building of the street and wall of Jerusalem was completed. Fourthly, the sacrifices and oblations of the Mosaic law were abolished by the crucifixion of Christ in A. D. 31, or in the middle of the seventieth week, calculating from B. C. 457, when the decree was issued. Fifthly, Christ and his apostles together devoted the seven years lying between A. D. 27 and A. D. 34 to the preaching of the gospel to the Jews, thus meeting that requirement of the prophecy which declared that he would confirm the covenant with many for one week.

“Here I must close for to-night. It would be a strange coincidence indeed, if we could find a spurious commandment which would meet all of the five conditions which I have just mentioned as those which would necessarily be met by the genuine commandment whenever it should be discovered. Indeed, if the tests applied do not settle the point of identity and prove that the decree of Ezra was the one that the angel had in mind, then I do not see how such a proposition could be proved at all.”

THE TEMPLE IN HEAVEN.

BY ELD. W. H. LITTLEJOHN.

A TALK ABOUT THE MILLER MOVEMENT.

MR. BIBLIST.—Our last conversation closed with the conclusion of an argument to prove that the decree for the restoration of Jerusalem, issued in the seventh year of Artaxerxes Longimanus, and recorded in the 7th chapter of Ezra, was identical with the one to which the angel Gabriel alluded in Dan. 9: 25. It was found that the decree of Artaxerxes met the demands of the case in each of the five points wherein it was necessary that they should agree. The date of the decree of Artaxerxes was found to be about the middle of B. C. 457. As that decree marked the commencement of the seventy weeks, or 490 years, and as the seventy weeks and the 2300 days (2300 years) began at the same point, all that we have to do in order to find the termination of the latter is to measure forward just 2300 years from the autumn of B. C. 457. If you will do so, you will find that they ended in the autumn of A. D. 1844. Thus we are brought a second time to the fall of 1844 as the point where the Judgment commenced. In the first instance we obtained the starting point of the 2300 years by measuring backward 490 years from the point of time when the apostles turned to the Gentiles; in the second case, we located it by identifying the decree of Artaxerxes, given in B. C. 457, with the one which Gabriel evidently intended to indicate as something which would furnish the starting point of both the seventy weeks and the 2300 prophetic days.

"If anything were necessary to make the argument conclusive, it would be found in showing that the three other commandments which have been put forward by different individuals under the plea that one or another of them was that to which Gabriel made reference, could not meet the required conditions; for it is evident that there must be somewhere on record a decree that can be identified with the one pointed out in Dan. 9: 25. But this can be done very

easily. Jesus must have become the Christ either at his birth, or at his baptism. If, therefore, any one of the three unexamined decrees was the genuine one, then 483 years, according to Dan. 9: 25, should reach from the time that it was issued to one of those events; for the angel said that from the going forth of the decree which he had in mind, sixty-nine weeks (483 years) should reach to the Messiah the prince. The three decrees in question are, (1) The decree of Cyrus made in B. C. 536, which is found in the first chapter of Ezra; (2) that of Darius, given in B. C. 519, and recorded in Ez. 6; (3) the commission to Nehemiah, given in B. C. 444, and found in Neh. 2. Applying the measuring line to the first

of these decrees, you see that it was too early by fifty-three years if we locate the manifestation of the Messiah in A. D. 1, and too early by eighty years if we place it in A. D. 27. Applying the same test to the decree of Darius (B. C. 519), it will be seen that it was too early by thirty-six years if we calculate from the birth of Christ, and by sixty-three years if the count is commenced from his baptism.

"The remaining decree, or rather commission, is that to Nehemiah issued in B. C. 444; but 483 years, if they were calculated from B. C. 444, will extend to A. D. 39; this proving that the commission to Nehemiah was issued too late for our purpose, even when the manifestation of the Messiah is located in A. D. 27.

"Can you tell me, Maud, what I have proved in regard to the decrees of Cyrus and Darius and the commission of Artaxerxes?"

Maud.—"Yes, sir, I think I can. You have shown that the decrees of Cyrus and Darius were issued so early that 483 years, computed from the time when they were made, would not reach even to the birth of Christ by a number of years, while the commission to Nehemiah was issued so late that 483 years would carry us by the baptism of our Lord twelve years."

Mr. B.—"Yes, that is correct. We have tested four documents which comprise everything in that line that can with any degree of consistency be put forward as the commandment to which Gabriel referred; and we have found that the claims of three of them break down at the first trial, while those of the fourth have borne every test which has been applied. Have you detected any flaw in the argument, Mr. Thoughtful?"

Mr. Thoughtful.—"I confess, sir, that I have not, although I have watched it very closely."

Mr. B.—"I might leave the matter right here; but to make certainty doubly sure, I will add something more in the line of confirmatory evidence."

Maud.—"Yes, father; I remember now your promise."

Mr. B.—"What promise, my daughter?"

Maud.—"Why, you said that after you located the time you would tell me all about the great words which Daniel said the 'little horn' would speak between the commencement of the Judgment and the coming of Christ."

Mr. B.—"I had forgotten my promise; but I was about to speak respecting the very point to which you allude, as we have now reached the place for its introduction. You will recollect that the little horn was a type of the papacy. If, therefore, we are now standing in the time of the Judgment, we would naturally expect to find something in the history of the Romish Church answering to the great words which Daniel heard the little horn uttering after the

books were opened, and the Judgment was set, but before the advent. In this we shall not be disappointed. You, Mr. Thoughtful, certainly cannot have forgotten the Ecumenical Council of Pope Pius IX. assembled in the city of Rome in A. D. 1869. That body was composed of about seven hundred prelates, who were gathered from all parts of Christendom. There in solemn assembly they insulted

the intelligence of the age and blasphemed the God of heaven by passing the decree of papal infallibility. The decree was passed July 21, 1870."

Maud—"What is that, father?"

Mr. B.—"Why, my child, the doctrine of papal infallibility is a belief in the inability of the pope of Rome to err when deciding upon points of faith. Those who advocate it, therefore, practically believe that the pope in the matter in question is equal to the Deity himself. In other words, they hold that in the decision of points of faith his judgment is as reliable as that of Jehovah.

"As I was saying, the Ecumenical Council of 1869 passed the decree of papal infallibility. There were, I think, but two or three bishops who had the courage to stand out against the decision of the body, and thus provoke the displeasure of the pope. The result is that the Romish church has incorporated this most blasphemous doctrine into its creed. The action of the Council, taking place as it did this side of 1844, and shocking as it did the moral sensibilities of the truly Christian world, most strikingly fulfills Dan. 7:9-11.

"Another proof that we have already passed the point where the Judgment commenced, might be drawn from the circumstances connected with the history of the papal church since 1844. In Dan. 7:25, 26, there is a prediction which relates to the history of the papacy immediately after the inauguration of the Judgment in heaven. I read: 'And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.' Please mark this language well. There was to be a period of time during which the pope and his church should wear out the saints and oppress the law of God; but that was to be followed by one during which his dominion was to be consumed to the end. This latter period was to begin with the Judgment. Now what are the facts of history in this case? About A. D. 1844 a series of uprisings commenced in Italy, that culminated in the banishment of the pope from Rome. Subsequently he returned to his capital; but from that point forward his history has answered

precisely to the announcements of the prophecy. Insurrection has followed insurrection, and revolution has followed revolution, in rapid succession. State after State has been taken from him, till at last the temporal power which enabled him to persecute the saints of God has been utterly taken away, and there is no longer a square rod of land over which he can exercise regal power. This state of things has not been brought about in a moment, but it has been done so gradually, and yet so steadily, that the prophet could hardly have described it more fittingly than in the use of the word consume, which suggests the idea of wasting away. A united Italy and an impotent pope, therefore, furnish another most striking evidence that we stand in the time of the Judgment.

"The next event to which I will call your attention as furnishing external evidence that the Judgment is now in progress, will be drawn from the history of the Protestant world. It is but natural to suppose that the true church on the earth during the time of the Judgment would have an experience appropriate to that most solemn occasion. Indeed, it has already been proved that they would not only be aware of the fact that the Judgment was in session, but also that they would make a solemn announcement to the world to that effect. It follows, therefore, that if the Judgment commenced in heaven in A. D. 1844, we should be able to point to some movement which was going forward at that time in the

church on the earth which would answer to the proclamation of a Judgment message."

Mr. T.—"You will excuse me, sir, but really I cannot recall the argument that you made to show that the church would announce to the world the approach of the Judgment."

Mr. B.—"It was thrown in incidentally rather than otherwise, and so I will give it to you again in brief. I read from Rev. 14:6, 7: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters.' This angel is represented as preaching the gospel in all the world. But angels are not commissioned to preach the gospel. That work was committed to the ministers of Christ, as you will find by reading Mark 16:15, 16. It must be, therefore, that the angel in question merely symbolized the church of Christ. That being true, it follows that the church will at some time preach the gospel with unwonted power in all the earth, enforcing it by the consideration that the Judgment hour has been reached.

In other words, they will at some time announce to mankind, as the angel did that symbolized them, that they should 'fear God and give glory to him, because the hour of his Judgment had come.' They, of course, will do this at the proper time. But, as it has been shown, A. D. 1844 was the precise point at which a Judgment message could properly be given; since it was there that, according to the prophecy, the Judgment was entered upon.

"Returning now to the thread of my argument from which I was diverted by the question of Mr. Thoughtful, I inquire, Was there any considerable movement going forward in A. D. 1844 in connection with which it was proclaimed that the hour of the Judgment had been reached? Perhaps you can answer this question, Mr. Thoughtful."

Mr. T.—"I believe, sir, that the Miller movement occurred about that time. I was a small boy then; but I recollect that there was a great stir in the community where I lived because one of the Millerite ministers, so called, came that way and preached the doctrine that the advent of our Lord was near. I remember as distinctly as though it were but yesterday when I saw them, the charts which the minister used. They were covered with representations of angels and beasts such as are described in the prophecies of Daniel and John. I was not old enough to comprehend the argument of the speaker; but I was very much frightened, because I discovered evidence in the words and looks of the people that satisfied me that they believed that what the speaker said was true. Several times I heard my father and one Deacon Brown talking over the matter by themselves; and they seemed to agree that the preacher had brought forward some pretty strong arguments to prove that the Judgment day was at hand. This alarmed me very much; but I continued to go to meeting every night as long as the preacher remained there, and on every one of those occasions the church was incapable of holding the people who came out to hear the lectures. The excitement continued until the time passed at which the minister said that the world would come to an end, and then all, save a very few, seemed inclined to deny that they ever believed that the end of the world was near at hand. I have not thought much about the matter of late years until our conversation on the prophecies seemed to direct attention to A. D. 1844 as the point where the Judgment ought to commence. Since then, I have queried in my mind whether there could have been any connection between the Miller movement and that event."

Mr. B.—"It was very natural, Mr. Thought-

ful, under the circumstances, for you to ask yourself whether the Miller movement was a fulfillment of the prediction found in Rev. 14: 6, 7. I propose to show you in our next talk that the coincidence between the movement in question and the prophecy to which I have alluded is so marked that every candid person, upon reflection, must admit that one cannot but be regarded as the counterpart of the other."

THE TEMPLE IN HEAVEN.

BY ELI. W. LITTLEJOHN.

THE TALK ABOUT THE MILLER MOVEMENT
CONTINUED.*The Ascension Robes Scandal Explored.*

MR. BIBLIST.—“At the close of our last night's sitting, we had advanced so far in the examination of our subject that the commencement of the Judgment had been located in A. D. 1844, and search was being made for some movement in the church at that time that was of sufficient magnitude and power to answer to the prophecy found in Rev. 14: 6, 7. Upon inquiry, it was found that Mr. Thoughtful in his boyhood days had listened to the preaching of a minister who was connected with what was known as the Miller movement. This man, according to Mr. Thoughtful's account, was a firm believer at that time, in the near coming of the Lord, and unhesitatingly preached that the day of Judgment was at hand. It appears, also, that he was able to present a Scripture argument in support of his theory that carried conviction more or less fully to the majority of minds. Had this man been alone in his work, he could not have fulfilled the requirements of the prophecy. But Mr. Thoughtful states, and history supports him in that statement, that there was at the same time a body of Christians known as the Millerites, who believed and advocated the same views that the preacher in question inculcated. The fact is that he was but the advance courier of an army of spiritual warriors as brave and ardent as himself in the advocacy of the doctrines to which he had given his support. It is worth our while, therefore, to pause and consider the claims of a movement which not only took place at the right time, but was also of the right character, at least in some respects. That the men who were engaged in it were most profoundly sincere,

there can be no dispute. It is susceptible of proof that hundreds of them believed so firmly in the approach of the end of all things that, like the disciples of old, they disposed of all that they had, and devoted the proceeds to the propagation of their faith.

“As it regards the extent to which the Judgment message was preached by them and the rapidity with which it went, it may be safely said that it was proclaimed in all the civilized portions of the world, and that it was carried to them in a briefer space of time than any similar proclamation since the days of Christ. To prove this, and to show the spirit of the men who were engaged in the work, I will read an extract or two. Here is one taken from ‘Advent Tracts,’ vol. 2, p. 125, and penned originally by an English writer by the name of Mourant Brock:—

“It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America about three hundred ministers of the word are thus preaching ‘this gospel of the kingdom,’ while in this country about seven hundred of the Church of England are raising the same cry.

“I read again from an editorial in the *Voice of Truth*, an Adventist paper published in 1845:

“We are doubtless near that auspicious hour when the harvest of the earth will be reaped as described in Rev. 14: 14-16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

No case can be more clearly demonstrated by facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ as near at hand. Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world.

“Please note the fact that in what I have read the author claims distinctly for himself and his co-laborers that they are engaged in giving the Judgment message found in Rev. 14: 6, 7, insisting that it has been carried by them into all parts of the world, agreeably to the predictions of that text. We are now furnished with three important facts which afford a basis upon which to rest our conclusions respecting the Miller movement of 1844. First, it arose at a proper time to meet the requirements of a genuine movement of its kind; secondly, it was characterized by that devotion and power which ever marks the special work of the Lord; thirdly, going, as it did, to every nation, kindred, tongue, and people in the civilized portion of the world, it fully met the demands, so far as scope is concerned, of Rev. 14: 6, 7. Should we, under these circumstances, determine that the great Advent movement of 1844 was a counterfeit work, it is difficult to see how the genuine one could ever be identified. Where the specifications of time, character, and extent are fully met, the presumptions are altogether in favor of the genuineness of any movement that can fulfill them. God would never allow his people to be brought into a position where a portion of them were brought in 1844, unless his hand were guiding. To reject at that time the evidences that the hour had been reached for the proclamation of the

Judgment message, would have been to deny the plain teachings of the Scripture.

"If you please, step to the door, Maud; some one is ringing the bell."

Maud.—"Father, this is Mr. Clerical; he wishes to see you."

Mr. B.—"Good evening, Mr. Clerical. I am happy to meet you. Be seated, if you please."

Mr. Clerical.—"Thank you, sir, I will shake hands with Mr. Thoughtful before sitting down."

Mr. B.—"I am glad that you have dropped in this evening, Mr. Clerical. I think it is the first time you have ever done me the honor to call."

Mr. C.—"Yes, sir, I think that it is; and to be frank with you, I must say that I should not have called to-night were it not for the purpose of doing my duty to one who is under my pastoral charge. Mr. Thoughtful, here, is a member of my church, and I hear that you have been filling his head with all sorts of heresies respecting the Judgment and the near coming of the Lord. Indeed, I hear, sir, that you have been trying to make him believe that William Miller and his fanatical horde moved out in the order of God in 1844. Now, sir, it seems to me that you should be in better business than trying to deceive people in regard to the true character of such a man as William Miller. I know all about him, sir. He was a poor, ignorant, hair-brained fanatic, who drew after him a crowd of men and women as ignorant and fanatical as himself. I remember the affair very well, sir. When the day came on which the coming of the Lord was expected, hundreds of his silly dupes went out into the grave-yards and upon the tops of houses, and there, arrayed in ascension robes, expected every moment to be caught up into glory. I am surprised that so intelligent a man as Mr. Thoughtful could be entertained with such nonsense as you have been pouring into his ears. I warn him to-night that he will lose his reputation in our church altogether unless he gives up visiting your house from night to night, and listening to these things. Why, only last evening we had a magnificent social at the house of one of the wealthiest families in town, and he could not be induced to attend, because, forsooth, he wanted to listen to a talk from you on the Miller movement. I bid you good night, sir."

Mr. B.—"Do not hurry away, Mr. Clerical. Be seated, sir; he wanted. If these things which you have said about Mr. Miller and his followers are true, I should be glad to know it myself. You have spoken very positively in regard to the character of Mr. Miller and his associates, and now I would like to know all that you can tell me about them. Did you ever see Mr. Miller, sir?"

Mr. C.—"No, sir, I never did."

Mr. B.—"Did you ever hear any minister of his faith preach?"

Mr. C.—"No, sir. I was quite young at that time, and besides, my father was a preacher, and was too sensible a man to allow his children to listen to such an ignorant fanatic as Miller was."

Mr. B.—"Did you ever read any of the writings of Mr. Miller, sir?"

Mr. C.—"No, sir. I doubt whether he knew enough to write anything that would be readable."

Mr. B.—"Notwithstanding your doubts, Mr. Clerical, it is a fact that Mr. Miller was a controversial writer, whose published works have been read quite extensively. Indeed, sir, I feel quite certain that you have misapprehended the character of the man, both as it regards his talent and his spirit. Let me read to you a few sentences from a volume which I have here in my library."

Mr. C.—"Written by one of his followers, I presume?"

Mr. B.—"Not so, sir. The title of the work is, 'Our First Century,' and it was written by R. M. Devens, a gentleman who in no wise sympathized with the doctrines of Adventists. He is a writer of considerable note, having published a life of Washington and one of Wellington, besides several other important works. Here, on page 437, I find something in point:—

"As a man, Mr. Miller is described as strictly temperate in all his habits, devoted in his family and social attachments, and proverbial for his integrity. He was naturally very amiable in his temperament, affable and attentive to all,—a kind-heartedness, simplicity, and power peculiarly original characterizing his manner. He was of about medium stature, a little corpulent; hair, a light, glossy brown; countenance full and round, with a peculiar depth of expression in his blue eye, of shrewdness and love. As a preacher, Mr. Miller was generally spoken of as convincing his hearers of his sincerity, and instructing them by his reasoning and information. All acknowledge that his lectures were replete with useful and interesting matter, showing a knowledge of Scripture extensive and minute, that of the prophecies, especially, being surprisingly familiar; and his application of the great prophecies to the great events which have taken place in the moral and natural world, was, to say the least, ingenious and plausible. There was nothing very peculiar in his manner; his gestures were easy and expressive; his style decorous, simple, natural, and forcible. He was always self-possessed and ready; distinct in his utterances, and frequently quaint in his observations; in the management of his subject, exhibiting much tact, holding frequent colloquies with the objector and inquirer, supplying the questions and answers himself in a very apposite manner; and although grave himself, some-

times producing a smile upon the faces of his auditors.

"Please notice some of the expressions in the selection just read. It says of Mr. Miller, that he was 'strictly temperate in all his habits,' 'devoted in his family and social attachments,' and 'proverbial for his integrity.' These certainly are excellent qualities; but the writer goes still further, and says, 'He was naturally very amiable in his temperament, affable and attentive to all,—a kind-heartedness, simplicity, and power peculiarly original, characterizing his manner. 'Kind-heartedness,' 'simplicity,' 'power,'—these are striking words. The man who possesses these traits of character which they represent, assuredly is no ordinary man; for he has the elements of true greatness. Here is something further on that bears directly upon the point of Mr. Miller's ability: 'Mr. Miller was generally spoken of as convincing his hearers of his sincerity, and instructing them by his reasoning and information. All acknowledge that his lectures were replete with useful and interesting matter, showing a knowledge of Scripture very extensive and minute—that of the prophecies, especially, being surprisingly familiar; and his application of the great prophecies to the great events which have taken place in the moral and natural world, was, to say the least, ingenious and plausible.'"

Mr. C.—"I don't care what Mr. Devens says. I know Mr. Miller was a fool. No man that had good common sense would ever put on a cotton ascension robe, as Mr. Miller and his rabble did, with the expectation of ascending to heaven in it."

Mr. B.—"Well, let us consider the matter calmly, Mr. Clerical. It is of no use to become excited. To my mind, it is evident that a man who, like Mr. Miller, was able to deliver three thousand lectures on the prophecies in ten years, and defend himself in the meantime against the attacks of some of the first scholars of the nation with such manifest success that he was able to gather around him a body of followers numbering scores of thousands, assuredly could have been no idiot. You admit that you did not know Mr. Miller or any of his co-laborers personally; you deny the conclusions reached by a judicious historian; you go against the natural presumptions based upon the inference that marked success won at great odds is a token of decided ability; and for this unusual course the only reason you assign is that Mr. Miller and his associates put on ascension robes for the purpose of ascending in them to meet their Lord. Now, sir, you will pardon me if I say that you, yourself, have been sadly duped if you have accepted as true the idle reports which have been floating about for years respecting the ascension robes alleged to have been worn by Mr. Miller and his followers in 1844.

OUR MEDIATOR.

THE work of Christ as the Saviour of men runs back to the fall of man in Eden. Thus, John says that he is "the Lamb slain from the foundation of the world." Rev. 13 : 8. It was a settled fact as soon as man fell that Christ would die to redeem the race. From that time forward he has carried upon his heart and mind the burden of a lost world. In the form of an angel he visited the patriarchs and prophets to instruct them in the work of God. See Acts 7 : 37, 38. Paul says that he was with the Israelites in the wilderness. 1 Cor. 10 : 1-4. Peter says that it was Christ who spoke through the old prophets. 1 Pet. 1 : 9, 10. He is said to be the foundation on which the prophets of the old dispensation and the apostles of the new were built. Eph. 2 : 20-22.

Christ is the head of the church (Col. 1 : 18), while the church is his body, and each child of God is a member of that body. 1 Cor. 12 : 26, 27. As the head sympathizes with all the body, with the least member of the body, so Christ feels all the sorrow and suffering of each Christian on earth. He suffers with them. Thus the prophet says, "In all their affliction he was afflicted." Isa. 63 : 9. The Christian need not think he is left alone in his temptations and trials. No, the dear Saviour ~~was~~ feels them all, and his great heart yearns over them. Paul says that Jesus loves the church as a husband loves his own wife.

"For," says he, "we are members of his body, of his flesh, and of his bones." Eph. 5 : 25, 30. What a close relation, then, exists between Christ and his church. How it ought to encourage us when we are tried. Every true child of God is very precious in the eyes of the Saviour. He says that it were better for a man to be drowned in the sea than to offend the humblest one of those who love Jesus. Matt. 18 : 6. His love toward them is expressed in the most tender way and by the most forcible illustrations. He says that as a mother cannot forget her little babe—cannot fail to have compassion on it—so the Lord cannot forget his people, but rather loves them as that mother loves her own dear child. Isa. 49 : 15. Does the Lord mean what he says, and repeats, too, so many times? Can we not believe him and trust in his goodness to us?

Christ gave his life for his people. John 10 : 15. He bought them with his own blood. Acts 20 : 28. Then he ascended to the right hand of God, there to make intercession for all who come unto God by him. 1 Tim. 2 : 5. If we sin, he is our advocate with the Father. 1 John 2 : 1. The high priest in the Mosaic dispensation bore upon his heart the names of all the people when he went in to officiate before God. Ex. 28 : 29, 30. So Christ

in heaven now bears on his great divine heart all his children on earth. He mentions each one by name before the Father (Rev. 3 : 5), and intercedes for them with groanings which cannot be uttered. Rom. 8 : 26, 27.

Just what Jesus was while upon earth, just the same he is now in heaven, the same tender-hearted, compassionate, pitying, loving Saviour. His work of suffering for man did not cease when he went to heaven. His heart feels for them as it did while upon earth. He talks about them with the angels; he prays to his Father for them; he sends angels to aid them; he is deeply interested in every plan on earth to carry out his work and bring souls to him. How deeply and how anxiously every true minister feels for the good of his flock. But Christ, the great Shepherd, with his divine heart of love, feels a thousand times more for them. May these thoughts lead us to love him and serve him more earnestly.

D. M. CANRIGHT.

THE MARGIN OF DAN. 8: 14.

BY N. J. BOWERS.

"AND he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (margin, "Heb., justified"). We as a people hold that the cleansing of the sanctuary here brought to view, is a work of judgment performed in the true tabernacle in

heaven. The marginal translation makes this evident: "Unto two thousand and three hundred days; then shall the sanctuary be justified." To justify is to make or pronounce just, which is a work of judgment. Any person or thing justified would have a prior work of judgment passed upon him or it. Just before the Lord comes, the following words have their application: "He that is unjust, let him be unjust still [let him remain unjustified, in which condition the Judgment just passed has found him]; and he which is filthy let him be filthy still; and he that is righteous let him be righteous [or justified] still; and he that is holy let him be holy still." Rev. 22: 11.

The sins of the people are in the sanctuary, and it must be justified, or made free from them. This is a work of judgment, as stated above. The types will cast some light on this. The priests served unto the example and shadow of heavenly things. Heb. 8: 5. Their work prefigured that of Christ. Chap. 7: 11-15, and elsewhere in Hebrews. That their work was one of cleansing, which was a work of judgment on the great day of atonement, is plain. "And he shall make an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among you in the midst of their uncleanness." Lev. 16: 16; see also verse 33.

Here we have a work of atonement made for the holy place because of the sins of the children of Israel, which are called their "uncleanness." The sanctuary is cleansed, or purified (Heb. 9: 23), from these sins. They are removed from it. This is a work of judgment, or justification. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart when he goeth into the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Ex. 28: 29, 30. The names of the children of Israel, the names of the tribes, were borne in the breastplate of judgment in the holy place. The priests made an atonement for the

holy place when the sanctuary was cleansed in this work of atonement. So this was, again, a work of judgment. There may be an allusion in Rev. 3: 5 to the work in Ex. 28: 29. The names of the children of Israel were borne in the breastplate of judgment, upon the heart of the priest when he went into the holy place for a memorial before the Lord. So our great anti-typical High Priest declares to the overcomer: "I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." May the names of all who read this be thus confessed before God.

In Lev. 16: 20 we read: "And when he hath made an end of reconciling the holy place and the tabernacle of the congregation, and the altar, he shall bring the live goat." May not the reconciling of all things unto Christ, "whether they be things in earth or things in heaven," of Col. 1: 20, refer in part to the closing priestly work of judgment, on the part of our great High Priest in heaven?

As Jesus bears our names upon his great heart of love, as did Aaron the names of ancient Israel "upon the breastplate of judgment," may we prepare ourselves by afflicting our souls, by genuine repentance and a holy character, to stand in the Judgment and to enjoy eternal salvation in the kingdom of God.

RH Sept 15, 1885

Thompson

A SOLEMN THOUGHT.

BY GEORGE THOMPSON.

THERE is no fact more clearly established than that the twenty-three hundred days of Dan. 8 : 14 ended in 1844. To change this date would be to unsettle the chronology of the world, and cast the inhabitants thereof adrift on the trackless ocean of time without chart or compass by which to locate their bearings. At the ending of the twenty-three hundred days the great antitypical day of atonement began,—the foretold Judgment hour, when the cases of all are to be examined and judged according as their works shall be. See Rev. 22 : 12. Daniel beheld the commencement of the Judgment and saw thousand thousands minister unto the Ancient of days, and ten thousand times ten thousand stand before him. Dan. 7 : 10.

For almost forty years this great work in the sanctuary above has been going on ; and commencing at the beginning of this world's history and passing down through each consecutive generation, how far may their investigation have proceeded ! Has it reached the days of Noah ? of Daniel ? of the apostles ? the dark ages ? Luther ? Wesley ? We know not. All we know is that this solemn investigation is being made of all the successive generations of the past, and soon the cases of the living will pass in review before that august assembly. How solemn the thought ! Eternal destinies are being decided. Time carries us on for weal or for woe. Soon we must meet every act of our lives in the Judgment. The mandate will soon echo, "He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still." Rev. 22 : 11. The seer of Patmos beheld our time in vision and exclaimed, "Even so, come, Lord Jesus." Verse 20. May this be our prayer to-day.

Willow Hill, Ill.

RH April 26, 1887

J. G. Mattison

THE INVESTIGATIVE JUDGMENT.

During the last part of the work of the little horn, when the voice of its great words is heard, and the body of the beast is about to be destroyed, or, in other words, when the power is taken away from the papacy, Judgment is held in heaven. This Judgment is the Investigative Judgment, which precedes the second coming of Christ.

The prophet says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

The Judgment could not be described in plainer words than these; and the eleventh verse shows, that it is going on at the time when the body of the papal beast is about to be destroyed, while the remains of the former beast, or kingdoms, still continue some time until Christ is revealed. Verse 12. When the time of probation has ended and the Investigative Judgment is finished, Christ has given up his high priestly office and receives the eternal kingdom of the Father. Then the Son of man will be revealed in his glory with all the holy angels, and at last he will receive the earth for an everlasting possession. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14.

The people and nations which shall serve Christ are the saved of all ages. The Investigative Judgment will decide who out of every generation, from Adam to the last one upon whom judgment shall be passed, shall have part in the immortal kingdom. We need not wonder that such a Judgment should take place. Many have been in the habit of regarding the work of the Investigative Judgment as a transaction that may be finished in twelve hours; that the coming of Christ, the resurrection, the examination of the lives and works of all men, the decision of their fate, and the giving of rewards may all begin in the morning and be finished by sundown. But the Bible teaches no such thing, nor is it reasonable to believe such a statement.

Every earthly tribunal examines the case of the accused, and decides what punishment should be inflicted upon him, before the judgment is finished and executed. The Almighty Judge of all the earth is no less particular and just. He will judge every man according to his works. 2 Cor. 5: 10; Rev. 20: 12. He will let the people speak and come near to judgment. Isa. 41: 1; 48: 20. "He shall call to the heavens from above, and to the earth, that he may judge his people." "For God is Judge himself." Ps. 60: 4, 6. He will present before every wicked person their sins, and make it manifest that their punishment is in just proportion to their wickedness. "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." 1 Phil. 2: 11. "The salute of God shall execute upon the wicked" the judgment written." Ps. 140: 9. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

These texts prove plainly that the Judgment which shall come upon all men, has previously been written. It is therefore certain that the righteous Judge will closely examine every man's work, and decide his fate accordingly, and he will finally reward or punish every one in harmony with this decision. And just as the salute takes part in the Judgment during the thousand years previous to the second resurrection, that the wicked at the close of the thousand years may receive their proper punishment, so likewise God will hold an Investigative Judgment a short time previous to the resurrection of the righteous, and decide who shall have part in this glorious resurrection, and what reward every man shall receive.

The millions (the Danish and Swedish versions read *thousand times thousand*) that ministered unto the Ancient of days, and the hundred millions that stood before him, are, no doubt, the holy angels. Dan. 7: 10; Rev. 5: 11. (The last-named text, also, has *thousand times thousand* in the versions mentioned.) They stand as witnesses in the court. They have been ministering spirits, and have guided the children of God on their journey through life, from the days of Adam to the end of time. Thus they are reliable witnesses. Nothing can be more solemn than the thought that this wonderful work is now going on, and that the last name of the saints will soon be written in the book of life; that the time of probation soon will end, and the eternal Judgment, in which all the children of God shall partake, begin. This work is closely connected with the work of Christ in the Sanctuary, which will be considered hereafter.

THE VISIONS OF DANIEL AND JOHN.

A Brief Exposition of their Testimony relative to the Second Coming of Christ.

BY ELD. J. G. MATTESSON.

PART I—THE VISIONS OF DANIEL.
CHAPTER XI.

THE CLEANSING OF THE SANCTUARY.

"And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Dan. 8:14.

The doctrine of the Sanctuary is clearly presented in the Bible, and although we have not seen neither can see the heavenly Sanctuary, yet we can obtain a very clear understanding of it by considering the old sanctuary, which was a picture of the true. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand on the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

The Sanctuary is so very often spoken of in the Bible, that we need not be ignorant on this subject. More than one hundred times we find the word "sanctuary" in the Holy Scriptures. Nine of these speak of the heavenly Sanctuary, and this is also spoken of as the temple of God in heaven, and as the habitation of the Lord. "The Lord shall roar from on high, and utter his voice from his holy habitation." Jer. 23:20. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19.

The word "sanctuary" denotes a holy place or the place toward which worship is directed. The Sanctuary is not the earth. "And let them make me a sanctuary; that I may dwell among them." Ex. 25:8. The Sanctuary is not the church; for the prophet says: "To give both the sanctuary and the host to be trodden under foot." Dan. 8:13. The host, or the church, is one thing and the sanctuary another.

The earthly sanctuary was built by the children of Israel. Ex. 25:8, 9. It was built after a pattern. Verses 9, 40. It had two apartments, the holy and the most holy places. The ark and the mercy-seat were brought into the most holy place. Chap. 26:33, 34; Heb. 9:1, 7. The priests officiated in this sanctuary. Ex. 28:43. But in the most holy the high priest could enter only once a year, that is, on the great day of atonement, the tenth day of the seventh month. Heb. 9:6, 7; Lev. 23:27.

The earthly tabernacle was cleansed with blood. Lev. 16. It was destroyed by the Romans A. D. 70, and has never since been built. It was a type or shadow of the Sanctuary of the new covenant, which is in heaven. "A glorious high throne from the beginning is the place of our Sanctuary." Jer. 17:13. "For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth." Ps. 103:19.

Jesus is high priest, and has become "a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. The priests offered gifts according to the law in the earthly sanctuary, and they "served unto the example and shadow of heavenly things." Verse 5. The earthly sanctuary was cleansed with blood, and it was also in this respect a shadow of the heavenly, as the apostle testifies: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Chap. 9:23, 24.

The heavenly Sanctuary is like the earthly in the following respects: 1. It has a service and a priesthood, but its service is performed by a high priest who cannot die, and his priesthood is not Levitical, but the Melchisedec priesthood. Chap. 8:1-5; 9:24; 10:20. 2. It had two holy places or apartments, the holy and the most holy. Chap. 9:24; Ex. 26:31-36. (Compare these texts with Rev. 4:1, 2, 5; 5:8; 8:2-5; 11:19; 15:5.) 3. It must be cleansed with blood. Dan. 8:14; (This text must necessarily refer to the heavenly Sanctuary, because the earthly was destroyed a long time before the 2,300 years ended.) Heb. 9:11, 12, 23, 24. 4. It contains the law of the testimony of God. Ex. 25:21, 22; Rev. 11:18; 15:5. 5. When the glory of the Lord fills the Sanctuary, the ministration ceases. Ex. 40:34, 35; 1 Kings 8:10, 11; Rev. 15:8.

The testimony was the ten commandments. Ex. 31:18. The tabernacle of the testimony was the sanctuary, or building, wherein these commandments were preserved. Num. 1:50, 61. Consequently the temple or tabernacle of the testimony in heaven can be nothing else than the building wherein the ten commandments are kept, and of this temple the earthly sanctuary was a shadow.

The most holy place was entered only on the great day of atonement. The service performed on that day was called the atonement. To make an atonement for the sanctuary and to cleanse it, denote precisely one and the same thing; to wit, the service of the high priest on the great day of atonement, when he sprinkled blood on and before the mercy-seat, to make an atonement for the sanctuary and for the sins of the people.

From Rev. 15:1 we learn that when the plague threatened by the third angel are poured out, the service in the Sanctuary ceases, and Christ is no longer a high priest, but comes with judgment as King of kings and Lord of lords. Then probation has ceased, and the eternal kingdom begun.

The Bible plainly teaches that the atonement is something different from the sacrifice. It is the ministration of the priest performed in the sanctuary; and the pouring out of the blood of the sacrifice must always precede the atonement.

If the whole congregation of Israel sinned through ignorance, they were to offer a young bullock for a sin-offering, and the elders of the congregation should lay their hands on the head of the bullock before the Lord, and the bullock should be killed before the Lord. Then the priest was to dip his finger in some of the blood, and sprinkle it seven times before the Lord, and make an atonement for them, and then their sins should be forgiven them. Lev. 4:13-30. And if any person became guilty in any sin, and confessed that he had sinned, then the priest was to make

an atonement for him for his sin, and it should be forgiven him. Chap. 5:5, 10.

When the priest had in this manner served or made an atonement in the sanctuary through the whole year for the sins of the people, the whole service was finished at the close of the year by making atonement for the sanctuary and for the sins of the people, in the most holy place. "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Chap.

16: 15, 16. "And this shall be a statute forever unto you; that in the seventh month, on the tenth day of the month," etc. Verse 25. "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation." Verse 31.

Christ does not enter the most holy place once every year, but at the close of his high-priestly service in the heavenly Sanctuary he enters the most holy place once for all, and there performs in reality the work which answers to the shadow that was seen in the earthly sanctuary, in the old covenant. Christ and his service in the heavenly Sanctuary constitute the great antitype, which corresponds to the old type.

This is precisely the work which Jesus commenced in 1844, when he closed the door of the holy so that no one can open it, and opened the door to the most holy, which no man can shut. Then he cries unto his people, who in the last days are fighting the fight of faith in great weakness: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3:8.

From Heb. 9:23 we see plainly that the heavenly Sanctuary at the close of the prophetic days or years will be cleansed in the same sense and in a similar manner to the cleansing that was performed in the earthly sanctuary on the great day of atonement: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

How long this solemn work will continue in the heavenly temple is not revealed to us, but we see that the corresponding work is carried forward in the earth, while the kingdom of God is preached in the most remote corners of the world, and the last message is sounding with great power. This rejoices our hearts, and with solemn interest we look forward to the time when the high-priestly work of Jesus will be finished and the Lord will come the second time, to take his people unto himself. We long for his appearing, as we lift up our heads and look up, knowing that our redemption is drawing nigh. Luke 21:28.

In connection with the cleansing of the Sanctuary, or the finishing work of Christ as a high priest in the heavenly Sanctuary, the Investigative Judgment is held. Every person who would not afflict himself on the great day of atonement, was to be cut off from his people. Lev. 23:29. So likewise every one who does not humble himself before God and repent of his sins, will be excluded from the first resurrection and eternal life. Thus the Investigative Judgment (Dan. 7:9, 10) is most intimately connected with the atonement and the cleansing of the Sanctuary. May the Lord help us to give heed to these solemn truths, and prepare for the great day of the Lord.

ITEMS OF ADVENT EXPERIENCE DURING THE
PAST FIFTY YEARS.—NO. 3.

BY WASHINGTON MORSE.

AFTER the final disappointment in the autumn of 1844, the many thousands who had embraced the message of the close of time and the coming of Christ, were greatly perplexed to understand that wonderful movement. They could not find it in their hearts to renounce it as not in the order of God, and they were certain that they had been sincere in their adherence to the cause they had espoused. It was but natural that the masses should look to those who had been leaders in the work, for a consistent and conclusive explanation of the same, since the great central event that had been predicted, had not occurred. The leaders most keenly realized the situation in which they were placed, and many of them proceeded with diligence and earnest devotion to the task of obtaining the correct solution of the question.

It is not my purpose to consider the various interpretations that were given by different individuals, as time passed on. Suffice it to say, that the explanations were varied, and each new theory advanced had more or less adherents. We were in much the same situation that the disciples were, after Christ's crucifixion and burial. They knew not what to do. Upon one occasion, several of them were together, when Simon Peter said, "I go a fishing;" the others replied, "We also go with thee." And so it was with the disappointed Adventists after the time passed. Some went in one direction, and some in another; some adopted one line of interpretation of the movement and its result, and some another.

But standing forty-four years this side of that memorable date, there is an explanation of that entire movement, that appears to me harmonious, consistent, and conclusive,—an explanation that enables those who passed through that remarkable experience to comply fully with the exhortation of the apostle: "Cast not away therefore your confidence." Heb. 10:35. I fully believe that it is the will of God, that we should not cast away the confidence that was had in that movement by those who were in it; but that we should cherish it, knowing that our work was in the order of God, and that the faith we exemplified, "hath great recompense of reward."

A brief statement of the interpretation that I have referred to, may be of interest at this point, although I doubt not most of the readers of the Review are already familiar with it.

1. In Rev. 10:5, 6, is this testimony: "The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." As is the case in several other instances in the Bible, I understand the angel here mentioned, to symbolize a dispensation of God's providence, carried forward in the earth by chosen agents at a particular period of time, for the accomplishment of specific purposes. The work here brought to view, is the proclamation, upon the authority of the Creator himself, that "there

should be time no longer." It is susceptible of the clearest demonstration, that prophetic time is here intended. The great Advent movement of 1840-44 was in exact fulfillment of this prophecy. We proclaimed the close of the 2300 prophetic days, this being the longest specified period of prophetic time brought to view in the Scriptures, and a period reaching to a later date than any other that is given. There cannot be found in God's word a period of prophetic time, accompanied by data for ascertaining its beginning and close, that extends this side of 1844. Our proclamation was made upon the authority of the immutable word of God, and stands upon record as the only proclamation of the kind regarding the close of the 2300 days that had been made, up to that time.

2. The angel brought to view in Rev. 14:6, 7, had a world-wide message, "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." This was emphatically the burden of our proclamation. We called upon men in a most earnest manner, with a veritable "loud voice," to "fear God," for the time of his judgment would come with the close of the 2300 days. And that was just what did begin then, and what was signified by the cleansing of the sanctuary, in the statement of the angel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Then commenced the investigative judgment,—the work of examining the cases of all who, since the foundation of the world, have entered the kingdom of grace. This work is for the purpose of ascertaining who of all that vast number are entitled to have their sins blotted out, and their names retained in the Lamb's book of life. This work commenced upon the cases of the dead, and will pass to the living when the cases of the dead are disposed of. It was God's purpose that the world should be warned of the commencement of this great work of judgment, and such a warning had to be given, in order to fulfill the prophecy of Rev. 14:6, 7. It has always been God's plan to warn mankind regarding any great work that is to be accomplished, in which they are concerned.

3. In Dan. 7:9-13, the opening of the investigative judgment is brought to view, and other features are mentioned thus: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days." By the "Ancient of days," we understand is meant God the Father, who presides during the investigative judgment; and the coming of Christ to him signified the entrance of our Saviour upon his work as our great high priest in the holy of holies of the heavenly sanctuary—the work of cleansing the sanctuary, that commenced in 1844, at the close of the 2300 days. This work of cleansing the sanctuary decides who are to be the subjects of Christ's everlasting kingdom. That is it seen that a literal "coming" of Christ occurred at the close of the prophetic time, just as was preached. The "coming," however, was to the investigative judgment, and not to this earth.

4. In Rev. 14:8 a message is represented as go-

ing forth to the world, the burden of, which is, "Babylon is fallen, is fallen." This message was to "follow" the one that proclaimed the hour of God's judgment at hand. By the term "follow,"

I understand is meant that it would be subsequent to, and also that the work here brought to view would cover practically the same territory as that covered by the work previously mentioned. In Rev. 18:1-5, the proclamation of the fall of Babylon is again referred to; and here the exhortation is added, "Come out of her, my people." Precisely such a work as is here indicated, commenced in the early summer of 1844. The preaching of the judgment-hour message and the proclamation of Christ's second advent near, had been going forward for several years, and opportunity had been afforded the world to see that God was in the movement; that he set the seal of his Spirit to it. But the religious world rejected the message, and began to indulge in scoffs, sneers, and jeers at those of their brethren who had embraced it. Within a few months after the cry of "Babylon is fallen, Come out of her my people," commenced, fully 50,000 Advent believers severed their connection with the various religious denominations with which they were connected, and stood a united band on the special doctrines of the close of time and the coming of Christ. Such another proclamation, accompanied by such an exodus from the religious denominations, is not upon record. We affirm that the movement was in the order of God, and in direct fulfillment of prophecy.

5. In the parable of the ten virgins (Matt. 25:1-13), those who went forth to meet the bridegroom are represented as slumbering while the bridegroom tarried. Afterward, a cry was made at midnight, "Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." It would be difficult to conceive of a more complete fulfillment of this parable, than was witnessed in the experience of the Advent believers in 1844. By the slumbering, was signified our failure, up to about the middle of the summer of 1844, rightly to comprehend the reckoning of the time. We had computed the time as ending with the close of 1843, Bible reckoning, which was March 21, 1844. It was not until July that we discovered that the decrees to restore and build Jerusalem did not take effect until the autumn of the year of its ruinance, and that consequently the 2300 years would not end until the autumn of 1844. Our eyes had been bidden, that we should not see that point until God's own good time. When we did see it, we made that identical cry, "Behold, the bridegroom cometh; go ye out to meet him." The wonderful awakening that then occurred, the renewed activity with which the Advent believers engaged in their work, was fitly symbolized by the words of the parable, "Then all those virgins arose, and trimmed their lamps."

6. The angel whom John saw proclaiming that time should be no longer (Rev. 10:1-6), had in his hand a little book. The one who was represented as receiving the little book from the hand of the angel was told to eat it; and that it should

be sweet as honey in his mouth, but very bitter in his belly. Did space permit, I might adduce conclusive evidence, showing that the little book here mentioned was none other than the book of Daniel. It was from that book that we obtained a knowledge of the ending of the 2300 prophetic days, whereby we were led to believe that Christ's coming was to occur in 1844. That doctrine was very precious to us; and the completeness, energy, and devotion with which we espoused the cause, was fitly characterized by the illustration of eating the book. It was bread and meat to our hungry souls, and the joyful anticipations that we experienced could not be better expressed than by the term, "sweet as honey." But when we had fully partaken of that precious experience, there came the disappointment that was indeed "bitter" to our souls. I fully believe that our experience was in exact fulfillment of the prophecy regarding the little book.

With these explanations of the features that I have mentioned, all that pertained to that great movement is easily accounted for. It was necessary that prophecy should be fulfilled. When Christ was making his triumphal entry into Jerusalem, and the disciples began to shout, "Blessed be the king that cometh in the name of the Lord!" the Pharisees wanted them rebuked for making such a disturbance. Christ replied, "If these should hold their peace, the stones would immediately cry out." Luke 19:37-40. The Lord will see to it, that the inspired predictions of his prophets are all fulfilled. If they are not fulfilled by one agency, he will raise up another.

The fact that Christ's disciples did not understand that he was to be crucified, does not prove that they made a mistake in following him; neither does the fact that we did not perceive the precise nature of the event that was to transpire at the ending of the 2300 years, prove that our work was not of God in proclaiming the end of time and the coming of the Saviour. It must be evident to all candid observers, that had we fully and clearly understood the nature of the event that was to transpire at the close of the time, we could not have gone forward in a manner to fulfill the prophecies. No proclamation, short of the one that was given, could have arrested the attention of the world as it was needful that it should be secured, in view of the importance of the prophetic time that then closed, and the work of the investigative judgment that then commenced.

But those who began the proclamation of the first and second angels' messages—for the great movement of 1840-44 was only the commencement of those proclamations—did not then realize that they were fulfilling prophecy. Had they realized it, their work would have been merely mechanical, devoid of the life and energy that characterized it. Had Christ's disciples realized that they were fulfilling prophecy, they could not have shouted as they did when he made his entry into Jerusalem, riding upon the humble beast. The very fact of our misconceptions in the matters wherein we erred, was in the order of God. Upon no other hypothesis can they be explained. Had we not at first stumbled in computing the time, there could not have been the "Midnight Cry." Had we

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known the precise nature of the coming of Christ that was to occur at the close of the time, there would have been no disappointment, and Rev. 10: 9, 10, concerning the eating of the little book, the sweetness in the mouth, and the after bitterness, would not have been fulfilled. Had our eyes not been holden from an understanding of the third angel's message of Rev. 14: 9, we never could have begun the proclamation of the first and second. Had we been permitted to read and understand Rev. 10: 11, "Thou must prophesy again before many peoples, and nations, and tongues, and kings," we could not have fulfilled previous portions of the same chapter.

I bless the Lord that it is not necessary to cast away our confidence in that great movement. We can adopt the language of Peter, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Pet. 1: 16. Likewise of 2 Tim. 1: 12: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Mankato, Minn.

OLD TESTAMENT HISTORY.

LESSON 15.—THE TABERNACLE.

(Sabbath, April 13, 1889.)

INTRODUCTION.—The construction of the tabernacle, as a central place of worship and sacrifice for the Israelites, very naturally followed the proclamation of the divine law, every violation of which constituted some act of sinfulness on the part of the transgressor. It resided on the first day of the second year after the departure from Egypt.

Questions, with Scripture Texts, and Notes.

1. *What was the object of the sanctuary which the Lord told the children of Israel to build?*

"And let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

In this text, as in others that mention the building of a house for the Lord, particular stress is laid upon the purpose; viz., that the Lord might dwell among the people. The New Testament idea is that our bodies are the temple of God, and that the work of sanctification should be so full and complete that the Lord may dwell with us continually. In Heb. 3:6 Paul states by what means we may be the house of God; viz., by holding fast "the confidence and the rejoicing of the hope firm unto the end." The Lord wants us to be steadfast; he does not want a dwelling-place for his Spirit that is fickle-minded, and liable to thrust its tenant out at any and all times.

2. *Was this an entirely new thought to them?*

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him." Ps. 115:1, 2.

What more appropriate sentiment could have been obtained by the children of Israel, after their wonderful deliverance, than to prepare a habitation, an abiding place, for their Deliverer? Hereby was indicated their desire that the Lord would continually abide with them. When we reflect upon God's goodness to us, we should be moved to seek that preparation of heart and life-conduct that will render our whole being a fit temple for the dwelling of God's Holy Spirit.

3. *Of what was the frame-work of the tabernacle made?*

"And thou shalt make boards for the tabernacle of shittim wood standing up." Ex. 26:15.

4. *How many boards were there on each side?*

"And thou shalt make the boards for the tabernacle, twenty boards on the south side southward." "And for the second side of the tabernacle on the north side there shall be twenty boards." Verses 18, 20.

5. *What were the dimensions of each board?*

"Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board." Verse 16.

6. *Then what was the length and the height of the tabernacle?*

The tabernacle, when constructed according to the Lord's instructions to Moses, was certainly symmetrical in form. May this not suggest to us that the Lord is well pleased to have us develop symmetrical characters, in our endeavors to provide habitations for his Spirit to dwell in? What more praiseworthy efforts can one make in his Christian life, than to seek to ascertain what his idiosyncrasies are,—at least those that are objectionable,

—and then strive to eliminate them from his character? The apostle Peter's exhortation is pertinent in this connection: "Ye also, as lively stones, are built up a spiritual house, . . . acceptable to God by Jesus Christ."

1 Peter 2:5. By "lively stones" is meant those that are fitly prepared, and polished so as to be ornamental as well as useful. It is only by the help to be had from Jesus Christ, as the text states, that we may develop symmetrical characters. He was a character perfect in each and every particular.

7. *How were these boards kept in an upright position?*

"Two knobs shall there be in one board, and in order one shall be under another: thus shall thou make for all the boards of the tabernacle." "And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two knobs, and two sockets under another board for his two knobs." "And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end." Verses 17, 19, 26-28.

8. *Describe the west end of the tabernacle.*

"And for the sides of the tabernacle westward thou shalt make six boards. And two boards shall thou make for the corners

of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring; thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board." Verses 29-35.

9. *With what was all the sound-work covered?*

"And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold." Verse 24.

10. *How was the east end inclosed?*

"And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine-twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them." Verses 36, 37.

11. *What formed the ceiling of the tabernacle?*

"Moreover thou shalt make the tabernacle with ten curtains of fine-twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make them." Verse 1; see also verses 2-6.

12. *What covering was above this?*

"And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make." Verse 7; see also verses 8-13.

13. *What further protection did the tabernacle have above?*

"And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins." Verse 14.

14. *How many apartments were there in the tabernacle? what were they called? and how were they separated?*

"And thou shalt make a veil of blue, and purple, and scarlet, and fine-twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the veil under the inches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy." Verses 31-33.

13. How was Moses guided in building this tabernacle?

"And let them make me a sanctuary, that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:8, 9.

In the Lord's instruction relative to the construction of the ancient tabernacle, may be discovered a general principle that holds good in the erection of churches, and the preparation of places of worship. Great care was required in the construction and finishing of the tabernacle, and its ornamentation was quite elaborate. While discretion and consistency should always prevail, we should ever be thoughtful in this matter, and not suffer places dedicated to the worship of God to appear untidy, or neglect to keep them in proper repair. It is nothing less than a mark of disrespect to God himself, to be negligent in this matter.

14. Was this tabernacle the real dwelling place of God?

"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." 1 Kings 8:27.

"Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" Acts 7:48, 49.

"Thus saith the Lord, 'The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.'" Isa. 66:1, 2.

The meaning of both Solomon and Stephen in the texts here given, says Dr. Clarke, is that "the majesty of God could not be contained, not even in the whole vortex of nature; much less in any temple which human hands could erect." God dwelt among the Hebrews by a visible symbol of his majesty, in the form of the cherubim above the mercy seat.

15. What were these "holy places" which Moses made?

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:23, 24.

16. Then where are the true holy places?

17. Is there a real sanctuary, a special dwelling-place, for God in heaven?

"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

"The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." Ps. 11:4.

"And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive." 1 Kings 8:30.

20. In the type, what were pictured on all the curtains within?

"Moreover thou shalt make the tabernacle with ten curtains of fine-twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them." "And thou shalt make a veil of blue, and purple, and scarlet, and fine-twined linen of cunning work: with cherubims shalt thou make it." Ex. 26:1, 31.

21. What were these to represent in the reality?

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

22. For what purpose are these angels round about the throne of God in the heavenly sanctuary?

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Unless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:19, 20.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

"And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

OLD TESTAMENT HISTORY.

LESSON 16.—THE ARK—ITS USE AND SIGNIFICANCE. (Sabbath, April 20, 1889.)

INTRODUCTION.—This lesson is a direct continuation of the subject of the preceding.

Questions, with Scripture Texts, and Notes.

1. Name the articles of furniture that were in the tabernacle.

"And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof." "Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof." "And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same." Ex. 25:10, 23, 31.

2. According to what were they fashioned?

"And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:40.

3. Of what were they representations?

"Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:21-23.

4. Have any of these articles been seen in the true tabernacle in heaven?

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks." Chap. 1:12. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Chap. 8:3.

B. Describe the ark.

"And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it." Ex. 25:10-19.

6. Tell what the covering of the ark was called, and describe it.

"And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof." "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Verses 17, 21, first part.

7. What was upon the mercy-seat, or cover of the ark?

"And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be." Verses 18-20.

8. In what part of this tabernacle was God's presence specially manifested?

"And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Verse 22.

"And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him." "And the Lord spake unto Moses." Num. 7:89; 8:1.

9. What do we read of the real throne of God?

"The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." Ps. 11:4.

"The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved." Ps. 99:1; see also Ezekiel 1.

10. Since the tabernacle was a figure of the true sanctuary in heaven, what must have been signified by the ark with its covering, from which God spake? Ans.—The throne of God in heaven.

"The cover of this sacred chest [the ark] was the mercy-seat, made of solid gold. On each end of the mercy-seat was fixed a cherub of pure, solid gold. Their faces were turned towards each other, and were looking reverentially downward toward the mercy-seat; which represents all the heavenly angels looking with interest and reverence to the law of God deposited in the ark in the heavenly sanctuary. . . . The ark of the earthly sanctuary was the pattern of the true ark in heaven. There, beside the heavenly ark, stand living angels, at either end of the ark, each with one wing overshadowing the mercy-seat, and stretching forth on high, while the other wings are folded over their forms, in token of reverence and humility."—*Great Controversy*, Vol. I.

11. What was placed in the ark in the earthly sanctuary?

"And thou shalt put into the ark the testimony which I shall give thee." "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Ex. 25:10, 21.

"And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables to the ark which I had made; and there they be, as the Lord commanded me." Deut. 10:4, 5.

12. Remembering that everything about the earthly sanctuary was a representation of things in the heavens, what must we conclude from the fact that the tables containing the ten commandments were placed in the ark, from above which God spake? Ans.—That the law of God—the ten commandments—is underneath the throne of God in heaven.

13. What statements have we to this effect?

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." Ps. 89:14.

"Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." Ps. 97:2.

In the Hebrew translation of the Old Testament

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Scriptures, the most accurate, probably, of any translation of the original Hebrew, the words "prop" and "support" are used in place of the word "habitation" in the King James Version. The Revised Version uses the word "foundation" in the same place. The language appears to be figurative rather than literal.

14. What are the commandments of God declared to be?

"My tongue shall speak of thy word: for all thy commandments are righteousness." Ps. 119:173.

15. Whose righteousness are they?

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their reviling." Isa. 61:8, 7.

16. Since the law of God is the foundation of his throne, how enduring must it be?

"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast." Ps. 36:5, 6.

"The works of his hands are verily and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

"Thy word is true from the beginning: and every one of thy righteous judgments endureth forever." Ps. 119:160.

17. To what would the abolition of the law of God be equivalent? Ans.—To the overthrow of the government of God.

18. Then is it conceivable that the law can be abolished or changed?

It is absolutely inconceivable that the law of God should be abolished, or changed in the slightest particular. It is the righteousness of God, and that cannot be different from what it is. It is his will, and God changes not. It is the foundation of his throne, his government; and that cannot change, because he is "from everlasting to everlasting." There is just one thing that the Bible declares that God cannot do: "He cannot deny himself." He cannot be other than he is. And so it is absolutely impossible for the omnipotent God himself to change or abrogate his law, for in so doing he would deny himself; he would change his character, his will, and his government, and would cease to be God. But this is inconceivable; and so we repeat that it is absolutely inconceivable that the law of God should be abolished or changed.

BIBLE READING ON THE SANCTUARY.

What the Sanctuary is.

1. To what event do the 2300 days of Dan. 8: 14, bring us?

One of the divine beings whom Daniel heard conversing together on this subject, supposed to be our Lord himself (Dan. 10: 5), turning and addressing him, said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

2. Before we can decide what this cleansing of the sanctuary is, what other question must first be determined?

We must ascertain what constitutes the sanctuary, and what purpose it is designed to serve.

3. In regard to the question as to what the sanctuary is, what views do we find set forth?

There are four objects which are claimed by different ones to constitute that sanctuary which the Bible declares is sometime to be cleansed. These are, 1. The earth; 2. The land of Canaan; 3. The church; and, 4. The tabernacle of Moses, with its antitype in heaven.

4. In attempting to decide between these views, what considerations must guide us?

The definition of the word "sanctuary," the use to which the sanctuary was put, and the general testimony of the Scriptures concerning it.

5. What is the definition of the word?

It means a holy or sacred place; some place which is not only holy in itself, but is put to sacred uses.

6. Whose dwelling-place was the sanctuary to be?

God said to Moses concerning the children of Israel, "And let them make me a sanctuary that I may dwell among them." Ex. 25: 8.

7. In how many places does the Bible have something to say about the sanctuary?

The original Hebrew and Greek terms from which the word "sanctuary" is translated, occur two hundred and two times. They are translated sanctuary in our common version one hundred and forty-four times. See complete list in the work on the sanctuary, pp. 343-346.

8. Out of this large array of texts, what solitary passage is referred to in proof that the earth is the sanctuary?—Isa. 60: 13.

9. What are the objections to such an application of the text?

In the first place the passage does not refer to the earth in its present state, which is the subject of inquiry, but to the earth in its renewed and immortal condition; and, secondly, even then it does not call it the sanctuary, but only the "place" of the sanctuary. The next clause calls it the place of his feet. The same process of reasoning which would make the earth the sanctuary,

would make it the Lord's feet also. And the earth is not a holy or sacred place.

10. What text is offered in behalf of the land of Canaan as the sanctuary?—Ex. 15: 17.

11. In what sense does Moses evidently use the word "sanctuary" here?

In addition to its primary meaning, the word "sanctuary" has a secondary definition of "an asylum, a place of refuge and defense;" just as we say that civil and religious liberty has found a "sanctuary" in America. It is evidently in this relation to Israel that Moses speaks of Canaan in the text before us. The preceding context speaks of their deliverance from their enemies; and the Lord had prepared that land for them as a place of refuge and defense.

12. What is the next occurrence of the word "sanctuary"?—Ex. 25: 8.

13. What contrast is noticeable between this passage and Ex. 15: 17?

The latter, God had already "established"; the other the people were to build.

14. According to David, what was the relation between the land of Canaan and the sanctuary?

The land of Canaan, or more specifically, Mount Zion, was the "border" of, or space around about, the sanctuary; but the sanctuary itself was something "built" in that place. Ps. 78: 54, 60.

15. What text is quoted to prove that the church constitutes the sanctuary?—1 Ps. 114: 1, 2.

16. What lack in this proof-text is at once apparent?

It is too limited. If the church is the sanctuary, it of course takes all the church to constitute it. The text, however, only says that when Israel came out of Egypt, Judah was his sanctuary. But Judah was not all the church, but only one-twelfth part of it. Why, then, is Judah called the sanctuary?—Simply because within the borders of that tribe, the sanctuary was to be built; just as the same tribe is called "Mount Zion," simply because that sacred mountain was a part of their territory. 1 Ps. 78: 68, 69.

17. With what is the sanctuary of the prophecies (as Dan. 8: 14) inseparably associated?

With the two covenants. Heb. 9: 1.

18. What was the sanctuary of the first covenant?

Paul in Heb. 9: 1-5, gives a definite description of the tabernacle built by Moses, and its furniture, and says positively that that was the sanctuary of the first covenant.

19. How is this shown to belong to the covenant, since "covenant" in verse 1 is a supplied word?

It is "covenant" a supplied word in the verse before;

but no one will question for a moment that Paul is there talking about the covenant. So Meyer, the great German commentator, says that "covenant" is the only word to be supplied in Heb. 9:1; and the sanctuary there spoken of, is the sanctuary of that covenant.

20. How long did the first covenant continue?

Until it was superseded and taken out of the way by Christ on the cross, to make way for the second. Heb. 8:13; 10:9.

21. What decisive bearing do these facts have on the different views above referred to?

They forever demolish the claim that either the earth, or Canaan, or the church, is now, or ever has been, the object which the Bible sets forth as the sanctuary; for if either of them ever was the sanctuary, it was such from Moses to Christ; but Paul explicitly describes another object (the tabernacle of Moses), and says that that was the sanctuary of that dispensation. Nor can either of them be the sanctuary of this dispensation; for Paul plainly shows in the book of Hebrews that the sanctuary of this dispensation, is but the antitype of the sanctuary of the Mosaic or typical dispensation.

22. Where is the tabernacle of Moses described?

Exodus 25 and onward.

23. According to what was it built?

According to a pattern shown by God to Moses in the mount. Verse 9.

24. From what was this pattern derived?

From something in heaven. Heb. 8:5.

25. How was the tabernacle of Moses constructed?

Of separate and detachable parts,—boards, bars, rings, and covering curtains,—so that it could be easily taken down and set up again. Ex. 26:15-30.

26. To what did this give place in the days of Solomon?

To the permanent structure of the temple at Jerusalem. 1 Kings 7:51; 8:1-11.

27. Why was the tabernacle first constructed as a movable building?

To adapt it to the circumstances of the children of Israel, as they were journeying from Egypt to Canaan. They transported it with them, taking it down at every move, and setting it up again at every stopping-place.

28. What was common to both the tabernacle of Moses and the temple of Solomon?

Only this feature—two apartments, a holy and a most holy place. The boards, bars, rings, and covering curtains of the tabernacle, were not reproduced in the temple.

29. Was the temple made after a pattern, the same as the building erected by Moses?

It was. David declares that God gave him the pattern of the sanctuary as embodied in the temple. 1 Chron. 28:11, 12, 19.

30. In what, therefore, did the resemblance of both the tabernacle and temple to the heavenly pattern, consist?

In only this feature: two apartments, a holy and a most holy place. The heavenly building is certainly not composed of boards, bars, rings, and covering curtains, like the tabernacle; nor can we suppose it to be, either in material or workmanship, like the temple of Solomon. Yet if the glorious heavenly temple had two apartments adapted to, and designed for, certain special purposes, any building erected here on earth, having like apartments, used for like purposes, however constructed, and however diminutive in size, would be a figure of it. And this is the only feature which the earthly building and heavenly pattern have in common. Those, therefore, who say that the heavenly sanctuary has only one apartment, a most holy place, as some do, are plainly at variance with the Scriptures.

BIBLE READING ON THE SANCTUARY--NO. 2.

Its Furniture and Uses.

1. What furniture was placed in the first apartment of the sanctuary?

In Ex. 25:23-40; 30:1-10, we find a full description of how the furniture in the first apartment was constructed; but in chapter 40:22-27, Moses presents a summary of the different articles as follows: "And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil. And he set the bread in order upon it before the Lord; as the Lord had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the Lord; as the Lord commanded Moses. And he put the golden altar in the tent of the congregation before the veil; and he burnt sweet incense thereon; as the Lord commanded Moses."

2. For what was this furniture used, and what did it signify?

The texts quoted above indicate the use of these several articles. The seven lamps of the candlestick were kept continually burning, signifying the illuminating influence of the Spirit of God. Rev. 4:5. The table contained the shew-bread, signifying the heavenly manna by which the souls of believers are fed and sustained in the divine life. 1 Cor. 10:21. The altar before the veil was used for the burning of incense, which signified the grace by which our prayers are made acceptable to God. Rev. 8:3.

3. What furniture did the second apartment, or most holy place, contain?

In Heb. 9:3-5, Paul answers: "And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory, shadowing the mercy-seat." By the side of the tables in the ark was placed the golden pot of manna, showing that there is also good spiritual food connected with the law.

4. For what only purpose was the ark prepared?

Wholly and solely to contain the tables of the decalogue. After telling the brazenites that they should make a sanctuary, the very first object the Lord introduces, and gives instructions for making, is the ark of the covenant, showing it to be the article of first importance connected with the sanctuary. Ex. 25:10-23.

5. What name was consequently given to the ark?

"The ark of the covenant," or "testament" (Heb. 9:4), the same word being translated both covenant and testament.

6. Could it have been so called if the law of God had not been contained therein?

It could not; for it was the "testimony," or the tables of the law, which God gave Moses, that gave it its name. Ex. 25:10, 23.

7. What may therefore be known to exist always and everywhere, when "the ark of God's testament" is brought to view?

The law of God, in the precise form in which it was spoken from Sinai, and written with the finger of God upon the tables of stone; for if that was not holds of it, it could not be truthfully called, the ark "of the testament."

8. What is seen in heaven under the sounding of the seventh trumpet, near the close of the gospel dispensation?

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The force of this tremendous fact forever pulverizes every argument which is brought forward to prove that the law has been abolished, or to the slightest degree changed. Just before the kingdom of this world become the kingdom of our Lord (Rev. 11:16), we are assured that the law of God exists in the ark in heaven, just as God proclaimed it from the summit of Sinai. And there it waits in silent majesty to be the test of all men as they come to judgment.

9. What was the nature of the sanctuary of the old covenant, and its services?

They were figures, types, or shadows. Heb. 8:5; 9:8, 9; 10:1.

10. In what dispensation and in whose work is found "the body," or antitype of all the shadows and figures of the former dispensation?

"Which are a shadow of good things to come; but the body is of Christ." Col. 2:17. "But Christ being come a high priest of good things to come." Heb. 9:11.

11. What relation does Christ sustain to these "good things to come"?

He is high priest of them. "But Christ being come a high priest of good things to come." Heb. 9:11. The good things therefore pertain to his priesthood.

12. Through what does he exercise this priesthood?

"By a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Heb. 9:11.

13. Where is this greater and more perfect tabernacle in which he ministers?

"We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

14. By what terms is the relation between the earthly and the heavenly sanctuary expressed?

The earthly is called "a figure for the time then present," "patterns of things in the heavens," and "figures of the true." Heb. 9:8, 9, 23, 24.

15. When was the ministration in the earthly sanctuary superseded by the ministration of Christ in the heavenly sanctuary?

Just before his crucifixion Christ said to the Jews, "Behold, your house [the earthly sanctuary] is left unto you desolate;" and on the day of the crucifixion, to show that its services were ended, "the veil of the temple was rent in twain from the top to the bottom;" and Paul to the Hebrews shows how Christ, when he ascended, entered upon his priesthood, pleading his own blood before God for us. Matt. 26:28; 27:51; Heb. 9:11, 12; 10:11, 12.

16. What finally became of the earthly sanctuary?

It was involved in the general destruction of Jerusalem in A. D. 70, though Titus made superhuman efforts to save it on account of its marvelous magnificence and glory.

17. Has there been any sanctuary on the earth connected with God's work since that time?

There could not be, as it would be a rival to the sanctuary in heaven.

18. What rival sanctuaries has Satan maintained in opposition to God's sanctuary?

Many; prominent among which may be mentioned the temple of Dagon among the Philistines, the temple of Belus at Babylon, the Parthenon at Athens, the Pantheon at Rome under paganism, and under the papacy, the Vatican, the seat of the beast.

19. What articles of furniture belonging to the heavenly sanctuary were shown to John?

The candlestick, the altar of incense, the golden censer, and the ark. Rev. 4:6; 8:3; 11:19.

20. What three witnesses, then, have we to the existence of the heavenly sanctuary, and what is the nature of their testimony?

1. Moses, who says that the earthly sanctuary was made according to a pattern; 2. Paul, who tells us that that pattern was in heaven; and, 3. John, who was permitted to look into heaven and behold it there. What other class of evidence it would be possible to bring, we are at a loss to conceive.

21. How long will the heavenly sanctuary continue in use?

Till probation ends, and Christ takes his position as King.

BIBLE READING ON THE SANCTUARY.—NO. 2.

The Service of the Sanctuary, and What it Accomplished.

1. **WHEN** the Bible speaks of the sanctuary, how do we know whether the testimony applies to the earthly sanctuary or the heavenly?

As the sanctuary, taken as a whole, exists in two divisions, type and antitype, and covers two dispensations, the Mosaic and the Christian, existing in its earthly form during the former, and in its heavenly during the latter, we have only to ascertain in what dispensation any testimony applies, and then we know of a surety to what

sanctuary it belongs. Thus in Dan. 9:17, the prophet prays, "Cause thy face to shine upon thy sanctuary that is desolate." This occurred 588 B. C., or 589 years before the old dispensation ended; hence Daniel had reference to the sanctuary of that dispensation—the earthly sanctuary. But in Dan. 9:14, we read: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." But those days did not expire till we had come down over 1800 years into the Christian dispensation; hence this testimony applies to the sanctuary of this dispensation—the heavenly sanctuary.

2. As Dan. 8:14 applies to the heavenly sanctuary, how can we ascertain what this cleansing is?

The only way we can ascertain this, is to look at what the cleansing of the sanctuary was in the type. For, as was the shadow, so, in all essential features, must be the substance; as the type, so the antitype.

3. For what was the earthly sanctuary used?

For the purpose of performing a remedial ministry in reference to the sins of the people. Leviticus 1, and onward.

4. By whom was this ministry performed?

By a class of men duly set apart and consecrated as priests. Ex. 28:1, etc.

5. What was the ministration of the sanctuary designed to secure?

The forgiveness and removal of sin.

6. When a person desired pardon for his sins, what was he required to bring to the officiating priest, to the door of the sanctuary?

Some animal, such as the law prescribed (see Leviticus 4, and onward), to be offered as a sacrifice.

7. Before the victim was slain, what service did the person who had brought it, perform over it?

Laying his hands upon its head, he confessed over it his sins. Lev. 4:29, 30. These texts do not speak of the confession of the sin; but in reference to the scapegoat, it is expressly stated (Lev. 16:21) that when the high priest laid his hands upon its head, he confessed over him the sins of the people. We can infer, therefore, nothing less than that confession of sin in all cases, accompanied the act of laying on of hands.

8. What was signified by this act?

That the sin and guilt of the individual were transferred from himself to the offering. (See Lev. 16:21, second clause.)

9. Who slew the victim?

The sinner himself. Lev. 4:29.

10. Of what was the blood of the victim then considered as the equivalent?

As the blood is the life (Lev. 17:11, 14), and the offering was taken in place of the sinner, the blood represented the life of the sinner which had been forfeited to the law by transgression.

11. Where was the blood of a sin-offering for a priest, and for the whole congregation carried?

Into the sanctuary, and sprinkled before the veil. Lev. 4:5-7, 18, 19, 27.

12. What offerings were especially typical of the offering of Christ?

Those the blood of which was ministered in the sanctuary for sin. Heb. 10:11.

13. When the blood had been sprinkled in the sanctuary, in what condition did it leave the sinner with reference to his sin?

Free from sin, which had been transferred first to the victim, and then through its blood and the ministry of the priest, to the sanctuary.

14. Where was the sin then considered to be?

In the sanctuary, not yet finally disposed of, but waiting for the atonement.

15. What thus accumulated continually in the sanctuary?

The sins for which the people through their offerings had sought forgiveness.

16. What did it therefore become necessary to do in reference to the sanctuary?

To perform some service by which these sins could be removed from the sanctuary, and destroyed; for they could not be allowed to accumulate forever and remain in the sanctuary.

17. How often, in the type, was the service to remove sins from the sanctuary, performed?

Once a year, on the tenth day of the seventh month. Lev. 16:29, 30; Heb. 9:7; 10:2.

18. What was the day called on which this service was performed?

The day of atonement. Lev. 25:27, 28.

19. What was the service itself called?

Cleansing the sanctuary. Ex. 40:18. (See marginal reference.)

20. What is this called in Ex. 40:20?

"Reconciling" the house.

21. In what other place is the same word used?

"And when he hath made an end of reconciling the holy place and the tabernacle of the congregation." Lev. 16:20.

22. What is the word here used?

The word "kaphar" from which, with its cognate "kippurim," the word "atonement" is invariably translated.

23. What, then, was done, in the type, in reference to the sanctuary, every year on the tenth day of the seventh month?

The sanctuary was cleansed, reconciled, or justified; that is, was made free from the sins which had accumulated therein; and this was making the atonement.

BIBLE READING ON THE SANCTUARY.—NO. 4.

The Cleansing of the Sanctuary.

1. Where was the service on the day of atonement performed?

In the second apartment, or most holy place, of the sanctuary; and this work of making the atonement, or cleansing the sanctuary, was the only work that was performed therein. Lev. 16:2; Heb. 9:7.

2. What did the high-priest first do, before making an atonement for the people?

He made atonement for himself and his house. Lev. 16:5, 6.

3. Why was this?

Because being himself a sinner, he must first become free from his sins, before he could properly typify Christ in making an atonement for the sins of the people.

4. Does this part of his work find any counterpart in the antitype?

It does not; for Christ being ever without sin, has no occasion to present an offering for himself. Here is one of the features in which the law had a shadow of things to come, but "not the very image of the things." Heb. 10:1.

5. What did the high-priest then do?

He presented two goats which he had received from the congregation, for a sin-offering, before the Lord, at the door of the sanctuary, and cast lots upon them, setting apart one for a sacrifice, and the other for a scape-goat. Lev. 16:7-10.

6. The goats having been set apart by lot to their respective offices, what did the priest then do?

He killed the goat that was for the Lord, a sin-offering for the people, and carried his blood into the most holy place, and sprinkled it upon the mercy-seat and before the mercy-seat. Verse 15.

7. What was the effect of this service?

It reconciled, or cleansed, the place, and made an atonement for all the people with respect to their transgressions in all their sins. Verses 16, 20.

8. What was the mercy-seat upon which the blood was sprinkled?

The cover of the ark, beneath which reposed the tables of God's holy and immutable law. Ex. 25:21.

9. Why was it called "the mercy-seat"?

Because there mercy and truth met together, and righteousness and peace kissed each other. Ps. 85:10. There mercy had its seat. The blood sprinkled upon it testified to the law that its claims had been met; and through that blood consequently the sinner found mercy. It was not the seat of the high-priest. The expression we so often hear that "Christ is still upon the mercy-seat," betrays a great misconception of the mercy-seat and its uses.

10. With reference to what was the service in the most holy place performed?

With reference to the law of God beneath the mercy-seat in the ark. That law had been transgressed, and consequently had claims upon the people as sinners. The service was to satisfy these claims, and let the people go free.

11. What was done in the holy place of the sanctuary, while the priest was in the most holy place?

Nothing; for no man was to be in that apartment while the work of atonement was going forward in the most holy. Lev. 16:17.

12. How, then, did a person find mercy for sins committed on the day of atonement?

By complying with the conditions (Lev. 23:27) they secured an interest in the special offering of that day, which the priest presented in the most holy place, and which was for all the people. Heb. 9:7.

13. When the high-priest had completed his atoning work in the sanctuary, what did he next do?

Having satisfied by the atoning blood the claims of the law in reference to all the sins in the sanctuary, the priest bore them out to the door of the sanctuary, where the live goat was, and placing both his hands on the head of the goat, confessed over him these sins. Lev. 16:20, 21.

14. Where did this place these sins?

The last text quoted says expressly that it put "them upon the head of the goat."

15. How long had these sins been accumulating?

Through the entire year.

16. Had the people been pardoned of these sins? Certainly they had.

17. What does this fact show relative to the effect of pardon upon sin?

It shows that pardon does not destroy sin. Pardon is simply the removal of sin from the sinner, so that it no longer stands to his account. But it still remains to be expiated by some other party than the sinner. We can easily trace this process in the type. Thus a person broke God's law, and thus became guilty of sin. He then brought his offering, and confessing over him his sin, transferred it to the victim. In the blood of that victim it passed into the sanctuary. From the sanctuary it passed to the priest when he made the atonement on the tenth day of the seventh month; and the priest bore it from the sanctuary, and placed it upon the head of the scape-goat.

18. Who received the benefits of the service on the day of atonement?

Those who complied with the conditions, and afflicted their souls. Lev. 23:27, 29.

19. The live goat having received the sins of the people, what was done with him?

He was sent away by the hand of a fit man into the wilderness, and there left to perish. Lev. 16:21, 22. With the goat the sins also perished, and that made an end of them.

20. In what condition did this leave the sanctuary and the people?

Free from sin. Their sins had then been atoned for, remitted, and put away.

21. How often was this round of service completed?

Once a year.

22. What was its nature?

It was only a type or shadow. The blood of animals could not take away sin; hence no sin was really removed by any or all of that ceremonial service in itself considered. But that was a means ordained of God through which men were to manifest their faith in a Redeemer to come; and a faithful compliance with this arrangement secured to them an interest in Christ's work, just as much as a compliance with the conditions of the new covenant secures it to us. To say, therefore, that the old covenant made no provision for the forgiveness of sin, is to deny the relation of its offerings to Christ, as type to antitype.

23. Unto what did Paul say that the priests connected with the earthly sanctuary served?

"Who serve unto the example and shadow of heavenly things." Heb. 8:5.

24. Whose ministry, then, did the ministry of these earthly priests prefigure?

That of Christ in the greater and more perfect tabernacle in heaven. Heb. 9:11, 12. That is, as far as human services can represent the work of the Saviour, so in every essential particular he performs a work answering to that of the priests on earth, in connection with the earthly sanctuary. He receives confession from the penitent sinner; he pleads for him his blood; he transfers his sin to the sanctuary on high; and he carries on his work till finally he enters the most holy place, makes the atonement, and cleanses the sanctuary of which he is minister above, as the priests cleansed the sanctuary here on earth. Then the work of salvation being done, he will take his position as king, and establish that kingdom of which there shall be no end.

LETTER TO THE HEBREWS.

LESSON 14.—HEBREWS 7:27 to 8:2.
(Sabbath, Jan. 4, 1890.)

Questions, with Scripture Texts and Notes.

1. Why were there many priests of the order of Aaron?

2. Why is there but one of the order of Melchisedec?

3. How often did those priests offer up sacrifice?

"Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Heb. 7:27.

4. For whom did they offer sacrifice? *Id.*; see Lev. 9:7.

5. How often did the High priest of the new covenant offer sacrifice? Heb. 7:27.

6. What sacrifice did he offer? *Id.*

7. Did he make any offering for himself? *Id.*

8. Why did he not offer for himself, as the other priests did? *Id.*, and verse 26.

9. What kind of high-priests were made by the law of Moses?

"For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Verse 28.

10. What is meant by their having infirmity? *Ans.*—They were frail, imperfect, not enduring.

11. What kind of priest was made by the oath? Verse 28.

12. What was the oath to which the apostle refers?

"The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." Ps. 110:4.

13. What were the main points of difference between the two orders of priesthood? (See note.)

14. How does Paul sum up his argument?

"Now of the things which we have spoken this is the sum: We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1.

15. What does he mean by "such an high-priest"? *Ans.*—Such as has been described in chapter 7.

16. Where is our High-priest? Chap. 8:1.

17. Of what is he a minister?

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Verse 2.

18. In what scripture do we first learn of the sanctuary?—Ex. 25:1-8.

19. Who was to make the sanctuary? *Id.*

20. What was the object of the sanctuary?

"And let them make me a sanctuary; that I may dwell among them." Verse 8.

21. How many apartments, or rooms, had the sanctuary?

"And thou shalt hang up the veil under the tabernacle, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy." Chap. 26:33.

22. What were these rooms called? *Id.*

23. What was put in the first, or holy place? Chap. 26:35; 40:22-27.

24. What was in the second, or most holy?

"And thou shalt hang up the veil under the tabernacle, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place." Chap. 26:33, 34.

"And the priests brought in the ark of the covenant of the Lord into his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim." 1 Kings 8:8.

25. According to what was it built?

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:9, 40.

RH Jan 14, 1890

Bible Study

LETTER TO THE HEBREWS.

LESSON 17.—HEBREWS 8:8-18.

(Habbakuk, Jan. 25.)

1. With whom was the old covenant made? Jer. 31:31, 32.
2. With whom did the Lord say he would make a new covenant? Heb. 8:8.
3. Have Gentiles any part in the covenant? Eph. 2:11, 12.
4. What were the promises of the old covenant?
5. What did the people really bind themselves to do?
6. Wherein was that covenant faulty?
7. What made the promises faulty?
8. In what was the second covenant better than the first? Heb. 8:6.
9. Repeat the promises of the new covenant? Verses 10-12; Jer. 31:33, 34.
10. Who makes these promises?
11. What is the order of their fulfillment? (See note.)
12. What is meant by putting the law into the minds of the people? Ans.—So impressing it upon their minds that they would not forget it, and causing them to delight in it, and acknowledge its holiness. Rom. 7:12, 23.
13. What is meant by writing it in their hearts? Ans.—Making it the rule of their lives, the spring of all their actions. In other words, making it a part of them.
14. What is said of those in whose hearts the law of God is? Ps. 119:11; 37:31.
15. Whom will such a one be like? Ps. 40:7, 8.
16. What will be the characteristic of those who have the law written in their hearts? Titus 2:14.
17. Is not this the object set before the people in the first covenant? Ex. 19:5, 6.
18. Then wherein is the great difference between the first covenant and the second? Ans.—In the first covenant the people promised to make themselves holy; in the second, God says that he will do the work for them.
19. In order that this work may be done, what must men do? James 4:7, first clause; 1 Pet. 5:6; Rom. 6:13.
20. Why is it that many who profess to desire righteousness do not obtain it? Rom. 10:3.
21. If they would humble themselves and submit to God, what would he do for them? Isa. 61:10.
22. Through whom alone can this righteousness be obtained? Rom. 5:17, 19.
23. What is the condition on which it is given? Rom. 8:22.

NOTES

The first of the blessings of the gospel is the forgiveness of sins. The term for this in the quotation in Hebrews is, "I will be merciful to their unrighteousness." The next is the writing of the law in the hearts of the people. Then comes the final blotting out of sins: "Their sins and their iniquities will I remember no more." And then comes the close of probation, and the eternal inheritance, when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34. Then all the people will be taught of the Lord. Isa. 54:13.

Israel were indeed called the people of God; but his dealings with them abundantly prove what the New Testament plainly declares, that only the faithful are really Israel, and no others were truly his people. The Lord sent word to Pharaoh, saying, "Let my people go, that they may serve me." Again he said, "Israel is my son, even my first-born." He also said he had seen the affliction of his people, and had come to deliver them, and to bring them into the land of Canaan. He did indeed deliver them out of Egypt, but of all the host that went out, only two were brought into the land of Canaan. The rest fell in the desert because of their unbelief. When they rebelled against God, they cut themselves off from being his people. And as he said in the prophecy, and in the text we have been considering, when they refused to continue in his covenant, he regarded them not. To be the people of God in truth, we must have his law in our hearts.

LETTER TO THE HEBREWS.

LESSON 18.—HEBREWS 8:6-18.
(Sabbath, Feb. 1.)

1. In what does the difference between the old covenant and the new consist? Heb. 8:6.

2. What were the promises of the old covenant?

3. What are those of the new?

4. Was there any promise of pardon in the old covenant? (See Ex. 19:3-8; 24:3-8.) These scriptures contain the complete record of the making of the old covenant, but they contain no hint of pardon, or of any help through Christ.

5. Then how did people under the old covenant find salvation? Heb. 9:14, 15.

6. Was there actual forgiveness for the people at the very time they sinned? or was forgiveness deferred until the death of Christ? Ps. 32:5; 78:38. Enoch and Elijah were taken to heaven, which shows that they had received the same fullness of blessing that those will receive who live until the Lord comes.

7. Since there was present and complete salvation for men who lived under the old covenant, and forgiveness of the transgressions that were under the first covenant came only through the second, what must we conclude? Ans.—That the second covenant really existed at the same time as, and even before, the first covenant.

8. Tell again what is included in the blessings of the second covenant?

9. What will be received by those whose transgressions are forgiven through the new covenant? Heb. 9:15, last clause.

10. Whose children are all they who are heirs of the eternal inheritance? Gal. 3:29.

11. Of how many is Abraham the father? Rom. 4:11, 12.

12. Did Abraham have righteousness? Gen. 26:5.

13. How did he obtain this righteousness? Rom. 4:3; Gal. 3:6.

14. Through whom did Abraham receive this righteousness? Gal. 3:14, first part.

15. Then could the covenant with Abraham have lacked anything? Ans.—No; having Christ, it had all that can be desired—"all things that pertain to life and godliness."

16. Since all the blessings which people receive through the new covenant, they receive as children of Abraham, can there be any difference between the second covenant and the covenant with Abraham?

17. How long before the old covenant was the covenant with Abraham made? Gal. 3:17.

18. Then why was that "first" covenant made? (See notes.)

NOTES.

The question has often been asked, How could any be saved under the old covenant, if there was no pardon in that covenant? That there was no pardon in that covenant is readily seen: 1. There is no hint of pardon in the covenant itself, as recorded in Ex. 19:3-8, or in the ratification and ratification of it in chap. 24:3-8. 2. In the sanctuary service there was no blood offered that could take away sin. Heb. 10:4. There was, therefore, no chance for pardon in that covenant. But to say they were under that covenant settles nothing as to what was in the covenant. All were under that covenant who lived while it endured. But that was not all. They were "beloved for the fathers' sake." As children of Abraham, they were also under the Abrahamic covenant, of which their circumcision was the token. John 7:22; Gen. 17:9-14. This was a covenant of faith already confirmed by the word and oath of the Lord, in Christ, the Seed, and it was not disannulled by any future arrangement. Gal. 3:15-17. All who were of faith were blessed with faithful Abraham. Verses 9-9. Overlooking this plain fact, which indeed lies at the very foundation of gospel faith in the new covenant, which is but the development of the Abrahamic, some have ascribed salvation to the covenant at Horeb. But, according to both Scripture and reason, if salvation had been possible in that covenant, there was no need of the second. Heb. 7:11; 10:1, etc.

Though much dissatisfaction is expressed by commentators with the received rendering of Heb. 9:1, their suggestions do not make it very greatly different. The first covenant is said to have had ordinances of divine service and a sanctuary of this world. But these were superadditions, not at all necessary to the covenant, but quite necessary as types of the sacrifice and priesthood of the new covenant. They all recognized the existence of sin; but no sin was taken away by them. Heb. 10:3, 4. As a sanctuary of this world, and offerings that could not take away sin, were connected to that covenant, these things themselves were but recognitions of the fact that there was no pardon in that covenant. By those things the people expressed faith in the mediation of the new covenant. If any pardon had been contained in that covenant, we must conclude that some means would have been devised to make that fact manifest. But there was not.

The word "sanctuary" means a holy place, or the dwelling-place of God. Indeed, the same word is often used in the Hebrew for sanctuary and holiness. All can see that it is derived from a verb which signifies to sanctify or make holy. The sanctuary being a holy dwelling, and being divided into two rooms, each of course was a holy place. And each is called the holy. (See Lev. 16:2.) Here the word "holy" is used, and we learn

only by the description—within the veil before the mercy-seat, which is upon the ark—that the inner holy is meant. Inasmuch as in the second was placed the ark, containing the tables of stone on which were the commandments,—the most sacred things committed to them,—it was called the most holy, or, properly according to the Hebrew, the holy of the holies.

What was in the ark? Few subjects have occasioned more perplexity than this description of what was in the ark. The apostle specifies as being in the holy place, only the candlestick and the table upon which was the bread; whereas it is certain that the golden altar of incense was also therein. Moses had direction to put the two tables of testimony in the ark. Ex. 25: 16, 21. This order he obeyed. Ex. 40: 30; Deut. 10: 5. But we do not read of his putting anything else in the ark, or of his being ordered to do so. In 1 Kings 8: 9 it is distinctly said that "there was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel." This was spoken of the time when the vessels of the sanctuary were brought into their appropriate places in the temple built by Solomon. Dr. Clarke says:—

As Calmet remarks, in the temple which was afterward built, there were many things added which were not in the tabernacle, and several things left out. The ark of the covenant and the two tables of the law were never found after the return from the Babylonish captivity. We have no proof that, even in the time of Solomon, the golden pot of manna, or the rod of Aaron, was either in or near the ark. . . . We need not trouble ourselves to reconcile the various scriptures which mention these subjects, some of which refer to the tabernacle, others to Solomon's temple, and others to the temple built by Zerubbabel, which places were very different from each other.

That changes took place is evident. If Paul wrote of the tabernacle in the days of Moses, then the rod of Aaron and the pot of manna had been removed from the ark before the time of Solomon, which some suggest might have occurred while the ark was in the hands of the Philistines. Or, otherwise, Paul was speaking of things as they existed some time after Solomon, of which we have no account in the Scriptures. Which is the case, is not at all material.

None should allow themselves to be confused by the terms *first covenant* and *second covenant*. While the covenant made at Sinai was called "the first covenant," it is by no means the first covenant that God ever made with man. Long before that he made a covenant with Abraham, and he also made a covenant with Noah, and with Adam. Neither must it be supposed that the first or old covenant existed for a period of time as the only covenant with the people before the promise of the second or new covenant could be shared. If that had been the case, then during that time there would have been no pardon for the people. What is called the "second covenant" virtually existed before the covenant was made at Sinai; for the covenant with Abraham was confirmed in Christ (Gal. 3:17); and it is only through Christ that there is any value to what is known as the

second covenant. There is no blessing that can be gained by virtue of the second covenant that was not promised to Abraham. And we, with whom the second covenant is made, can share the inheritance which it promises only by being children of Abraham. To be

Christ's is the same as to be children of Abraham (Gal. 3:29); all who are of faith are the children of Abraham, and share in his blessing (verses 7-9); and since no one can have anything except as children of Abraham, it follows that there is nothing in what is called the second covenant that was not in the covenant made with Abraham. The second covenant existed in every feature long before the first, even from the days of Adam. It is called "second" because both its ratification by blood and its more minute statement were after that of the covenant made at Sinai. More than this, it was the second covenant made with the Jewish people. The one from Sinai was the first made with that nation.

When it is demonstrated that the first covenant—the Sinaitic covenant—contained no provisions for pardon of sins, some will at once say, "But they did have pardon under that covenant." The trouble arises from a confusion of terms. It is not denied that under the old covenant; i. e., during the time when it was specially in force, there was pardon of sins, but that pardon was not offered in the old covenant, and could not be secured by virtue of it. The pardon was secured by virtue of something else, as shown by Heb. 9:15. Not only was there the opportunity of finding free pardon of sins, and grace to help in time of need, during the time of the old covenant, but the same opportunity existed before that covenant was made, by virtue of God's covenant with Abraham, which differs in no respect from that made with Adam and Eve, except that we have the particulars given more in detail. We see, then, that there was no necessity for provisions to be made in the Sinaitic covenant for forgiveness of sins. The plan of salvation was developed long before the gospel was preached to Abraham (Gal. 3:8), and was amply sufficient to save to the uttermost all who would accept it. The covenant at Sinai was made for the purpose of making the people see the necessity of accepting the gospel.

CHRIST AND HIS WORK.

BY ELD. R. A. UNDERWOOD.

(Mansfield, Ohio.)

(Continued.)

Prophet and Priest.

"Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8. In this text the mind is carried back into the eternity of the past, when Christ occupied the position of creator and lawgiver. From this point we are carried forward to the time when Christ humbled himself, and became poor for our sakes. We behold the Son of God disrobed of the glory he enjoyed with the Father. We see him become of no reputation, denying himself, toiling amid weariness, reproach, and mockery, suffering, and finally dying, as a criminal upon the cross. These are exhibitions of that boundless love that led Christ to leave heaven to come to this world, to seek and to save that which was lost. Luke 19:10.

Before Christ could become a *perfect* mediator, he must take man's nature upon himself, and be subject to all the human weaknesses and temptations to which fallen man had become heir. In this position he is by precept and example a teacher as well as a prophet. He "went about doing good." "He opened his mouth and taught them saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled," etc. Matthew 5. No great excitement, no great display, yet how he drew the multitude! There was life and healing power in his words. Language cannot express the power that attended his ministry. Even the officers that were sent to take him could only say as they returned, "Never man spake like this man." John 7:46. "Christ pleased not himself: but, as it is written, The reproaches of them that reproached thee fell on me." Rom. 15:3. "And being made perfect [perfect through suffering], he became the author of eternal salvation unto all them that obey him." Heb. 5:9. "Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high-priest which cannot be touched with the feeling

of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

Christ stands now as our advocate and mediator between God the Father, who represents the law, and man, the law-breaker. Our pardon and acceptance with God the Father can be secured *only* through Christ. The priesthood of the old dispensation was changeable and faulty. The blood of animals could not take away sin. But not so with the priesthood of the new covenant.

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Heb. 7:24-27.

The priesthood of Christ is efficacious not only for those who come to God through Christ under the new covenant, but also for those who lived under the old covenant: "My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1, 2); "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15. It could not be said of any one man that he was the mediator of the old covenant. In one sense there was no mediator of the old covenant. Moses and the high-priesthood were typical of Christ. Moses was the middle-man between God and the people in making the old covenant. Ex. 19:3-8; Deut. 5:2-5, 24-28. The high-priest stood between God and the transgressor to make an atonement for sin. Lev. 4:27-31. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30.

But this, as we have already seen, was only in figure. Those who would in any manner represent a mediator under the old covenant, were sinful men. Their priesthood was changeable, faulty, and unable to remove sin by virtue of any act of their own. Not so with Christ. His priesthood is unchangeable, holy, undefiled, separate

from sinners. He does not need to offer sacrifice for his own sins as the priests under the old covenant did, but he is consecrated forevermore, and made higher than the heavens. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25. "There are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things. . . . But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. 8: 4-6.

Notice the promises of the new covenant: 1. "I will be merciful to their unrighteousness;" 2. "I will put my laws into their mind, and write them in their hearts;" 3. "I will be to them a God, and they shall be to me a people;" 4. "Their sins and their iniquities will I remember no more;" 5. "All shall know me, from the least to the greatest." The promises of pardon of sin, the writing of the law in the heart, our adoption as sons and daughters, and the blotting out of our sins, are all promises based upon conditions elsewhere stated by Christ, while confirming or establishing the new covenant. The fourth promise is fulfilled in the removal of all the sins forever of all who have accepted the terms of the new covenant. The last promise sweeps into eternity, and is unconditional—"All shall know me [the Lord], from the least to the greatest."

Those who have refused to accept of the terms of salvation, must suffer the penalty of the law, which is death, leaving in God's universe only such as are in harmony with the law of righteousness. They shall all be righteous from Adam to the last one that accepts of Christ and his righteousness, through faith in him and obedience to his word. To lead men to have faith in Christ as a personal, present Saviour from sin, has been the object of all the divinely appointed services made necessary by man's fall and his redemption from Adam down to the present. "And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12: 5, 6.

The means by which man has showed his faith in Christ has been different in different ages. While the administrations have been different, there was the same Holy Spirit and the same Jesus Christ, the same gospel in all ages, the same moral law and rule of righteousness. "We praise God that there has been no respect of persons with him. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the

rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24. Divine aid, ample, free, and full, has been offered to all. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all): . . . to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 34-43.

In the gospel we see a divine plan worthy of a perfect God, a merciful Saviour, a perfect priest and mediator. The principle that one must suffer with another to give him an experience that enables him to enter into the feelings and experiences of the soul that is overwhelmed in distress, was recognized and acted upon by Christ in redeeming a lost world. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 16-18. "For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Heb. 4: 15; 5: 2.

In view of this blessed truth, that our High-priest has borne our griefs and sorrows, and understands our needs before we approach the Father through him, "let us . . . come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Not only has our High-priest walked among men as a man, suffering with men that he might be a merciful mediator and priest, but he has chosen those to be associated with his priesthood who were also men of infirmities like unto us—men resurrected, or translated to heaven from the earth. Rev. 5: 8-10; Matt. 27: 52, 53; Eph. 4: 8, margin. Angels, or beings that have never had man's fallen nature to contend with, would not be fitted for such a place. Doubtless Enoch,

Moses, and Elias are among those associated with Christ's priesthood. There were twenty-four associate priests (1 Chron. 24:5, 6; Luke 1:8-10; Heb. 8:5) in the type, which must correspond to the real. These redeemed men now associated with Christ's priesthood, have been tempted, and know the weakness of man's fallen nature. They also know by experience the mighty power in the gospel to save to the uttermost all that come to God through Christ. These redeemed associate priests are represented as falling before the Lamb, offering up the incense which is said to be the prayers of God's dear, penitent people. Rev. 5:8.

The great apostle Paul, after reviewing the past glory of Christ,—his voluntary humility, suffering, and death, to prepare himself to enter into the sorrows of a lost race and redeem them by his own life,—exclaims: "Now of the things which we have spoken this is the sum: We have *such* a high-priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1. With such an Intercessor, who will bear our sins, forgive and love us freely, none need fail. Look up by faith to Jesus, trembling sinner. Look up by faith, fainting, weary pilgrim. We can be more than conquerors through Him that loved us.

THE VALUE OF THE PROPHETIC PERIODS
IN THE STUDY OF PROPHECY.—NO. 2.BY HENRY T. BOURDEAU.
(South Stetley, F. C.)THE 2300 DAYS AND THE CLEANSING OF
THE SANCTUARY.

DAN. 8:13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifices, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The 2300 days being connected with prophetic symbols, are themselves symbolical, each day representing one year, according to the scriptural rule by which to interpret symbolic days: "I have appointed thee each day for a year." Eze. 4:5, 6. The symbol with which this period is especially connected, is a little horn which Daniel had seen come out of one of the four horns of a rough goat, which had overcome a ram having two horns, one of which "was higher than the other, and the higher came up last." Dan. 8:3-13.

In explaining these symbols, Daniel says: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressions are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand." Verses 20-25.

This is so plain that it needs but little comment. The ram represents the united kingdom of Media and Persia; the goat, the Grecian kingdom; the first horn, the first king in that kingdom, namely, Alexander the Great; the four horns, the four divisions of the Greek kingdom, or monarchy, after the sudden death of Alexander, namely, Macedonia, Thrace, Syria, and Egypt; the little horn that came out of one of the four Grecian horns, pagan and papal Rome. Rome conquered Macedonia in B. C. 108.

We say that the little horn represents both pagan and papal Rome, because it does the work that those powers accomplished. It stands up

against the Prince of princes. Pagan Rome did this through Herod the Great, its representative in Judaea. It destroys the holy and mighty people. This did pagan and papal Rome. It "shall be broken without hand," or through divine agency. This will be true of papal Rome when Christ shall destroy it by the brightness of his coming. 2 Thess. 2:8. By the expressions, "the daily," or "continual," and "the transgression of desolation," are meant paganism and the papacy. Verse 13, etc. The word "sacrifice" is in italics, and is not in the original.

This little horn treads the sanctuary and the host (the true Church) underfoot, and it is with regard to it that the question is asked, "How long shall be the vision?" etc., and the answer is returned, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The 2300 days are not explained in this chapter; for at its close Gabriel, having explained all the symbols introduced, but the time, says of the vision concerning the evening and the morning (the 2300 days), "Shut thou up the vision; for it shall be for many days;" and Daniel says, "I was astonished at the vision, but none understood it." Verse 27. Yet Gabriel had been told to make Daniel understand the vision. This he does the same year, in the vision of the seventy weeks contained in chapter 9, by saying, "Seventy weeks are determined [Hebrew, *cut off*]." Verse 24. "Cut off" from what?—From a longer period, of course. And the only period that had been given him in the previous vision was the 2300 days. This period is longer than the seventy weeks, or 490 days, which should be cut off, or subtracted, from it.

One object of the Lord in giving Daniel the vision of the seventy weeks, was "to seal up the vision" of the 2300 days; by which is meant, to make it sure; to show when it begins and when it ends. Without this knowledge concerning the 2300 days, those days are of no account, and might just as well have been left out of the Bible. The seventy weeks are therefore a key to the 2300 days, showing when those days began. We have already seen that the seventy weeks began with the going forth of the commandment to restore and to build Jerusalem, in the fall of A. C. 457; and consequently ended in the fall of A. D. 54. Now let us cut off, or subtract, the seventy weeks, or 490 year-days, from the 2300 year-days. Thus: 2300-490=1810. But the seventy weeks, or 490 years, ended in A. D. 54. Therefore, to ascertain when the 2300 days ended, we have but to add 1810 years to the fall of A. D. 54, and we have, as a result, the fall of 1864, when the 2300 days ended, if Christ is the true Messiah. And who can doubt this in the light of the following facts: Christ appeared as the Messiah, or the Anointed, at his baptism, in the fall of A. D. 27, and in the midst of the week of years following, in the spring of A. D. 31, he was cut off, and the Jewish sacrifices virtually ceased; for those sacrifices were of no account after the true Sacrifice had been offered on the cross of Calvary. See Dan. 9:24-27.

THE VALUE OF THE PROPHETIC PERIODS
IN THE STUDY OF PROPHECY.—No. 2.

BY MR. D. T. BOWDLER.
(South Hants, P. G.)

The 2300 Days and the Cleansing of the Sanctuary.
(Concluded.)

WE might those who started out in the proclamation of the near coming of Christ over forty years ago, consider their position on time as their Gibraltar. Even their ablest opponents had to acknowledge that their argument on time was correct, and that those who attacked them on time attacked them on their strongest point. And at this point we cannot suppress the relation of a circumstance that occurred in connection with our labors in Europe about ten years ago. As we were laboring at an important point in Switzerland, we were attacked on the sanctuary and the 2300 days by a Hebrew scholar and an author, who had justly earned laurels at a renowned university. He asserted that the little horn of Daniel 8 was Antiochus, who, as he claimed, had caused the Jewish sanctuary at Jerusalem to be trodden underfoot just 2300 literal days after which the sanctuary was cleansed. He appealed to the first book of Maccabees. In our reply we showed, among other things,—

1. That his argument was a departure from God's plan of uniformity in chains of prophetic symbols, which required that we should treat those times as symbolic that are introduced in series of prophetic symbols.

2. That Antiochus was only one of the twenty-six kings that composed one of the four Grecian horns; that though he figured for awhile, yet he himself had to pay tribute to Rome. (See *Encyclopædia of Religious Knowledge; Dictionnaire General de Biographie et de Histoire*, etc., by Dézobry, Bachelet, and a learned French society, 7th edition, etc.) He was therefore smaller than Grecia, and smaller than the horn of which he was only the twenty-sixth part; whereas the power represented was to be "exceeding great," when compared with the Grecian kingdom, which was simply called "great." Dan. 8:9, 4.

3. That the Jewish sanctuary was trodden underfoot in the times of Antiochus only from "the fifteenth day of the month Casleu, in the 145th year" "of the kingdom of the Greeks," to "the five and twentieth day of the ninth month, which is called the month Casleu, in the 148th year" of the same kingdom. 1 Maccabees 1:54, 10, etc.; 4:52, 43-52, etc. This would make only 1090 days for the treading down of the sanctuary. Quite a difference between 1090 days and 2300 days! While Antiochus did act

a part in treading the sanctuary underfoot, he did not pollute it during one-half of the period of the 2300 literal days; much less did he pollute it during 2300 years.

4. That if the 2300 days from which the seventy weeks are cut off, are literal, then the seventy weeks, also, are literal. And the same is also true of the sixty-nine weeks which were to reach unto Messiah. According to this theory, Messiah was due more than 400 years before Christ! And in that case we would be shut up to the conclusion that Christ is not the true Messiah! Of course, we Christians believe that Christ is the true Messiah, because he came at the end of the sixty-nine weeks. And if the seventy weeks ended in A. D. 34, the 2300 days must necessarily have terminated in 1844.

Having made these and other points in our reply, there came a fearful thunder-storm. The minister who had attacked us was present. We asked the audience whether we had not better go on with our reply, as the people were hedged in by the storm. The reply was, "Go on." Before we proceeded, our noble opponent arose and said, "I withdraw from the arena of discussion, and shall no more attack Mr. Bowdler." We felt to praise God not only for a clear and consistent theory of truth, but also for the honesty that we saw in our opponent.

Let us now pause, and notice some of the great events that transpired at or near the termination of this interesting period, the longest of the kind in the Bible. At that time, thousands of honest searchers after truth, true to the sure word of prophecy, were proclaiming a time message to every nation under heaven, as based upon the ending of this very period. Rev. 14:6, 7. They also embodied in their preaching scores of prophecies which had recently been fulfilled, or which were then in process of fulfillment.

And since the ending of this period, other prophecies have been rapidly fulfilling. And we can now safely say that many more prophecies have been fulfilled since the attention of the people was first called to the termination of the 2300 days, and to kindred truths, by the proclamation of the near coming of Christ, than were fulfilled from the birth of John the Baptist till the destruction of Jerusalem. And why all this prophetic light now shining upon our pathway?—Simply because the coming of the Lord, to which all these prophecies point, is a most im-

portant event, and because the Lord, foreseeing that the doctrine of the near coming of Christ would meet with studied and most determined opposition, designed to have it so guarded and so fortified that it would appear especially precious to its friends, and that even its enemies would be found without excuse in the day of final reckoning.

And what shall we understand by the cleansing of the sanctuary to take place after the termination of the 2300 days? This cannot mean the cleansing of the old Jewish sanctuary at Jerusalem. No such sanctuary existed there in 1844, and it would be inconsistent to talk of cleansing a sanctuary that did not exist. The Lord must, therefore, refer to the new-covenant sanctuary, in which Christ has officiated as a priest since his ascension to heaven. Heb. 8:1, 2, etc. The cleansing of the sanctuary is not a physical but a spiritual cleansing, and consists in the removal of all the sins of God's people from that sanctuary, at the close of Christ's work as a priest. It is the blotting out of those sins that have been transferred by God's people, through faith in Christ, to the heavenly sanctuary. Acts 3:19, 20; Heb. 9:28. It involves the judgment of God's people; for it is impossible for God's people to have their sins forever removed from the heavenly sanctuary, unless their cases are first examined, and unless a judicial decision is passed in their favor.

Hence it is that the time message which is based on the termination of the 2300 days, is a judgment message. It says "to every nation, and kindred, and tongue, and people," "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7, etc. Hence it is that we are taught in Holy Writ that when the end of all things is at hand, judgment begins with the people of God. 1 Pet. 4:17, etc.

The cleansing of the earthly sanctuary also sheds light upon this subject. That sanctuary was cleansed the tenth day of the seventh month, which was a judgment day to Israel. That day the high-priest removed from the sanctuary, in figure, all the sins that had been transferred to it through the blood of personal and national sacrifices during the year. As the high-priest on that solemn occasion appeared before God in the most holy place to perform this momentous work, he wore upon his breast the breastplate of judgment, on which were written the names of the

twelve tribes of Israel. Thus he bore all Israel in judgment before God that day. Leviticus 16, etc. And to this day the Jews who keep the tenth day of the seventh month understandingly, with that idea attached to it that was embraced in its observance under the type, will say to you, as they have said to us, "This is to us the most solemn day in the year. It is a judgment day." (See the large work on the sanctuary and the 2300 days.)

NAMES WRITTEN IN HEAVEN.

BY ELIZ. R. F. COTTRELL
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Those who believe and obey the gospel have the greatest cause of rejoicing; because believing that God loves them, and trusting with full assurance that he is able, and more than willing, to fulfill his promises, it is their privilege to rejoice in hope of his salvation. It is not only their *privilege*, but a duty they owe to Him who loved them and bought them with his own precious blood.

Hence Paul, speaking of many things which characterize those who have consecrated themselves to God, says, "Rejoicing in hope." Again he says, "Finally, my brethren, rejoice in the Lord." Again, "Rejoice in the Lord always; and again I say, Rejoice." Again the apostle says, "Rejoice evermore." He emphasizes it as a matter of importance. While rejoicing and praise glorify God, they are a means of grace to the believer. The apostle Peter also, speaking of Christ, says, "Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

The true ground of rejoicing is not that God has clothed us with miraculous powers, but that we are acknowledged of God as his children. Whatever God enables us to do, the glory all belongs to him. It is said of the seventy, whom Jesus had sent out to preach the gospel and heal the sick, that they "returned again

with joy, saying, Lord, even the devils are subject unto us through thy name." But he said to them, "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Written in heaven? In what?—The book of life. Said Paul, "Help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are written in the book of life." It is called the Lamb's book of life. Of the first beast of Revelation 13, it is said that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

So there are two classes. One class have their names written there, the other have not. It is reasonable to suppose, then, that when one is truly converted, has given his heart to God, and is accepted, his name is registered in heaven. He has now enlisted in the spiritual war. His

name is entered on the list to run the race for the prize of eternal life; and if he is faithful to the end, it is not an uncertain race, in which one only can obtain the prize. He may so run as to obtain. "So run that ye may obtain."

But his name is to remain in the book of life on condition of enduring steadfast to the end. Says Jesus, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Moses and the prophets were not ignorant concerning this book. When Israel had sinned, Moses pleaded for their pardon in this way:

"Oh, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Said the Lord by Ezekiel, "And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel." In Psalm 69 is a prophetic prayer against the murderers of Jesus Christ. This application is right; for it is said, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (See John 19:28-30.) Of his religious murderers it is said, "Let them be blotted out of the book of the living, and not be written with the righteous." The book of the living is, doubtless, the book of life.

The prophecy of Malachi 3 applies to the gospel dispensation, from the mission of John the Baptist to the time when the jewels of the Lord are made up by the decisions of the investigative judgment; and chapter 4 opens with the final event of the great day of wrath. In chapter 3 the Lord reproves the people for their apostasy. He says, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." This might truly apply to the Jewish Church in and after the days of Malachi. But it is certainly true of the professed Church of to-day. These hundreds of years since the great Roman apostasy, the Church in general have not returned to the ordinances of the Lord; and if ever a people robbed God in tithes and offerings, it is the present generation. In this state of apostasy it is said, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are

even delivered. Then when apostasy has reached this climax they that feared the Lord spoke often one to another. And the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." The investigative judgment will decide who are the Lord's jewels; and when this is finished, we

shall clearly "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Then the day will follow which shall "burn as an oven."

The prophet Daniel had a view of that part of the judgment which takes place in heaven before the coming of Christ and the resurrection. He says, "I beheld till the thrones were cast down [or placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened." Dan. 7:9, 10.

This judgment scene transpires in heaven before the Son receives his kingdom and returns to earth to execute its decisions by giving the rewards. (See Dan. 7:13, 14; Luke 19:11-15; Rev. 22:11, 12.) When he returns, his people receive the reward of immortality, in a moment, in the twinkling of an eye (1 Cor. 15:51-53; 1 Thess. 4:16); therefore their cases must have been decided before the advent.

The thousands that stand before the throne are not men, but angels that minister unto him and take a part in the judgment as those who have been ministering spirits to the heirs of salvation. This same number "round about the throne" are mentioned in Rev. 5:11, and declared to be angels. "The books were opened,"—"the book of life," in which are registered the names of the candidates for immortality, and the "book of remembrance," in which is recorded what they have done. Jesus is still a high-priest, and here the sins of the faithful are blotted out. They are "accounted worthy" to obtain that [the future] world, and the resurrection from the dead," i. e., the "first resurrection." Luke 20:35. Sins are not blotted out at conversion, but forgiven on condition of faithfulness. (See Matt. 18:23-35; Exo. 18:24; 33:12.) The time of blotting out is just before the coming of Christ. Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall

come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution."

Said Jesus, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32, 33. While the Ancient of days is sitting in judgment, and all the host of the holy angels are present, Jesus, our great High-priest, will confess those who have confessed him, and deny those who have denied him. He will blot out the sins of the faithful, and the names of those who professed his name but failed to overcome. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Those whose names are retained in the book of life will be saved in the time of trouble at the coming of the Lord. Dan. 12:1: "At that time shall Michael stand up, the great prince that standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." But those whose names are not found in the book of life will be excluded from the city of God. Rev. 21:27: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Chap. 22:19: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Reader, is your name in the book of life? Have you enlisted in the army of the Lord? Have you registered in the list for the race for immortality? If so, persevere to the end, and your name shall be blotted out and your name confessed before the Father and his holy angels. But if your name is not registered in the book, if you have not confessed Christ and entered his service, still there is room for you; but there is no time to be lost. Probation still lingers; Christ still pleads for all who will come to God by him; but his work of intercession at his Father's throne soon will cease. Soon all his people will be sealed for eternal life, their sins all blotted out; and he will come to "give every man according as his work shall be." Now is the accepted time. Come to Christ ere it be too late.

SIN AND THE ATONEMENT.

THE transgression of God's law demands the death of the transgressor. "Sin is the transgression of the law;" and "the wages of sin is death." The guilty human pair in the garden of Eden, awaking to the consequences of their disobedience, found themselves confronted by this terrible and inexorable decree of justice, demanding not only their own death, but that of all their posterity. A release from this penalty was possible for man only upon one condition,—the presentation of a substitute. Of this substitute justice demanded two things. It would not be just to compel any being to suffer death in man's stead, therefore the substitute must be voluntary; and God's law being infinite in its righteousness and holiness, the substitute must be of like character, that its claims might be fully met and its honor and dignity preserved. The Son of God was the one being in whom these conditions could be realized.

As Adam's fall involved all his posterity, an atonement was demanded of sufficient breadth to cover the whole world. Such is the nature of the atonement which Christ makes. He became "the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:2. His sacrifice opened to all the world the way to God's pardon and favor.

Yet not all the world have their sins removed by virtue of this great sacrifice. The wicked and finally impenitent meet at last the result of their evil doing, and receive the wages of sin, in the second death. The death of Christ paid the full penalty of the divine law for all the human family. In no other way could provision be made for all, as it was necessary should be made. But this act did not make a final disposition of their sins, compelling all to be saved. It only placed salvation within their reach, making it contingent upon the exercise of faith in their divine Sacrifice, and the acceptance of the free salvation set before them. It rendered possible the escape of the sinner from the penalty of his sins, not by obliterating those sins, but by providing a means through which they could be removed from him.

The death of Christ in itself did not make any disposition of sin. Had it done so, the popular idea would be true that the atonement was made on the cross, and it would have followed that all men, independent of their own choice, were to be saved. But God could not, consistently with the principles of his government, save men in this way. To do so would be to ignore the exercise of man's free will, without which no act of service from his creature could be acceptable to him, either in this world or in the world to come.

By virtue of the blood of the divine Sacrifice, the sins of the righteous are transferred from them to their Substitute, and by their great High-priest are borne into the heavenly sanctuary. But while provision continues this transfer of sin is not final. The penitent sinner receives pardon and the favor of God as fully as though he had never sinned; but if he again forsakes God, and remains impenitent, the sins which have been pardoned will be put back upon him in the judgment, as though no pardon had ever been granted. In this sense they still stand against him, until the work of the judgment makes their removal absolute and final.

In the cleansing of the sanctuary, which is synonymous with the judgment, the sins of the righteous are "blotted out." So far as the latter are concerned, they are then obliterated. But they are not obliterated in fact. When the atonement has been completed, all these sins are placed upon the antitypical scape-goat, Satan, the author and instigator of all sin, who must bear their terrible load during the thousand years in which the earth lies desolated. At the end of the thousand years Satan and all the hosts whom he has seduced into sin meet their end in the lake of fire, and with their destruction sin passes out of existence. It exists so long as its originator exists, and perishes when he perishes.

But while the sins of the righteous are thus placed upon the head of Satan, and receive in his destruction their final obliteration, it is not less true that the penalty of these sins was borne by Christ upon the cross. The demands of infinite justice over the great law which these sins had violated, were met in the death of Christ. They could not be met in the death of Satan. His life could not be accepted as satisfaction for the violation by man of God's great law. Satan does not become in any sense man's substitute, or take any part in the work of man's atonement.

The death of Christ paid the penalty for man's sins, and was the only means by which that penalty could be paid on the principle of substitution. It satisfied the demands of justice with respect to his sins, and could therefore be accepted in place of the death of the sinner. The law of God, violated and dishonored by man, was, in respect to those same sins, honored and vindicated by the sacrifice on the cross. The sins made this sacrifice necessary in order to man's salvation; but the sacrifice did not obliterate the sins. That result is only accomplished by the final destruction of all sinners, with the great originator of sin, in the purifying fires of the day of God.

L. A. S.

THE JUDGMENT.

1. Is there a time appointed for the judgment?

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31.

2. How many must meet the test of the judgment?

"I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3: 17; see also Rom. 14: 10.

3. Will any besides the human family be judged?

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

4. With which class will the judgment begin?

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4: 17.

5. Who constitute the house of God?

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 6.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Chap. 6: 19.

6. Upon what class then will the judgment commence?—Upon the righteous dead.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 18.

7. Out of what will they be judged?

"And I saw the dead, small and great, stand before him; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Chap. 20: 12.

8. Where does the judgment take place?

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. . . . The judgment was set, and the books were opened." Dan. 7: 9, 10.

9. How many assist in that work?

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Verse 10.

10. Who else is brought before the Father at this time?

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days [God the Father], and they brought him near before him." Verse 13.

11. How many books are there besides "the Lamb's book of life?" Rev. 20: 12.

"And whosoever was not found written in the book of life was cast into the lake of fire." Verse 15; see also chap. 21: 27. (This is at the end of the thousand years.)

12. Whose names are in the book of life?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Chap. 3: 5.

13. Are their works also recorded in a book?

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." Mal. 3: 16.

14. What takes place with the living righteous at the second coming of Christ?

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

15. How far will this investigation of cases extend?

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14.

16. What further positive evidence shows that this judgment must take place before the second coming of Christ? (See Jude 14: 15; Rev. 22: 12; Act 3: 19; Dan. 8: 14; Rev. 3: 5.)

N. PAQUETTE.

THE JUDGMENT AND THE PAPACY.

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In Dan. 8:13, 14 is found a most remarkable prediction. It reads as follows: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under-

foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." It will be observed that in this passage is recorded a question which one angel propounded to another angel in the hearing of the prophet. The question itself is simple and direct, and relates to the period during which the church of God was to be subjected to oppression from certain hostile powers. For some unexplained reason, the answer to the question propounded, if given at all, was given to Daniel instead of the angel who uttered the interrogatory.

We can readily perceive that there may be good reasons why the angel addressed, should make his reply to the prophet, but it would look very much like discourtesy on the part of one angel toward another, had the one appealed to, refused or neglected to respond either directly or indirectly to his questioner. As Daniel represented the church in all ages, and as the conversation that took place was especially designed for the enlightenment of that church, it was in the highest degree proper that the instruction given should be addressed to Daniel personally.

Taking it for granted, therefore, that our text does really contain an answer to the question relating to the duration of the time during which the saints were to be trodden under-foot, we are shut up to the conclusion that the answer sought for, is found in these words: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

To the casual reader, it might be difficult to discover in this language an answer to the angel's question. I fancy that I hear him say, "It is true there is an allusion to time in the passage, but the 2300 days spoken of are said to reach to the cleansing of the sanctuary, which event, whatever it may be, certainly can in no wise be connected with the persecution of the people of God." Such, we say, would be the view that the average reader would take of the subject.

But before accepting that view as conclusive, it would be well to examine it a little more critically. If the premises are correct, the conclusion is sound. If not, the conclusion may be faulty. The premise is that the cleansing of the sanctuary could have no connection with the oppression of

the saints. The conclusion is that the sentence in which it stands, could not have been designed as an answer to the question propounded in reference to that oppression. Before adopting such a conclusion, it would be well to inquire of the one offering it, whether he is quite sure that he understands exactly what is meant by the term "cleansing of the sanctuary." Unless he differs widely from the average reader, we would risk nothing in venturing the assertion that the subject is one to which he has never given any thought; or at least, one that he does not comprehend. Possibly, therefore, investigation might reverse his premise, and consequently, his conclusion. In other words, if it can be shown that in connection with the cleansing of the sanctuary, events will transpire of such a nature that they might properly mark the termination of the long and bloody period of persecution through which the saints were to pass, then a reference to that work would furnish an answer to the angel's question, both intelligible and pertinent.

What, then, we inquire, does the cleansing of the sanctuary signify? To answer this question intelligently, one must first understand what the term "sanctuary" is applied to in the Scriptures. The first mention of it is found in Ex. 25:1-8. In these verses Moses is instructed that the people should make for the Lord a sanctuary that he might "dwell among them." The sanctuary, therefore, is nothing more nor less than a dwelling place for God. In Heb. 9:1-5, Paul describes the sanctuary of the first covenant; i. e., the sanctuary with which Daniel was familiar and therefore the one to which allusion was no doubt made by the angel. Should it be suggested that the tabernacle of Moses had given place before Daniel's time to the temple of Solomon, it is sufficient to reply that they were substantially one and the same thing, though varying somewhat in external form. The furniture of both was practically identical, since both contained an ark, a candle-stick, a golden altar, a censer, a table of show-bread, and the tables of the covenant on which were written the ten commandments.

Thus much by way of defining the term "sanctuary." The next inquiry should relate to what is meant by the "cleansing of the sanctuary." The writings of Moses will, we think, furnish the desired information. From them we learn that on every day in the year, except the last one, the victims were slain, and their blood brought by the priests into the first apartment of the sanctuary, and sprinkled in front of the veil that separated that apartment from the most holy place, where the ark was situated that contained the law of God that the sinner had broken.

To sum up as briefly as possible, this procedure signified that the transgressor wished to con-

less his sins and secure pardon for them through the blood of Christ, which blood was typified by the blood of the victim that the sinner had slain with his own hands, after confessing over it his sins. John 1:29; 1 John 1:7. We repeat that on all except the last day of the year this work went on in the first apartment of the sanctuary. On the last day of the year, which was called the day of atonement, the high priest alone entered the most holy place where he made an atonement for the sins of the people and cleansed the sanctuary, performing certain very solemn rites and sprinkling the blood of a bullock and of the Lord's goat, so called, upon the mercy seat and in front of the ark, agreeably to the provisions of the Mosaic law. Lev. 16:31-34.

In the 9th chapter of Hebrews the apostle Paul enters into an extended discussion of this subject, and shows most conclusively that the services performed in the tabernacle of Moses were simply typical and incapable of actually cleansing from sin. Heb. 9:6-28. He also demonstrates the fact that the blood of Christ will do that which the blood of bulls and goats could not accomplish; i. e., purge the "conscience from dead works." Putting these two facts together, the conclusion is reached that the high priest of the Mosaic ritual simply performed a service that symbolized a work that Christ, the antitype of the high priest, should do for his people at some future time.

To locate that time, it is only necessary to examine the type a little more fully. Remembering that the round of service in the tabernacle of Moses covers the whole year and was repeated each year, it is readily perceived that it was designed to typify a work that would be co-extensive with the history of the race, and that the day of atonement, or last day of the year, must have symbolized a service that Christ, our High Priest, will perform for his people in the very close of time. The nature of that service at once becomes apparent. It must necessarily be performed in connection with the judgment, as it represents the final and unconditional disposition of the sins of Christ's people; a thing that cannot be accomplished until the close of probation. Acts 3:10-21.

Thus much by way of defining what is meant by cleansing the sanctuary. From the facts adduced, it is discernible that the cleansing of the sanctuary was but a symbol of the judgment. Such being the case, we shall do no violence to the sense, if, in the reply of the angel we substitute the word "judgment" in the place of the expression "cleansing of the sanctuary." The passage would then read as follows: "Unto two thousand and three hundred days; then shall the judgment take place."

But says one, you have simply changed the form of expression without helping us to understand its connection with the termination of the persecution of the people of God, spoken of by the angel. I answer, Very true; but if you will follow us a little further, all will become plain. In a former prophecy, Daniel had been shown that the session of the judgment would be the signal for the final overthrow of the papacy. In Dan. 7:25, 26 we read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." The "little horn" which the connection proves to be the power alluded to in these verses, is admitted by nearly all Protestant commentators to represent the pope of Rome. Here, therefore, is a brief outline of the bloody history of that apostate power. For 1260 years ("until a time and times and the dividing of time") the saints were to be delivered into his hand. At the expiration of that period, they were to be taken out of his hand, and subsequently to that event his dominion was to be taken away and consumed to the end; i. e., he was to be utterly shorn of the authority which had so long enabled him to put to death the saints of God. While his dominion remained, he could terrify the church. Deprived of that dominion, he could no longer harm any one. But when was that dominion to be taken away? The text says at the time of the "judgment." Putting these things together, the import of Dan. 8:13, 14 becomes obvious to all. The angel had inquired, how long the "daily" (paganism) and transgression of desolation (the papacy or the Roman power) should tread under-foot the sanctuary and the host. The answer in substance was, as we have seen, that the host, or church, should be trodden under-foot until the judgment should sit. This answer Daniel could not fail to comprehend when he recollected the fact that the cleansing of the sanctuary and the work of the judgment were the same, and that the "little horn" was to lose its dominion when the judgment should sit. Dan. 7:25, 26.

There was one thing in the connection, however, that the prophet did not comprehend then and there. That thing was the time of the commencement of the 2300 days which were to reach to the final complete deliverance of the saints in the taking away of the dominion of the papacy. Subsequently he was enlightened upon this point also. Now if it is possible to find the termination of the days in question, and if, when

found, it can be made to appear that the dominion of the papacy was taken away to be consumed to the end, and that from that time to this the pope has been powerless to oppress the saints, then the exegesis offered above will be so fully confirmed that no man ought to doubt its accuracy. It does not come within the scope of this article to enter into an exhausted discussion of the teachings of the 8th chapter of Daniel as a whole, or even of any part of it. For such a discussion, the reader is referred to a work entitled "The Sanctuary and Its Cleansing," published at the Review and Herald Office.

In the vision of the 8th of Daniel, there was something which at its close, the prophet did not comprehend. The thing in question must have been the starting point of the 2300 days, since everything else was satisfactorily explained. In confirmation of this theory, the reader's attention is called to Dan. 9: 22-27. There the angel who had been sent to give Daniel "skill and understanding" requests him to "understand the matter, and consider the vision." This done he addressed him as follows: "Seventy weeks are determined upon thy people and upon thy holy city." You will observe that the allusion is to the matter of time. The word translated "determined," signifies "cut off," in the original. Do you ask what the seventy weeks were cut off from? The answer is, there is nothing from which they could be cut off save the 2300 days of the previous chapter. In other words the passage teaches that the first seventy weeks of those days were devoted to the Jews as a people; the balance was to cover the Gentile period. The Jews were cast off in A. D. 34; and about that time Paul was converted and sent to preach to the Gentiles. Acts 9: 1-17. Seventy weeks (490 years) measuring backward from A. D. 34, would reach to A. C. 457, marking that point as the commencement of the 2300 days (years). Twenty-three hundred years, measuring from A. C. 457, would reach to A. D. 1844, when, if the view here advocated is correct, the cleansing of the sanctuary, or the judgment, must have been entered upon.

Do you inquire what sanctuary there was in existence at that time, since both the tabernacle of Moses and the temple of Solomon had been destroyed long ages before? The reply is, God has a sanctuary, or temple, in heaven, which is the great antitype of the Jewish buildings. In proof of this position, consult the following texts: Ps. 11: 4; 102: 19; Heb. 8: 1, 2; Rev. 15: 5; Heb. 9: 23, 24; 8: 4, 5. In 1844, from the premises introduced, it is argued here that the investigative judgment, or the cleansing of the heavenly sanctuary, was entered upon by our great High Priest, the Lord Jesus Christ. To this proposition it is idle to oppose worldly wis-

dom. God knows his own times better than we do. In such things it is only safe to follow the teachings of his word. The angel said that at the end of the 2300 days, or 2300 years, since in the prophecies of Daniel a prophetic day stands for a literal year, the sanctuary should be cleansed. As there was no sanctuary save that in heaven which existed at the end of that period, that must have been the one to which he referred.

If the interpretation of a prophecy be absolutely correct, events will in process of time, confirm that interpretation. Though we believe that no solid argument from the Scripture standpoint can be forged against the explanation of Dan. 8: 13, 14, heretofore set forth, it would be very satisfactory could it be made to appear that it is confirmed by the facts of history. A few words on this point, and the subject will be left with the reader.

About 1844 there was an unusual development in Italy, of factions hostile to the pope and his rule. The populace clamored more and more for Italian unity. The pope was in the way of the realization of that scheme. In 1848 he was driven from Rome. Subsequently he returned to that city. Never after that did he sit firmly and easily upon his throne. In 1870 he called the Ecumenical Council, that uttered the decree of papal infallibility. In July of the same year the cannon of Victor Emmanuel thundered at the gate of Rome, and the pope was virtually made a prisoner in his own palace; his temporal power was revoked, and he was deprived of the territory of the papal states. In other words, his dominion was wholly taken away. To-day he dare not lay so much as his finger roughly upon the shoulder of the meanest peasant residing within the limits of his former domain. The thunders of the Vatican are not feared, because they are not attended as formerly, with the lightning of the temporal power in any part of the world.

Thus, candid reader, in two significant directions does history confirm the fact that the judgment is now in session, first, by the blasphemous claims of the pope, which we all have heard in the matter of the papal infallibility dogma (Dan. 7: 8-11); secondly, by the record of those startling events by which the pope has been gradually but surely bereft of his political power and influence. Dan. 7: 25, 26. In the face of these facts, who will venture to deny that in Dan. 8: 13, 14 there is found the question of an angel respecting the length of the persecution that the people of God were to suffer from papal Rome, and a clear and definite answer to the same in the words, "Unto two thousand and three hundred days: then shall the sanctuary be cleansed"?

AM April 19, 1892

L.A.S.

THE SUPREME COURT.

"I BEHELD till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

In these words of the inspired prophet we are enabled to get a glimpse of a scene the most awful, solemn, and sublime, of any which the incidents of our own or any other world have ever afforded. It is a picture of the session of the great court of all courts,—the supreme tribunal of the universe.

In this awful and indescribable scene, the central figure is the great Judge,—the "Ancient of days." Invested with infinity in all the attributes of his being, there is none to question his right to the judgment-seat or dispute the validity of his decrees. No associate justices share with him this universal authority; for omniscience has no need of counsel, nor omnipotence of aid. Forth from his presence issues the all-devouring element by which his sentences are to be carried into execution. The judgment-seat is the throne of God; the court room, the temple which "was opened in heaven" (Rev. 11:19) wherein was seen the "ark of his testament" containing the divine law which has been transgressed. This temple is "the sanctuary," the "true tabernacle, which the Lord pitched" (Heb. 8:2) and a pattern of which was shown to Moses in Mt. Sinai.

The great court room is filled with an audience; and never such an audience were gathered within the precincts of any earthly event. Their very number lends sublimity to the scene. "Ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11),—no human eye could measure such a multitude. Not as a vast concourse of idle spectators, drawn thither by curiosity, are they assembled about the throne; not as a turbulent mob, whose sympathies are against the administration of justice. Throughout the entire scene there is perfect universal harmony of thought and actions. The great audience are animated by one feeling; they are of one mind with the great Chief Justice who presides.

An advocate is there, to plead the cause of those who have been cited to appear as transgressors of the holy law. Invested with the robes of his mediatorial office, he stands in the presence of the infinite Majesty upon the judgment-seat. Heb. 9:24. For his responsible position he is perfectly qualified. He understands every claim of the law, and knows exactly what steps to take in behalf of those

whose cause he represents. There is not the slightest danger that he will make any mistake in conducting the case. He is the one Advocate who never makes mistakes,—the one and only one who is qualified with the attributes of divinity.

This mighty advocate is the Son of God. He pleads before his Father in behalf of the sinner, but he is not there to clear the guilty. Ex. 34:7. He does not seek to evade the claims of the law; he resorts to none of the subtleties so common to earthly tribunals. There are no technicalities mentioned, but every case is tried upon its merits. Every one who is entitled to be cleared will be cleared, and not one who is not so entitled will escape his punishment; and of the justice of each decision there will be no doubt.

In the suits tried before this bar each transgressor appears alone as the party defendant, with God and all the hosts who are concerned in the extinction of sin, as parties plaintiff. The defendant appears in court by the entry of his name upon the heavenly record, and this record is the book of life. The witnesses for or against him are the writings which have been entered by the heavenly recorder in one of the great ledgers of heaven, and which give a faithful transcript of his life and character.

This appears from the language of the inspired prophet, who says, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. Each one is tried for a capital offense, that of treason against the royal government of heaven, and for each the decision is one for life or death.

From the fair pages of the book of life, an angel voice calls a name, and the individual is thus brought before the great assize. He is a descendant of Adam, and therefore by nature a transgressor of the law. Then the great ledger is opened in which are recorded the words and deeds of his life. Then from the ark of the testament, from beneath the overpowering glory of the divine presence shines forth in awful characters the holy law which he has transgressed; and while the record of his life is examined, the law appears as his accuser, demanding his death. The most intense interest ever seen or felt in earthly courts is not to be compared with that felt by the vast angelic assembly during this investigation. If at the close it appears that he has confessed and forsaken his sins, professed faith in Christ and relied wholly upon his merits, the great Advocate at the bar raises his hands before the omnipotent Judge, pleads the merits of his own blood

In satisfaction of the claims of the law, and asks that he be accepted and numbered among those to whom immortality will be brought at the appearing of the Lifegiver. He acknowledges the claims of the law, but offers a plea in bar, which cannot be denied. Then the sins of the individual are blotted out from the heavenly records, and a thrill of joy pervades the angelic host that another soul is added to the number that shall sing the song of the redeemed. But if the record shows that he had fallen from his justification,—that he had ceased to exercise living faith in Christ and to trust wholly in him,—the divine Advocate is silent, and a thrill of sadness runs through the great assembly, while an angel hand blots out his name from the book of life, and all his good deeds from the pages of his life history. The dark record of his sins is left, to be passed over to the second and final judgment, while the immutable unsatisfied law, shining out in letters of burning fire, declares his eternal doom. Matt. 10:32; Luke 12:8, 9; Rev. 3:6.

Thus is the issue of life or death determined for all those who, by the entry of their names in the book of life, have announced that they have accepted the great sacrifice made for man and are candidates for immortality. In the case of all others, the fact that their names have not been entered upon its pages, signifies that the sentence of death for their transgressions has never been suspended, that they were never candidates for immortality, and that there is therefore no question as to what must be their end. They are passed over to the great final judgment, in which the saints will themselves take part, and in which angels as well as men will receive sentence for their sins. 1 Cor. 6:2, 3; Rev. 20:4.

In this tremendous scene all living souls have an interest and doubly so from the fact that it is a scene which Heaven presents to-day. The Supreme Court of the universe is now sitting, and it will sit but once. Here its session is concluded, the case of every soul will have been decided. It did not begin its investigative work unannounced. The holy prophet, looking forward in vision to its great inaugural day, beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7. He heard and saw, as it were, the angelic court orier, announcing to all the world that the great supreme tribunal had begun its session. This announcement was first sounded nearly fifty years ago, and from that time has been steadily going to every nation, kin-

dred, tongue, and people, upon the earth. For nearly fifty years therefore this great investigation and decision of cases has been going on in the Supreme Court above, and who can say how near it now is to its completion?

It is court week in heaven, and every individual has a case pending. If he has professed Christ, his name has been entered in the book of life, and will be named before the great Judge and the innumerable company of angels. The moment must come when his name will be spoken there, while every thought is centered upon him among the infinite assembly, waiting with intensest interest the decision of his case. With many this moment must come while they are alive upon the earth; for the great work must be near to its completion; and who, when it comes, would wish it to find him in a trifling, careless mood? Who but would be awed into the most awful solemnity, did he know that his name was about to be spoken, his case investigated and forever determined, in the judgment scene above? Who but would then feel as he never felt before, the need of an all-powerful advocate and the worthlessness of any merits of his own?

From this hour of final reckoning there is no escape. There will be no pleading to the jurisdiction of this court, for it has both original and appellate jurisdiction in all cases and for all causes. There will be no postponement of the trial, no change of venue, no appeal from the decision of the court. If the individual has professed faith in Christ, his case will be individually examined and decided; and if he has made no such profession, his case will, when this court shall have closed its session, be just as conclusively determined. That closing will be announced by the solemn words, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still,"—indicating that all cases, so far as any change of character is concerned, have been irrevocably settled. Rev. 22:11.

The decisions of this great court are unerring and conclusive; there will be no minority decisions to be rendered; and when its solemn work is concluded, many a final judgment of the lower, earthly courts will have been forever overruled and reversed.

L. A. S.

SANCTUARY.

1. WHAT did the angel say to Daniel? Dan. 8:14.
2. Where was God's sanctuary in the old dispensation? Ps. 102:19.
3. Where is it in this dispensation? Heb. 8:1, 2.
4. What did God tell Moses to do? Ex. 25:8.
5. How did Moses know how to make it? Ex. 25:8, 9, 10; Heb. 8:5; 9:23.
6. Give a description of the sanctuary that Moses made? Heb. 9:1-5; Ex. 26:33.
7. Are there two places in the heavenly sanctuary? Heb. 9:24. Then if the places made with hands are the figures of the heavenly, there must be two places there.
8. How many under priests assisted in the earthly sanctuary? 1 Chron. 24:4, 5.
9. Is this order recognized in the heavenly sanctuary? Rev. 4:4, 5. In Smith's Bible Dictionary the term "priest" is thus defined: "The English word is derived from the Greek presbyter signifying an elder."
10. Were these elders recognized as priests? Rev. 5:8-10.
11. Were there seven golden candlesticks in the earthly sanctuary? Heb. 9:2; Ex. 25:37.
12. What else did Moses make? and where did he place it? Ex. 30:1, 40:26, 27.
13. Do we find the same in the heavenly sanctuary? Rev. 4:5; 8:3, 9:13.
14. Moses made an ark also; where did he place it? Ex. 25:10, 11; 17:18-20; 26:33, 34.
15. What was the ark called, and why? Ex. 26:33; 25:16, 21.
16. Is the ark of which this was a pattern in heaven? Rev. 15:5; 11:19.
17. Is the same language used in speaking of the ark in both sanctuaries? (Compare Rev. 15:5 with Num. 9:15.)
18. What did God want Moses to build a sanctuary for? Ex. 25:8.
19. In the earthly sanctuary where did God dwell by the symbol of his presence? Ex. 25:22.
20. Where is God's throne in heaven? Ps. 99:1. Christ is set down on the right hand of the throne of the majesty in the heavens, and is a minister, or priest, of the sanctuary in heaven. Heb. 8:1-4. Then the throne of God is in the sanctuary in heaven, and John was looking into the heavenly sanctuary when he saw the seven lamps of fire, the altar of incense, and the ark of the testimony.
21. What was the testimony that Moses put into the ark? Ex. 31:18; Deut. 10:8-5.
22. Did God have a law before the tables of the law were given to Moses? Gen. 26:5; Ex. 18:9; 16:4; 18:16.
23. How long after the manna was given in Ex. 16:4, before the law was spoken from Sinai? Ex. 12:2, 8, 9, 10; 16:1; 19:1, 15, 16; 15:24-26. One month and two days before the law was formally proclaimed from Sinai, the manna was given to prove them if they would walk in God's law. Now that we have found that God had a law before he spoke it from Sinai, we must conclude that the law given to Moses on tables of stone was only a copy, or pattern, of the law of God in heaven. As the ark in the earthly sanctuary was called the ark of the testimony because it contained the copy of God's law given to Moses, so the ark in the heavenly sanctuary is called the ark of the testimony, because it contains the law of God.

24. In the earthly sanctuary, did the priests minister in both apartments? Heb. 9:6, 7.
25. What was the daily sacrifice in the first apartment? Ex. 20:38, 39, 42.
26. What was the manner of transferring the sin from the sinner to the sanctuary, and securing his forgiveness? Lev. 4:27-30; 4:14-18; 5:6-9; 10:16-18.
27. What were the services in the second apartment? Lev. 16:29, 30, 33.
28. What was the manner of removing the sin from the earthly sanctuary? Lev. 16:5-22. The service of the priest in the earthly sanctuary represented the service in the heavenly. Heb. 8:4, 5; 7:21-27.
29. Both the earthly and the heavenly sanctuary are cleansed with blood. Heb. 9:22-24, 12.
30. We are told that the sins of God's people will be blotted out. Isa. 43:25.
31. When will this be done? Acts 3:19-21. The time of the restitution of all things is when Christ comes the second time to this earth, and restores to his people what was lost through sin: Purity (Col. 1:13, 14); Life (Rom. 8:23; John 5:28, 29); The dominion (Micah 4:8).

RH April 3, 1894

Clarke

THE JUDGMENT.

BY JOSEPH CLARKE.

(Lowry City, Mo.)

As the investigative judgment comes nearer to its close, the hours seem more precious; the weeks and months are more heavily laden with the sad history of nations and empires and the experience of individual members of the great family of Adam everywhere upon the earth.

To those who appreciate the light thrown upon the present condition of our world, by the closing up of the 2300 days in 1844 (Dan. 8: 14; Revelation 10), the investigative judgment is pregnant with meaning,—full of joy to some, and bitter with sorrow to others.

The three messages of Revelation 14 are also connected, and closely follow the close of the 2300 days. The three messages are, in fact, one message in three divisions. The second message (verse 8) follows as a consequence of rejecting the first; and the third message (verses 9-13) is the final and last offer of salvation preached on the commandments of God and the faith of Jesus.

The first message clearly and pointedly sets forth the beginning of the investigative judgment, while the second and third messages, closely connected by the word "followed," show that probation continues for a time.

LESSONS; ON THE SANCTUARY.

Lesson 1.—The Sanctuary [of the Bible].

(Additional notes. Sabbath, Jan. 5.)

"SANCTUARY" belongs to a class of words derived from the Latin *sanctus*, to which sanctify, sanctify, and saint belong. *Sanctus* is defined, "rendered sacred, established inviolable." *Sanctuarium* (sanctuary) is defined, "a place for keeping sacred things."

Other terms are used for sanctuary, as tabernacles and temple, not because they are synonyms; but because the sanctuary on earth was at first located in a tabernacle or tent; and afterward in the temple, a permanent building. That which rendered the sanctuary a holy place was the presence and blessing of God. When that presence was withdrawn, its sacredness vanished, though in the minds of the people it might retain its previous character to some extent.

It is so with every place: God's presence renders it holy. To Moses at the burning bush the word came, "The place whereon thou standest is holy ground" because Christ was there. His presence sanctified the place; it was for that time a sanctuary. So with Mount Sinai when the Lord came down upon it. So it is now with the pure in heart, they see God: and God dwells with them. Their hearts are then sacred, and no unclean thing dwells there. The apostle alludes to this when he says: "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." 2 Cor. 6:16. And, "the temple of God is holy, which temple ye are."

It was to represent this great spiritual truth and also to illustrate the true mediatorial work, that the earthly sanctuary was established. This was built in imitation of the heavenly sanctuary, the likeness of which was shown to Moses as a pattern, with strict injunctions to follow the pattern in his work.

This sanctuary of which the presence of God took possession was not only to remind them of the mediatorial work, and the imperfect state, it was also a strong reminder of that perfect state when it will be said, "The tabernacle of God is with men, and he will dwell [tabernacle] with them." In addition to the spiritual presence of God, which we may now enjoy, we shall then enjoy his visible presence. Not veiled in a cloud of glory impenetrable and unapproachable to mortals, but we shall be strengthened to behold not only the glory but the face within. There will be but one apartment in the heavenly state, for there will be no sin to separate between God and his people.

There is now a mysterious veil between God and the people. We only approach him through our High-priest, Christ Jesus: even as in ancient times only the High-priest could go into the inner presence. But in that future world we may see his face.

o. c. r.

LESSONS ON THE SANCTUARY.

Lesson 2.—Earthly Sanctuary.—Continued.

(Additional notes. Sabbath, Jan. 5.)

Just what the resources of the Israelites were for building the sanctuary does not appear. Their jewelry they had obtained of the Egyptians. Ex. 12:34, 35. They did not "borrow" these things, as we use the word, with the expectation or promise of returning them. They asked or demanded the jewelry. (See R. V.) It was their due. But it would seem that their supply of silk, wool, of timber, and implements must have been very limited. Doubtless they were. But what they had, was dedicated willingly, and the blessing of God made up the lack.

So it is now. The Lord never asks his people to do anything that he does not stand ready to make up their deficiency. We may be called upon to undertake a work that is too large for our straitened means; but if we go to work in faith, the Lord will see that our hands finish the work. Zech. 4:7-9.

In spiritual work the case is the same. The material, the strength, the skill, are all from God, and he it is who furnishes the pattern.

The planks that composed the walls of the sanctuary were very large. Their width was about thirty inches, and their length not less than sixteen feet. Six boards composed the west end, and doubtless the corner boards made up the width to ten cubits. These were spliced, or coupled, onto the side boards. It is supposed that the bars which run lengthwise of the building, five on each side, were in three rows; and that the middle one extended from end to end, while the other four ran only half way.

The east, or front end of the tabernacle, was closed by a curtain beautifully wrought and supported by five pillars overlaid with gold. The two apartments into which the sanctuary was divided, were called the holy place and the most holy. The latter was an exact cube of ten cubits each way. The tabernacle was no doubt strengthened by cords and stakes. Isa. 54:2.

cc. 7

LESSONS ON THE SANCTUARY.

Lesson 3.—Earthly Sanctuary.—Continued.

(Additional Notes, Sabbath, Jan. 12.)

Having studied of the walls of the sanctuary, we now consider its coverings. Of these there were four. Ex. 26: 1, 7, 14. The inner one of fine twined linen. Next to that one of goats' hair; then one of rams' skins; an outward one of badgers' skins. The inner curtain was very costly and beautiful. On a groundwork of blue, were wrought in purple and scarlet the images of heavenly beings. The length of this curtain, twenty-eight cubits, was such as to extend to within a cubit of the ground on either side; and its width of forty cubits would carry it nearly to the ground on the west end, besides leaving a width to fold back or keep up in front. From this some have supposed that the curtain was suspended inside the walls. But this is hardly supposable, since the golden lining of the walls was expressive of the glory of the heavenly places, as well as was the magnificent curtain whose cherubic figures represented the attendants in the heavenly sanctuary.

The appearance of this glorious place is thus described in "Patriarchs and Prophets," p. 349.

"No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains, with their shining angels, the table, and the altar of incense glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy shekinah, the visible manifestation of Jehovah's presence,—all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."

Above the inner curtain, which probably was drawn straight across from wall to wall, was the goats' hair curtain, two cubits longer, which it is thought, with the others, passed over an elevated ridge. But of this there is no positive knowledge, though the five pillars in front have been taken as an evidence that the center one was the tallest and supported a ridge.

Above and outside the goats' hair curtain were those of rams' skins and badgers' skins.

There is no doubt that while utility was aimed at in all these provisions, at the same time there was latent in them the mysterious significance of the great truths of redemption. In proportions, materials, and designs all bore testimony to the great work of expiation to which the sanctuary itself was devoted.

What these are have been the study of the curious and the devout. Without giving way to imagination there are many lessons of righteousness, of purity, and of glory to be learned by the humble student of the sacred Word.

G. C. T.

LESSONS ON THE SANCTUARY.

Lesson 4.—Earthly Sanctuary.—Continued.

(Additional Notes, Sabbath, Jan. 26.)

As before intimated, the sanctuary and its appurtenances were essentially typical of spiritual things. Not of one thing or of one system of services, but of a variety of objects. Primarily they represented the expiatory work of Christ, and were designed to educate the children of Israel, as object-lessons are now used to illustrate the lessons given to our children. The instructions thus given were designed to aid and strengthen their faith in the real work of Christ in their behalf.

Now that Christ has come, we may still study the sanctuary and its belongings, not only for what it taught them and for its more obvious signification, but also for the illustrations of sacred truth, which it was designed to convey, but which were not so easily grasped. Seen in the light of Christ and his teachings, the subject of the sanctuary has a meaning that it does not have without that radiant light.

The earthly sanctuary was a type of the heavenly. It was a type of Christ himself; it was typical of the church, and of individual Christian life. Emphatically and primarily it was designed to be a dwelling-place of God. And as the Father was in the Son, as God is manifested among his people, and as he dwells in the hearts of his children, so all these truths have their relation to the sanctuary.

God's presence is inseparably connected with his law. Therefore, in order that he might inhabit the sanctuary, his law must first be placed there. For this purpose the ark was built. Upon the tables of that ark the law was inscribed by God's hand. But in God's administration mercy unites with truth; there "mercy and truth are met together." Ps. 85:10. So to the ark was fixed the mercy-seat. God's government is unique in the respect that it perfectly combines justice and mercy without sacrificing the least consideration of either.

In the sanctuary, the ark was the central figure. It was within the inner apartment. It was the *Acron* of the sanctuary. The Saviour says, "Thy law is within my heart." And where God's law dwells, there his will is supreme. God "desireth truth in the inward parts." Ps. 51:6. There is where he placed his law in the sanctuary, not outside as a gazing-stock for the passer-by. So in our experiences he proposes to put his law in our inward parts, to write (not to have us write) his law in our hearts. Jer. 31:33. A profession of adherence to God's commandments is not what is meant. But it is the indwelling presence of God and his law which sanctifies the place and renders holy all that is connected with it. Without the shekinah the sanctuary was but a pretence. And when the ark was removed, God departed. But the divine presence brings truth, mercy, righteousness, and peace.

LESSONS ON THE SANCTUARY.

Lesson 6.—The Offerings for Sin.

(Additional Notes, Sabbath, Feb. 2.)

Four parties were recognized in the law regarding offerings for sin: The priest, the congregation, the ruler, and the common people.

In each case the offender (in the case of the congregation, the elders) placed his hand on the head of the offering. By this act the sinful condition was transferred from the real sinner to the substitute. And the innocent substitute who "knew no sin" became sin in the sight of the law. For that sin he died, and his innocence went to the offering sinner. See how this prefigures the wonderful facts stated in 2 Cor. 5:21.

The Disposal of the Sin-offering.—A portion of the blood of the sin-offerings of the priests and of the congregation was taken into the sanctuary, placed upon the horns of the altar of incense, and sprinkled seven times before the Lord, before the veil. The remainder of the blood was poured out at the foot of the altar. The fat was burnt upon the altar of burnt-offerings, and the carcass was burned without the camp. The priest occupied a holy and exalted place as a representative of the people at large. As occupying such a place, sin was more heinous in him. In his sins the whole congregation was involved, and they had a national significance. Accordingly they were treated as sins of the whole body were treated. A deeper sacrifice, so to speak, was demanded for them. Not only so, but the sins of this character being those of the community, there was not the representation of individual accountability that was manifested in the other classes.

Another consideration that makes the sin of the priest here referred to a community sin is the reading of the Revised Version, which is, "If the anointed priest [probably the high-priest] shall so sin as to bring guilt on the people." Dr. Clarke remarks that reliable authorities give this as the sense. So the sin becomes a national one, because it is one into which the priest leads the people.

Sin-offerings for Rulers and Common People.—A marked difference is made in the manner of disposing of these offerings from that in which the others were disposed of. None of the blood was carried into the sanctuary. A little was placed upon the horns of the altar of burnt-offering, and the rest was poured out at the bottom of

that altar. The fat was burned upon the altar. But the flesh, instead of being burned without the camp, was eaten by the priest. And this was not as the eating of ordinary food, for the law declared that "whosoever shall touch the flesh thereof shall be holy;" and again, "It is most holy." Lev. 6:25-30; 10:18-20. In the latter text Moses is cited as saying to Aaron, "Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation." Thus the sinner transferred his guilt to the offering. The priest ate the offering, and thus bore the guilt in his own person, as he ministered before the altar. Here again is set forth in a lively manner the way in which we as individuals are represented before God in the person of his Son, who verily took upon himself the seed of Abraham, and bears our infirmities in his own body. It is in this sense that God looks upon us in the person of his Son. Not only was his blood split for us, but he took our nature, and can be touched with the feeling of our infirmities.

G. C. T.

Feb 5, 1895

G C Tenny

LESSONS ON THE SANCTUARY.

Lesson 7.—The Sanctuary in Heaven.

(Additional Notes, Sabbath, Feb. 16.)

The Heavenly Priesthood.—When man by sin lost the privilege of communion with God, the necessity of a mediator at once appeared. This necessity was met in Christ, who espoused the cause of the lost race. He was "slain from the foundation of the world." Christ fulfills in himself the office of sacrifice and mediator. He presents his own blood, which earthly priests could not do.

We need not infer that the little 19 x 30 sanctuary represents in actual size and appearance the heavenly. It was but a miniature of a vast and infinitely glorious place. The cherubim wrought in curtains and walls represent living ministers in the heavenly courts. The earthly was made after a pattern of something that already existed.

The Need of the Earthly.—It was not to open up a necessary way to God, but to illustrate to untutored men the already opened way, and reveal the real services on high. The earthly could not take the place of the heavenly. Its only office was to teach of the heavenly.

The Melchisedec and the Aaronic.—These are two lines of priesthood sometimes contrasted in the Bible. The former was a perpetual priesthood: the second, temporary. The Melchisedec was the antitype, the reality; the Aaronic, the typical and shadowy. Paul says: "For this Melchisedec, king of Salem, priest of the most high God, . . . abideth a priest continually." Heb. 7:1-3. "Melchisedec" is not, in the Hebrew language, a proper name. It needs translation as much as does the other title, "King of Salem," which is only half translated.

Who was Melchisedec?—"Melchisedec" is made up from a Hebrew phrase, *melchi-tsedek*, meaning "king of righteousness." The other title, *melchi-shalom*, which is "king of peace." So that the personage who met Abraham was named King of Righteousness and King of Peace, not king of Salem, whatever or wherever that may have been.

We accept the statement made by sister White in REVIEW AND HERALD of Feb. 18, 1890, that "Melchisedec was not Christ." We also read in immediate connection that "he was the voice of God in the world, the representative of the Father." And it is impossible to read Hebrews 7, giving full force to the remarkable statements made there, without concluding that he was himself a heavenly personage of dignity, a priest of the Most High. He was not Christ, but he took his name from Christ, because he was of the heavenly order. He was called "Melchisedec," and "Melchi-shalom" because from the great King of Righteousness and of Peace he received his commission and his name. Christ is High-priest and as such the title Melchisedec applies primarily to him. Secondarily it may be applied to the priests of his order, as was the case with the holy one who appeared to Abraham, and who was doubtless sent to earth on that mission.

The Heavenly Priests.—If it were shown that Christ did not enter directly upon his own priestly work until after his mission to earth, we would not necessarily conclude that there were no priestly services in heaven until then.

G. C. T.

THE SANCTUARY AND ITS SERVICES.

Preached in the Tabernacle, Sabbath, Jan. 12, 1895.

BY PROF. W. W. PRESCOTT.
(Battle Creek, Mich.)

As our attention is called from week to week, in our Sabbath-school lessons, to the subject of the sanctuary, it seems a fitting time to dwell upon this theme, that, while it is thus in our minds, we may get all the help possible from the subject. The special lesson which we should learn will be this: *What God did in type in the earthly sanctuary, he did in fact in the person of Jesus Christ, the representative of humanity, in order that God in Christ might do in fact in believers what he did in type in the sanctuary.*

The very first idea suggested in the erection of the sanctuary was that God might have a dwelling-place. "And let them make me a sanctuary; that I may dwell among them." Ex. 25:8. And this dwelling-place was to be made by the people. That is to say, there is suggested in this very first thought the idea that divinity and humanity meet in the tabernacle. The people were to make the tabernacle; God was to dwell in it. But in Christ, as set forth in 2 Cor. 5:19, we have the same idea. "To wit, that God was in Christ, reconciling the world unto himself." As God directed the people to build a sanctuary that he might dwell among them, so "the Word was made flesh, and dwelt among us;" and God provided for himself a dwelling-place in humanity. And as he revealed himself to his people then, in the sanctuary, so he revealed himself again to the world, in Jesus Christ. But God was with Christ and in Christ, in order that God with Christ and God in Christ, might be God with us and God in us. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us." Matt. 1:23. But as Christ is but a

manifestation of God to the world, it is the same idea. The central thought of the gospel and of Christian life and experience is, "Christ in you, the hope of glory."

And as the earthly temple was God's dwelling-place, and as God was in Christ, and as he is in the believer, wherever he dwells, there is his sanctuary, there is his temple. So we read in 1 Cor. 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

And in 2 Cor. 6:16: "And what agreement hath the temple of God with idols for ye are the temple of the living God; as God hath said, I will dwell in them." Idolatry includes more than the outward worship of objects of wood or stone or any other material. For instance, covetousness is idolatry. Now to exhibit in ourselves—the temple of God in which he dwells—those things which include the essence of idolatry, is just as much an insult to the God of heaven and his dwelling-place as it would have been if the priests of old had brought into God's sanctuary one of the idols of the heathen and set it beside the ark. It is polluting God's dwelling-place; it is insulting God; it is putting him on a level with the gods of the heathen. But he says he is not such a one. All the gods of the heathen are idols; but the Lord made the heavens. So we read the same thought in Eph. 2:19-22: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." A dwelling-place was the first idea of the earthly sanctuary. It suggests the idea of the union of the human and the divine. The people made the sanctuary themselves; God dwelt in it. So Christ in the flesh was God's dwelling-place; for God was in Christ, reconciling the world unto himself. But God dwelt in Christ, and Christ was manifested in the flesh, in order that God in Christ and with Christ, who was a representative of humanity, might be God in us and with us; and that is the very center of the whole gospel work.

Further, as to the building of this tabernacle: "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Ex. 26:30. The earthly tabernacle was to be built according to the pattern showed in the mount; that is to say, it was to be an exact revelation of what was already in heaven. So Christ in the flesh was a revelation of what existed before. "In the beginning was the

Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us." "All things are delivered unto me of my father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." And Christ was a revelation to the world of what was already in heaven, and the grace that was revealed in our Lord Jesus Christ was the grace which was hidden in him before the foundation of the world. But it was revealed. And the character of Christ was an exact pattern of the character of God, and he was made after the pattern of heavenly things. So it is with us. When God's work in building this tabernacle upon earth is completed, and when that work is fully wrought in complete sanctification, then we shall be exactly according to the Pattern that was shown Peter, James, and John in the mount. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." And the Scripture shows how completely this tabernacle, when completed, will be according to the Pattern shown to Peter, James, and John in the mount.

Of Him it is said, "His face did shine as the sun." Now this was the Son of man coming in his kingdom. In Matt. 13:43, speaking of the closing work, after the tares are gathered out and burned, and all things that offend are gathered out and cast aside: "Then shall the righteous shine forth as the sun in the kingdom of their Father." It will be exactly according to the pattern showed in the mount. "The disciple is not above his master; but every one when he is perfected shall be as his master." Luke 6:40, Revised Version. When God finishes his work in the believer, and the believers are perfected, they will be as the Master; that is, they will be according to the Pattern showed in the mount.

(To be continued.)

THE SANCTUARY AND ITS SERVICES.

Preached in the Tabernacle, Sabbath, Jan. 12, 1895.

BY PROF. W. W. PRESCOTT.

(Bottle Creek, Mich.)

(Continued.)

THE glory of the Lord rested upon the earthly tabernacle, and could be seen by the people. Ex. 40:38, 34. And just as the glory of God rested upon the earthly tabernacle, and in token of acceptance of the work done, exactly so did the glory of God rest upon Jesus Christ in the flesh, who was himself a representative of humanity, and in the face of Jesus Christ could that glory be seen. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. This glory could be seen by all who believed.

Christ walked upon the earth and among men, and many did not see the glory of God, because they did not believe; but every one who believed was permitted to see in the face of Jesus Christ the glory of God. So Christ, at the close of his work, in his prayer recorded in John 17:22, says: "And the glory which thou gavest me I have given them." That is, it is the privilege of every believer that the glory of God should rest upon him in token of his acceptance with God, just as the glory of God shone in the face of Jesus Christ, and just as the glory of God rested upon the tabernacle in token of God's acceptance of that work. But this thought has more than ordinary meaning to us now, because the word which comes to us now is, "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee." That is the message for this time; "for, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Just as his glory was seen upon the earthly tabernacle, just as his glory was seen upon the face of Jesus Christ, so now in a special sense it is time that the glory of God should be seen upon his people.

We read in Ps. 68:1, 2: "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." That is, those who believe see God in the sanctuary. "Philip saith unto him, Lord, show us the Father, and it sufficeth

us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." John 14:8, 9. That is, those who believed were to see God in Christ, as they saw him in the sanctuary. But the same thing is to be true of the believer. "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." 1 Cor. 14:23-25. That is, the character of God is to be so revealed, and the working of God is to be so revealed in the believer, that others who see the outward evidences of such working, will be convinced that God is "in you of a truth;" just as he was in the sanctuary, and they saw him there; just as he was in Christ, and they saw him there.

But the special work in the ministration of the sanctuary was preaching the gospel. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them." Heb. 4:1, 2. Observe the force of the way it is stated. With our ordinary views of their privileges of that time, we should be inclined to say, "For unto them was the gospel preached, as well as unto us." But the scripture does not say so, "For unto us was the gospel preached, as well as unto them." How was it preached to them? What is the gospel?—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." Salvation from what?—From sin. And the ministration of the service in the earthly sanctuary was preaching to the people all the time the gospel of salvation from sin. It preached to them in type; it preached to them in ceremony; it gave a grand object-lesson of the work of God to free man from sin.

Let us note more particularly of that work. We will read Lev. 4:27-31: "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savor unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him." Now that is simply one of the many ways in which, in the ministration in the sanctuary, the idea of forgiveness was taught, and the gospel of salvation from sin was preached. And the sanctuary in its service suggested continually the idea of a substitute, a sacrifice, freedom from sin through death, atonement, cleansing.

Read it in Lev. 16:30: "For on that day [the tenth day of the seventh month] shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." An atonement, a cleansing, a being clean from sin; and for this work all the efficacy was set forth in the type as being in the blood. "And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire, their skins, and their flesh, and their dung." Verse 27. That is, the efficacy for the atonement, the cleansing, was in the blood. The bodies of such beasts were treated as an accursed thing, carried outside, and burned; but the blood was carried into the sanctuary, and with it the atonement was made.

(Concluded next week.)

THE SANCTUARY AND ITS SERVICES.

Preached in the Tabernacle, Sabbath, Jan. 12, 1890.

BY PROF. W. W. PRESCOTT.

(Dedicated, Mich.)

(Concluded.)

TURN to this same line of thought in the work of Christ. There are many scriptures; we will refer to one only under each heading. "And ye know that he was manifested to take away our sins." 1 John 3:5. Notice the force of the statement. He *was manifested* to take away our sins. He appeared, he came to this world, he was put forth, he was manifested, to take away our sins. Now the lesson that God would teach his people in the sanctuary was the forgiveness, the taking away, of sin. So we read in Eph. 1:7: "In whom [Christ] we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." In Christ there is the forgiveness that was typified in the ministration of the earthly sanctuary. And just as in the sanctuary the idea of atonement is taught, so it is found in Christ. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:11. What was in type in the sanctuary is in fact in Christ; and by him we do receive the atonement, the atonement, which was typified in the ministration of the sanctuary. So in the cleansing; for what was typified in the cleansing of the sanctuary we receive. "The blood of Jesus Christ his Son cleanseth us from all sin." And so what was taught then in type in the sanctuary we receive in Jesus Christ,—the cleansing power of his blood; and it is by his blood.

God's purpose in doing this in type in the sanctuary, and then in doing it in reality in Jesus Christ, was that it might be done in the believer, and that the service typified in the sanctuary might be accomplished in the believer, not by the blood of bulls and of goats, but by the blood of Jesus Christ. Heb. 9:13, 14. What was set forth in type in the sanctuary service is found in fact in Jesus Christ. Those offerings could not purge the conscience; yet we are to be purged, cleansed, by the blood of Christ, from dead works, to serve the living God.

The foregoing thoughts merely suggest lines of comparison, to show how that what God did in type in the earthly sanctuary, he did in fact in Jesus Christ, in order that what God did in type in the sanctuary may be done in fact in the believer; and thus the sanctuary was preaching the gospel, which was the very work of Christ. So we read in Mark 1:14: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

God preached the gospel in the sanctuary service; he preached the gospel in sending Jesus Christ here. And Jesus Christ *was* the gospel; not simply he told people about the gospel, but he *was himself the gospel*; for he was himself exactly what he preached to the people,—free from sin; and he was the power of God unto salvation himself. And all his life was simply a preaching of the gospel, and presenting in life, in humanity, exactly the lessons that were taught in the sanctuary; the same lessons were preached to the world again in Jesus Christ. All that is done that the same thing may be done in the believer. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:3. That is, just as the gospel which was preached in the sanctuary became personality in Jesus

Christ, and was in that way preached again to the world, so this same gospel is to become personality in the believer, and is to be preached to the world by every believer in Jesus Christ. This is preaching the gospel indeed.

But notice this: when the directions were given for the building of the sanctuary, the very first thing was to build the ark. In Exodus 25 the instructions begin with reference to the building of the sanctuary, and the very first thing was the building of the ark; and in verse 16 of this chapter, we read: "And thou shalt put into the ark the testimony which I shall give thee." In chapter 31, verse 18, we read what this testimony is: "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Now read further: "And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy-seat of pure gold; . . . and thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Chapter 25:16, 17, 21. The ark of God was the very center of the sanctuary service. In the ark of God was put the law of God, and above it was put the mercy-seat, and that law of God in the ark was put into the inner apartment.

Now when Christ came to this world, although he came to preach the gospel, and did preach the gospel, we shall find that the law

was put in the innermost place. Ps. 40: 7, 8. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." There are the gospel and the law together as they belong. As the law was made the center of the sanctuary service, and was put in the sacred chest, and then in the inner apartment, so when Christ came, who, in his life, was a preaching of the gospel which was also preached in the sanctuary service, the law of God was in the innermost place; and that was the very center of his work. And that was done in order that the same thing might be done in the believer, under the new covenant.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8: 10. But the only way by which it was possible that the law of God should be written in our hearts was that it was first put into the heart of humanity in Jesus Christ. And so that makes the law of God the very center of the sanctuary service, as it was the very central thought in Christ's work. He came not to do his own will, but the will of him who sent him; and his law was in the heart. And that was done in humanity, in Jesus Christ, in order that it might be possible that that law might be in the heart of every believer and might be the very center of his life.

It is also true that the sanctuary service and the instructions given concerning the sanctuary service in that time, have a special application to the work of God just at this time. Let us read again: "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." Lev. 26: 2. That is, the Sabbath and the sanctuary are closely united; and with the instruction concerning the way that the sanctuary was to be treated was united the instruction with reference to the Sabbath. Keep the one, reverence the other, because they go together, and they both rest upon the same foundation. That is, it was the presence of God in the sanctuary that made the sanctuary what it was; it was the presence of God in Christ that made Christ what he was; it is the presence of God in the believer that makes the believer what he is; it is the presence of God in Christ in the Sabbath that makes the Sabbath what it is; and the Sabbath is the sign of the extent to which God dwells in the believer.

And so the Sabbath question and the sanctuary question are bound together. "Keep my Sabbaths, and reverence my sanctuary."

Now the only thing toward which the sanctuary service pointed, and the lesson which it taught all the time, was freedom from sin, forgiveness, cleansing, atonement, separation from sin. When an individual is separated from his sin, then he becomes like Christ; and Christ was simply the manifestation of the character of God. But the special work that goes forward at this time, and the work which has given rise to this people, is the work set forth particularly in the fourteenth chapter of the book of Revelation, and is familiarly spoken of as the three messages. But the result of that work, and the work that is to be completed just before Christ comes,—because "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man;" the very next thing is the coming of Christ,—the work which is aimed at in these three messages, is stated in verse 12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." When that is true, then the earthly temple has again been cleansed, and sanctification is complete; then that people are ready for the coming of Christ. But "here are they that keep the commandments of God;" and God's true Sabbath is the seal and the very keystone of these commandments. "Ye shall keep my Sabbaths," and the faith of Jesus; but there is nothing in the sanctuary service unless it be through faith in Jesus, and that for forgiveness, remission of sin, atonement, reconciliation, and sanctification. "Ye shall keep my Sabbaths, and reverence my sanctuary." "Here are they that keep the commandments of God, and the faith of Jesus." These two texts go together. When the people of that time really carried out that instruction of the Scripture,—to keep the Sabbaths, and to reverence the sanctuary,—it could only be through an inward work, wrought in them by the power of God unto sanctification; so now, the people of whom it can really be said, as it will be said, as it is God's design that it shall be said, "Here are they that keep the commandments of God, and the faith of Jesus,"—that can be done only through an inward work, wrought in the heart by the power of God in Jesus Christ; and when that work is really done, sanctification is complete, and the very next thing is the Son of man coming to gather his own. So what was taught then in the instruction concerning the sanctuary, is taught us in the three messages; and the completed result is to be the same in both cases,—atonement, reconciliation, cleansing, a readiness for the Lord.

Does it appear to you from these scriptures, that, from this particular phase of this question, we may learn something of God's purpose concerning us, and something of what he designed to teach in the sanctuary? And shall we say that the earthly sanctuary, having passed away, is of no special interest or importance to us now, because we have Christ? But notice how God does his work. He first preached Christ in the sanctuary,—a great object-lesson. Then he preached Christ in the flesh—a life—presenting before men, under the very circumstances under which they lived, and in the same flesh in which they lived, the very ideas preached in the sanctuary service,—freedom from sin, and cleansing. Then God preaches to all this same gospel in his word; and he has given to us the record of what he taught them in the sanctuary service, in order that we might better understand and appreciate the life of Christ and the work of Christ, and in order that we might co-operate with God in the development of his plan of salvation just as understandingly, step by step, as the Israelites could co-operate with their high-priest in the sanctuary as he conducted his services; because they were to do then different things at different times, for different reasons, and above all on the day of atonement they were to do differently from what they did on any other day.

Now in the development of God's plan we have come to the day of atonement, and the people are to do differently in co-operating with their High-priest from what they have previously done on other days. God gives us the record of his gospel in the sanctuary, that we may understand the development of his gospel through to its close, and that we may be able, step by step, to co-operate with him intelligently in his work of salvation in our behalf, through Jesus Christ, our great High-priest. In the light shed upon the sanctuary question by the work of Christ, we ought to be able to get more out of it even than the people of that day could get out of it. Although the Scripture says that these things were a shadow of things to come, remember that there must always be a very strong light, in order to make a shadow; and it is the light from the cross of Jesus Christ shining upon these types that makes the shadow.

So instead of filling our minds with the idea that there is a shadow there, let us look there with the light shining upon it from the cross of Calvary, and see what it means; and just as in all God's dealings with us, and just as when the priests had completed their work in the sanctuary, they came out and blessed the people, so God has blessings for those, who, in the study of his work in the sanctuary question, are ready to co-operate with him, and go through the day of atonement.

Such are some of the teachings of the sanctuary and its services when studied in the light shed from the cross of Calvary.

WHEN DID CHRIST BECOME PRIEST?

BY J. E. EVANS.
(New Orleans, La.)

I DESIRE here to speak of the doctrine that Christ officiated as priest in the first apartment of the heavenly sanctuary from the time sin entered our world to his first advent, and that when he ascended, he began his work as high priest in the second, or most holy, apartment; that since then he has been engaged in the antitypical atonement work, or cleansing of the heavenly sanctuary. The desire has been the father of the thought in this case, and this has made necessity "the mother of invention." It is argued that the words "holy place" in Heb.

9:12 should read "holy places," but the change is not supported by the Revised Version in this or the 24th verse. Now if Christ entered as high priest into the most holy place at that time, it would be reasonable to conclude that he acted as priest in the holy place before his first advent; but this cannot be the truth, for the following reasons: First, the apostle Paul in Hebrews, chapters 8-10, makes an argument upon the priesthood of Christ, comparing the type with the antitype, and says nothing about any service being performed in the heavenly sanctuary previous to Christ's coming as a sin offering; but all the testimony goes to show that the Aaronic priesthood preceded that of Christ, and that the first was only "a shadow of things to come." The same writer also says, "Without shedding of blood is no remission." By virtue of the divine plan, Christ was looked upon as "slain from the foundation of the world;" but his blood was not yet shed, and therefore the heavenly sanctuary was not even dedicated until that blood was shed.

We next inquire, What was it that qualified those earthly priests for their work? Speaking of them this epistle says, "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Chapter 5:2. Going back to chapter two, we learn that he partook of our flesh and blood, and the reason why he did this is stated in verses 17, 18: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Therefore in chapter 4:15 he continues: "For we have not an high priest which cannot be touched with the feeling

of our infirmities; but was in all points tempted like as we are, yet without sin." If we can tell when it was that Christ was thus tempted, we can then tell when he was in every sense fitted for his work as priest.

The expression, "within the veil," of chapter 8:19, is by some made to teach that Christ entered the most holy place of the heavenly sanctuary more than eighteen hundred years ago; but this is not necessarily so, for Paul speaks of a "second veil," and if there is a second, there must also have been a first. To use the plural of "place" in chapter 9:12, and say that Christ entered both by passing through the first into the second apartment when he ascended, is to leave the first apartment without any service whatever; for, as we have seen, he could not be priest until he came in the likeness of sinful flesh. Again: "If therefore perfection were by the Levitical priesthood, . . . what further need was there that another priest should arise?"

For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7:11, 12. Speaking of the sacrifice which was made, he says, "For this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Verses 27, 28. The first four verses of the tenth chapter speak of the shadowy services, and of the blood of animals which was unable to take away sin; and the following five verses tell why, and at what point, those services were brought to a close: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come . . . to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." In the above quotation it will be seen that God had no pleasure in the sacrifices offered, only as they were offered in faith, and they were of value to him who offered only as he saw in that sacrifice the coming Saviour. And how could it be true that the "first" was taken away in order to establish the "second," if both ministrations had gone along parallel from the fall of man?

It is confidently stated that 1 Peter 4:17 proves that the judgment had begun when this epistle was written; but this does not agree with the language of Paul when he reasoned before Felix of a "judgment to come"; and such a view is not taught even in the language of Peter. Neither the Authorized nor the Revised Version justify us in drawing such a conclusion. To believe that the investigative judgment had then commenced, is to disregard all the facts in the case. It was consistent for Peter to speak of a coming judgment, and for Paul to reason of that "to come"; and John, in giving the language of the angel, regarding events then future, quotes him as saying, "The hour of his judgment is come." Rev. 14:7. We have a similar case in verse 18, where the angel said to one sitting on a cloud: "Thrust in thy sickle, and reap: for the time is come for thee to reap." No one would think of claiming that the time had come for the harvest when John wrote; for "the harvest is the end of the world." Matt. 13:39.

This theory is not only out of harmony with itself, but it also contradicts God's explanation of the matter, which is clear and consistent.

Being troubled about the things he saw in vision, Daniel asked a question concerning the sanctuary, and the answer came, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. The angel then explained to him the vision, except that part relating to time. Now verses 26, 27 state that the vision of the evening and morning was to be shut up for many days. Daniel fainted, was sick, and was astonished at the vision, but none understood it. Only verse 14 remained unexplained. The prophet then sought by prayer and fasting to know what this important statement made by the angel could mean. His prayer continues to the 20th verse of the next chapter. Here the same angel came to give a partial explanation of the period introduced. By reading the remainder of this chapter, with Ezra 6:14; 7:7-9, we learn that the command to rebuild Jerusalem dates from B. C. 457, which date is correct because that year is known to have been the seventh year of King Artaxerxes. The seventy weeks were "cut off," or allotted to the Jews, and the starting-point is definitely fixed. The twenty-three hundred days (or years) from the above date could not possibly end until A. D. 1844. Besides giving us a definite starting-point, and thus a certain ending, it was revealed just what events were to take place during the different periods into which the seventy weeks were divided.

God's word, therefore, is responsible for the doctrine which teaches that Christ entered the most holy place of the heavenly sanctuary in the year 1844, and those who do not desire to have it thus, must settle the matter between themselves and God. From inspired testimony we have seen that the heavenly sanctuary followed the earthly; that the priesthood of Christ followed that of the family of Levi; and that the ministration in heaven followed that on earth.

THE HOUR OF HIS JUDGMENT.

There is only one gospel, and that is the gospel of salvation through the merits of a crucified and risen Jesus. And because Jesus Christ is the same yesterday, and to day, and forever, the gospel must always be the same gospel. It is the everlasting gospel. But there are times when there are special reasons for emphasizing particular phases of the gospel,—times when there are special truths to be presented in a special way. There are no changes in the gospel, but there are times when there are special reasons for emphasizing special phases of the gospel. When John the Baptist was giving his message, he had a special reason attached to it. He said, "Repent ye: for the kingdom of heaven is at hand." Repentance was not a new idea, but he attached a special reason to his message of repentance at that time,—*"for the kingdom of heaven is at hand."*

When Christ preached, he gave the same message and the same reason. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." He was preaching the gospel, as we read: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." But in preaching it he emphasized that special reason for repentance at that time,—that the kingdom of God was at hand.

After Christ's death and resurrection, the disciples went out to preach; and the point that they emphasized was that Christ, the Messiah, had been crucified, and had risen; and the resurrection was the phase of the gospel that was brought out with special emphasis in their teachings.

When Luther preached the gospel of the Reformation, in the sixteenth century, he was led, under the guidance of God, to emphasize this one phase of the gospel,—*"Being justified freely by his grace."* And justification by faith, which was as old as Adam, was brought out anew into the light, and especially emphasized, because there was need at that time that this special phase of the gospel should be emphasized in the preaching.

Not to multiply instances, we come to our own time. "And I saw another angel fly in the midst of the heaven, having the everlasting gospel to preach unto them that dwell on the earth,

and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7. It is not a new thing to fear God and give glory to him,—that has been the gospel all the time,—but here is a time when there is a special reason for emphasizing this phase of the gospel, and that special reason is that the hour of his judgment is come. We are now to carry this special message to every nation, kindred, tongue, and people, and we are to say to them, with that power that is represented in the words, "with a loud voice:" "Fear God, and give glory to him; for the hour of his judgment is come."

In the eighteenth chapter of Revelation, beginning with the tenth verse, the judgment of God is spoken of. They who stand "afar off for the fear of her torment," say, "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come." That is not Babylon judging somebody else; Babylon is being judged. "Fear God, and give glory to him; for the hour of his judgment is come,"—the hour when he is judged is come. There is a scripture in the ninth chapter of Hebrews where the same form of expression is used, though not the same words. Speaking of the work of Christ as a priest and as the offering, I read, in verse 25: "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." It is the same form of expression, "by his sacrifice," as is suggested in the margin of the Revised Version. Referring to Babylon, the people will say, "Within one hour is thy judgment come." That judgment is the time when Babylon is judged. "Fear God, and give glory to him; for the hour of his judgment is come." He is being judged.

In Rom. 3:1-4 we read: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true

["let God be found true," R. V.], but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

This is quoted from the fifty-first psalm. Let us read from that psalm, beginning with the first verse: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Against thee [or before thee], thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." Take this as it stands, and this quotation in the third of Romans makes it evident that God alone judges. He judges by being judged himself. "That thou mightest . . . be clear [overcome or prevail] when thou judgest." But when the Holy Ghost gives the same scripture by the mouth of Paul, in his epistle to the Romans, he talks thus; and it says, "That thou mightest overcome when thou art judged." Several translations put it in the passive voice,—"That thou mightest overcome, and be clear when thou art judged,"—but it is no matter, because both are right. He judges, and he is judged in judging.

Let us see that further. In chapter 17 of the book of Acts, Paul is speaking at Athens to those who worship graven images, and who are given over to open and grave idolatry. In verses 30, 31, he says: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness in that man [rather than "by," although the idea is the same, but using the word "in" emphasizes the thought] whom he hath ordained." That man, of course, is Jesus Christ. Now he has appointed a time when he will judge the world, and he will judge the world in righteousness, in Jesus Christ, that man. Is this he is a man, and it is so spoken of purposely. He hath appointed a time in the which he will judge the world in righteousness, in that man whom he hath ordained; that is, the world will stand or fall according as Jesus Christ stands or falls when he is judged.

In his humiliation, his judgment was taken away. Now, the hour of his judgment is come. He was not judged as the Son of God, the righteous one. He was judged as the representative of the sinner. It was not his judgment that put him to death; it was our judgment. It was because he stood there to be judged for the world, and he was condemned as a sinner. Read in Mark 14:63: "Then the high priest rent his clothes, and said, What need we any further witness? Ye have heard the blasphemy." What was the blasphemy? "The high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am." The same voice that spoke to Moses out of the bush, and said, "I AM," spoke to the high priest, and said, "I am." "Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death." But was he?—Not he, but we. In his humiliation his judgment was taken away, and our judgment put in its place; and instead of being declared the righteous one that he was and is, he was declared to be guilty of death, and was put to death.

In John 12:37, we read: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." What hour was that? Read in Luke 22:52, 53: "Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power [or authority] of darkness." Shall I say, "Father, save me from this hour?" Shall that be my request? "But for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." Christ's judgment was taken away ("Now is the judgment of this world"); and he stood forth in behalf of the world, and was judged by the world, and the

judgment of the world put him on the cross because, "The wages of sin is death," and he was made "sin for us, who knew no sin." So when the judgment of this world was come, it put Christ on the cross; and it puts every one else on the cross who accepts his work. When the hour of his judgment is come, it will put him on the throne, and it will put every one on the throne with him who is found in him. And now "the hour of his judgment is come."

The whole question, from the very beginning of this great controversy between sin and righteousness, is whether the Lord is right or not. There is where it began. Concerning the tree of the knowledge of good and evil, the Lord said, "In the day that thou eatest thereof thou shalt surely die;" but the devil said, It is not so; "Ye shall not surely die." And these two statements have stood there ever since. He who is just can afford to wait. God has waited, he has put himself on trial; instead of coming forward and arbitrarily declaring, "I am right," he has waited. He has always known that he is right, but he is waiting for others to declare it. The devil has maintained, from the very first, contrary to God's statement, that God was wrong. That question is still waiting to be decided, and God has left it to the universe to decide whether or not he is right. In the meantime he has made before the universe such a display of his character as to give men the fullest opportunity to decide, each one for himself, whether God is right, or whether Satan is right. You and I are witnesses, we are on record, and the trial is on. The hour of his judgment is come, and the witnesses are being called.

THE HOUR OF HIS JUDGMENT.

(Concluded.)

THE Lord ordained a government, upon righteous principles, on the earth. The foundation of it was in that statement which covers the whole gospel, "God is love." But Satan said: He is not love. He knows that in the day you eat of this tree, you will be as gods, knowing good and evil. That is why he does not allow you to eat of it. God is not love. But God has gone right straight forward, making such a display of his love as would give the universe the fullest opportunity to decide whether he is love, and then he calls them to witness. The devil has gone right straight forward in the work of claiming that God is not love, but rather, that he is an arbitrary ruler. He said he would show man what a righteous government is, and so he started in, and set up his government in the earth. God might have blotted out, with the breath of his mouth, Satan and every sympathizer with him throughout all the universe; but in that case God would have been deciding whether he was just or not. But God is so gracious that he leaves it to those who rebelled against him to say whether he is love or not, and he says, "Ye are my witnesses." Isa. 43:8-12.

Satan said: "I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: . . . I will be like the Most High." Very good. God says: Now bring out your witnesses. We will have it decided. Bring out your witnesses, that I may be justified in this statement; let them hear what I have to say, and declare it is true. I will leave it to the witnesses to decide who is right. Let them bring forth their testimony, that you may be justified, or let them say that I am God, and beside me there is none else. I will leave it to the universe to decide.

Now the question is, Is he right?—"Yes, let God be true, and every man a liar; as it is written, That thou mayest be justified in thy sayings [words] and mightest overcome when thou art judged." In order that God might judge the world in that Man whom he had ordained, he sent that Man here; and he came, and put himself exactly under our conditions, and took our weaknesses, and bore our flesh, and put himself under the same condition of

temptation that man was in,—not in the same condition that man was in before he fell, when God gave his just and righteous law, but in the condition in which man was after he had fallen. Christ took on him sinful flesh, and was "in all points tempted like as we are." He was tempted of the devil in a special way, and demonstrated, before the whole universe, that it is possible, as God has said, for every human creature to be perfect; it is possible for him, by the grace that God will furnish, to live in harmony with his righteous government and his law of love. But the devil said: It cannot be done. Look at it—it cannot be done. And Christ came here as a man, and did it; and all the universe looked on, and it was done.

That day on which the world was judged, and Christ was condemned to be guilty of death, was the day when he triumphed. It was the crowning day of that demonstration that God is right. When he gave man his just and righteous law, the first Adam failed to obey it; he believed what the devil said,—believed that the devil was right rather than the Lord,—and thus brought sin into the world. But the second Adam came in, and took his place, and kept the law, thus demonstrating before the universe that God is right, that he is not arbitrary, that when he says, "God is love," that is true, and that all he does and says is for the blessing of mankind.

But he did not keep the law simply as an illustration, simply as a grand object-lesson before all the universe; he did it *for us*, and we, in him, did it. Now, do you really believe it? Are you ready to acknowledge that Christ did this for you?—to say that the first Adam failed, all you have from the first Adam is a failure, and God is right, and the devil wrong? Will you say, I will give up, I will separate myself from the first Adam, I will go to the second; I will take him; he did it?

When the hour of his judgment is come, (and it is come), the question is, Is Christ right? Was he obedient? Did he meet fully God's mind in regard to obedience to his rule of government in the earth? Do you think he did? Did he do it for you? Are you willing

to accept it that God is right? Will any one stand longer, and witness that the devil is right, and God wrong? "The hour of his judgment is come." What do you say? Is God right? He says he is. He says he is righteous, and he says, "There is none righteous, no, not one." He is God alone. When the young man came to Christ, and said, "Master, what good thing shall I do, that I may have eternal life?" Christ said, "Why callest thou me good? There is none good but one, that is, God." And so Paul says, There is no good in me.

What is the standard of the judgment? "So speak ye and so do, as they that shall be judged by the law of liberty." The standard of judgment is the law of liberty in Jesus Christ; and he puts himself forth, and is willing to be judged by the world, and take their evidence. We read, in Deut. 32:29-31: "(1) that they were wise, that they understood this, that they would consider their latter end!

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges." That is just where God leaves his case. When we were enemies, Christ died for us; and he called us as witnesses when we were enemies. Before man repented, when the world was involved in guilt, he said: I will put my case out to my enemies, they shall be the judges. But before that time, I will give them a fair opportunity to see the truth.

So we have the judgment. God does not set up Jesus Christ, the Son of God, merely as a heavenly being, but he takes him as a man, and he says that all shall stand or fall together with him. He says: My government shall hang upon him, for he comes from the world that sinned, and is declared by the whole universe to be righteous; we will stand together. That was for us.

What is it to be righteous by faith (because this is the message of righteousness by faith)? — It is to say: God is true. I accept his statement of things. I will go from the very first verse of his book to the very last verse of his book, and I will say, It is true, every word of it. I will stand where it puts me. If it says, You are a sinner, I will say, I am. If it says, You are righteous, I will say, I am.

Now see what the work of the Holy Ghost is: "And when he is come, he will reprove (rebuke, or convict) the world." He will convict the world. He is the representative of Jesus Christ in the world. Christ says: I will send him to you. And when he is come, he will convict the world; he will secure a conviction against the world, through you. You are my witnesses. You stand for me. My Spirit shall be my representative in you, and your life shall be my life by the power of the Spirit; and through you, by the Spirit, I will convict the world. I will convict the world of sin, then I will convict them of righteousness, then I will convict them of judgment; "of sin, because they believe not on me." Every one out of me sinned. I will convict them of sin, so that they themselves will admit it, and all the world, including the devil, will admit it. "Of righteousness, because I go to my Father. . . . Of judgment, because the prince of this world is judged."

There are only two that are judged,— Christ and the prince of this world; it all hangs on that. We stand or fall with the one that we choose and the side that we take. If the devil is right, all the children of the devil are right. If God in Christ is right, all the children of God are right. Now when we believe that God is right, that makes us right. Then when he is declared right, we are, because we are in him. It will be decided, his enemies themselves being the judges, that he is right; but we must make our decision before the end. That is, we must, through faith in his word, acknowledge that he is right, before his enemies do. In the day of probation ("To-day if ye will hear his voice, harden not your heart"), to-day, is the time to declare to all the world that he is right, and to stand by him, no matter what happens to us. But when he is right, I am right; when, by faith in him, I acknowledge that he is right when he says that I am a sinner, I say that he is right. When he says that all the world is guilty before God, I say that he is right. When he says that he is the only true God, I say that he is right. When he says that there is none righteous, no, not one, I say, It is so. When he says that God is good, I say, That is right. When he says all that he does is good, I say that he is right, and I will not wait to see whether it works out good, but I will say it before the end; I will

say it in my experience, and at the end. That is righteousness by faith.

"Fear God, and give glory to him; for the hour of his judgment is come." The time is here, and the trial is on, and the witnesses are being called, and it may be our turn next. Now what is our witness? What do we say to-day before all the world, before all the universe? Shall we take his word, his statement of things, without twist or turn, and say: Lord, I do not know all you say, I do not know very much of what you mean; but you are right, and just as fast as I find it out, I shall know more of your righteousness, which will be my righteousness? That is righteousness by faith; that is preparing for the judgment. "The hour of his judgment is come."

If this view of God's work and God's love in Jesus Christ will not move the heart to faithfulness and praise, I do not know what will. He has hung everything on it, himself with us, and we stand or fall with him. But let us remember that we do not go down unless he goes down. If we are in him, then when he is judged, we are judged. Those who believe in him do not come into judgment, but have passed out of death, into life, in him. "Fear God, and give glory to him; for the hour of his judgment is come."

CLEANSING OF THE SANCTUARY.

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In this brief paper no attempt will be made to treat fully the great theme introduced by the heading; for this would be impossible in the space allowed. Neither will time be taken to restate the beliefs which Seventh-day Adventists hold in common, and with which the writer fully agrees. I simply wish to give, if possible, a new glimpse of glory which has come to my mind and heart, and which has helped me to see, as never before, the perfect unity of God's work in this universe.

In the eighth chapter of Daniel we read of the "little horn," or the persecuting Roman power, these words: "It waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily by reason of the transgression, and it cast down the truth to the ground; and it practised, and prospered."

Who is the "Prince of the host" here spoken of? I think no one will deny that it is the Son of God, Prince Emmanuel, the "Captain of our salvation," the one whom God has given for a "leader and commander unto the people." It was the persecuting Roman power, which combined with the same spirit in the Jews to crucify the Christ. It being settled that the "Prince of the host" is Christ, the even more interesting question follows, Who are the host,— "the host of heaven"? It is certainly true that this host of heaven includes the numberless throng of the angels who wait around the throne to give the Saviour glad obedience. It is probable that it also includes all the countless intelligences of the other worlds untouched by sin; for these most surely own Christ as Prince and King. But are these all that the "host of heaven" includes? — Most surely not, for the Prince of this host is the Captain of *our* salvation, the one whom God has given to be a leader and commander *unto the people*. He is therefore "Prince of the host" to which the Christian belongs, and it is therefore sure that God counts all his trusting children as belonging to the host of heaven. Paul says: "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked. . . . But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together

with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

God sees the full-grown plant in the little germ. This is true of both sin and righteousness. He sees murder in hatred, and adultery in lust. When also the heart, with the embryo, or germ, of the Christ-life which God has implanted in all men, is yielded to him, or as the Bible puts it, is "planted together with him," or sown as corn upon the ground to die,— when this is done, God sees the end from the beginning here, too. He sees us, not as *we are*, but as *we are to be*, when his work is completed in us. He sees the full-grown Christ-life in the planted germ, and counts us righteous in him. But he not only sees us as we are to be when he is done with us, but he also sees us *where* we are to be when he is done with us. The persecuted Christian may think that he is only one of a small minority, and feel, with Elijah of old, that he is almost alone; but God counts him in with the "host of heaven." Did not Paul speak of the "whole family in heaven and earth," and has not the word been spoken unto us, "Believers below, and believ-

ers above, are one company, and the songs of praise we begin to sing here, are taken up and echoed by the heavenly choir"? Earth, after all, is not so far from heaven but that God counts every part of it where one of his children dwells as a part of the camp around the sanctuary. In the age of types and figures, the sanctuary was pitched in the center, and God's people were camped around, three tribes on each side. This all represented the heavenly sanctuary and the camp of the saints. When, back there, the Philistines rushed in, and slaughtered the Israelites, and took the ark, the great heart of infinite love mourned that his people were cast down, and his sanctuary trampled underfoot. Even so now, when God's people are persecuted, and driven out, and his truth is cast to the ground, while iniquity practises and prospers, God says the host of heaven is cast down, and his sanctuary is trampled underfoot.

Then came the question, "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" This cry voiced by the angel is the old call of earth's mighty wrongs, to the just

and merciful Judge, for deliverance. Edward Robert Bulwer-Lytton (Owen Meredith) puts the complaint in these forcible words:—

"I have nourished my numbers of nations
On a hope that has never been blest;
And the ghosts of my gone generations
Vex me yet with reproachful unrest.
Worn by long, unrequited endeavor,
As I roll through my ages of pain,
I have listened, I listen forever
For a word that is waited in vain.
In temple and palace
The bread and the chalice,
Bitter with brotherless pride,
Are eaten and drunken by Murder and Malice.

Crowned, mitered, and mantled, and magnific
While brute-born Hunger, in hoard and den,
Is smiting and biting the bones of men,
In whose bodies their souls have died,
One misery goeth in gold,
And one misery goeth a cold;
And there is no difference beside,
However their that he dress;
For the flourishing evil is and
Because it is evil at best;
And the fading good is not glad,
Because it is good oppress.
My altars gurgle with groans,
Soaked black are my temple stones
With the blood of my whitest ones,
Surely, surely, O Lord,
It is time to utter the word,
And deliver thyself and thy sons."

It is the old plaint, "The voice of thy brother's blood crieth unto me from the ground." "The hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." The souls under the altar, whose blood has been shed for the witness of Jesus, crieth, saying, "How long, O Lord, holy and true, dost thou not judge and revenge our blood on them that dwell on the earth?" It is the same cry, How long shall the truth be cast down to the ground? How long shall error and falsehood practise and prosper? "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?"

Daniel was one of the Hebrew captives, whose captivity and persecution stand as the type of all the oppression of God's people by earthly powers, till the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy." Historically, he was familiar with the triumph of error and the crucifixion of truth in the past; and prophetically, he saw that of the future, till wickedness should magnify itself even to the Prince of the host of heaven, and should crucify him a million times in the persons of his followers. What wonder that he was interested in the cry, How long, O Lord? how long? The answer came: "Unto

two thousand and three hundred days; then shall the sanctuary be cleansed." These days, as we all know, ended in 1844. If there is any connection between the preceding verses and the fourteenth verse,—in other words, if there is any connection between the circumstances which gave rise to the question, and the question itself, on the one hand, and the answer to that question on the other hand,—this period of time must not only mark the beginning of a work in heaven, but also of a corresponding work on the earth. Not only does it mark the time when Christ, our great High Priest, shall enter the most holy place of the heavenly sanctuary, but it also marks the time when the truth which has been cast down to the ground while error practised and prospered, shall be uplifted, and the host of heaven shall begin to be delivered from the bondage and oppression of earth. Notice, he does not say, I will make thee to know what shall be *at* the end of the indignation; but what shall be *in* the last end;" that is, there is a period of time here, beginning with 1844, and ending only with God's finished judgments on sin, in which the angel says, I am going to make known to you the work of God. God's work is one in heaven and in earth, and his children whose names are being considered, though they are tempted, tried, and persecuted in this world, are counted as the host of heaven, standing around the throne.

This is in perfect harmony with the type. On the tenth day of the seventh month, when the high priest went into the most holy place, the people were without, afflicting their souls and confessing their sins. It was plainly stated that whosoever should not afflict his soul and repent on that day, should be cut off. The children of Israel were always becoming more or less contaminated with the heathenisms that surrounded them. God always warned his people against this, yet when they disregarded his warnings, and corrupted themselves, he did not instantly repudiate them or cut them off. But when the great day of atonement came, all these things which had crept in during the year must be purged out. Whosoever refused the call of the Spirit to repentance at that time, was cut off.

Even so in the cleansing of the sanctuary down here: God's people, whom he regards not as afar off, but as camped around his throne, have through the centuries become contaminated with paganism. God has always protested against this, but still it has been tolerated until now. Now the great day of atonement is here,—the time of the cleansing of the sanctuary has come. It is no excuse, now,

that good Christian people in the past have kept Sunday, and believed in inherent immortality, and sprinkling, and a hundred other paganisms. The High Priest now has entered the most holy place for judgment; and whosoever, when the word shall come to him now, shall refuse to afflict his soul and repent, will be cut off. Solemn indeed is this fact. God is sifting his professed children. Those who will repent of all evil, and yield themselves to be wholly his, are being drawn nearer by his Spirit of love and truth, and confirmed as members of the host of heaven. Those who, when the word comes to them, refuse to repent and leave their heathenisms and their sins, are being cut off, and left to the last great delusion. This is a part of the work of the great day of atonement,—a part of the cleansing of the sanctuary. The preaching of the threefold message is not one thing, and the cleansing of the sanctuary another and entirely separate thing. God has not two separate works to be done,—one in heaven, and the other upon earth,—but God's work is one, both in heaven and in earth. The great work of God for this solemn hour is the cleansing of the sanctuary, and this includes his work in heaven and in earth. When this work is fully accomplished, God will have a clean sanctuary, with every record of sin blotted out; and he will have a clean host,—the mighty company of the redeemed from every nation, kindred, and tongue, — his splendid church triumphant bowing reverently around the throne, and chanting the anthems of immortal victory and eternal praise.

He who will confess and forsake his sins, and be numbered with the host of heaven here, even while it is trampled underfoot and persecuted, will surely be of that same host "when the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." "They shall obtain joy and gladness, and sorrow and sighing shall flee away." Reader, may you and I be there.

RH Nov 23, 1897

W. Moore

A LETTER

Tell it to your children, that they may tell it to their children, that this 29d day of October, 1897, is the fifty-third anniversary of the great and memorable event of the end of the prophetic period of Daniel 8:14; namely, the 2300 days. At that date the investigative judgment began in heaven, as declared in Rev. 14:7. It was at that point of time that the great guide-board was erected, pointing us to the heavenly sanctuary as the one to be cleansed at the end of the 2300 days, and not the earth, as was supposed. Then was fulfilled Dan. 8:9-14; Matt. 25:10; and Rev. 11:19. It was at this time that we beheld, by faith, our Saviour going into the holy of holies in the heavenly sanctuary; and all who accept the third angel's message go in as truly as we did in 1844.

It is in this investigation that our names or our sins will be blotted out, as spoken of in Rev. 8:5; Matt. 10:32, 33; 2 Tim. 2:12; and Luke 12:8. It was at this point of time that we were commanded, in Rev. 11:1, to rise and measure the temple in heaven,—that part of it where our Saviour is,—the holy of holies. It is our work now to show to the world the great work of the judgment now going on. All will be measured by the measuring-rod—the ten commandments.

Truly the angel of Rev. 18:1 has come down, and the earth is lighted with his glory. Truly those who accept and obey those truths are those living in the flesh, spoken of in 1 Peter 4:6. The time when judgment began with the house of God, the righteous dead (verse 17), we see was at the time when the seventh trumpet began to sound,—Oct. 22, 1844. Rev. 11:15; 10:7.

Truly no one need be in doubt that this work is of God. The evidences of its being of God are as marked as were those given by the Saviour to tell John the Baptist. We can say, as his disciples said, "Lo, now speakest thou plainly." John 16:29.

Our hearts are filled with joy as we open and read the good Review. Especially did we enjoy the one under date of October 5, which contained the article entitled, "All Things Are now Ready." The reports of how the work is prospering all along the line cheer our souls. Our hearts beat in unison with this work. We are truly out in the highways and

hedges with this compelling message. The work here is progressing gloriously. Precious souls are being brought to obey the truth, and are made to rejoice in the light. We are very happy to live to see this last message going forth with some of the power that was seen and felt by those who lived under the first message. "Amen. Even so come, Lord Jesus," is the language of our hearts.

WASHINGTON MOORE.

THE CLEANSING OF THE SANCTUARY.

WASHINGTON MORSE.
(Peterborough, Ontario.)

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

Much ink has been spent in commenting on this text. Perhaps there is not another verse in the Bible that has been so widely discussed as this one; and perhaps no other passage has proved, and will prove, the downfall of so many nations who reject its plain teachings. The Saviour pronounced the most severe woes upon the Jews, because they knew not the "time" of their visitation. That time was the seventy weeks of Dan. 9:24, cut off from the two thousand three hundred days, or years, and was the first four hundred and ninety years of that period. As we came down to that generation where is seen the end of the longest prophetic period in the Bible, and the only one for which we have a Bible date, God, through his servants, sent forth the message of Rev. 14:6, 7, announcing, "The hour of his judgment is come." The time was the moving principle. It was a searching test to those living in that generation.

I was permitted to take part in that blessed work from its beginning. In great power God set his seal to it by his Holy Spirit. The doors of the churches were thrown open for Brother Miller and others to preach the coming of Christ; and thus when this truth was preached, a great harvest of converts was added to the churches. This work continued until Jan. 1, 1844. At that time a change took place, as the majority believed that the prophetic periods all ended there. From that time until spring, we had no freedom nor liberty with our former brethren in the churches to which we belonged. But we understood that the twenty-three hundred days did not end until the spring of 1844; and it was with great solemnity that we came to that period. Some of our brethren could not go forward, and put in their crops, while others did so reluctantly. We felt sure our reckoning was correct, and that the Saviour would come at that time. While standing in that waiting position, the light of the second angel's message flashed upon us; and a voice came like a rushing mighty wind, "Come out of her, my people." No one knew who raised the cry first; but as we heard from our brethren north, south, east, and west, all had the same experience, and immediately left their respective churches. Yes, and we all left our *ecclesiæ*, or what had before been our differences. Right there we formed the Philadelphia state of the church,—a church of *brotherly love*.

Probably from sixty to one hundred thousand persons came out from the Protestant churches within a month; and O, how God blessed this act! Right there we ran out of all our published time, and practically went to sleep on *time*, according to Matt. 25:5. This we saw was the *tarrying time*. We read, "Though it [the vision] tarry, wait for it." In this position we continued until about the middle of July, 1844. Here we discovered a discrepancy in our reckoning, and found that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting-point for the twenty-three hundred days, went into effect in the autumn of the year B. C. 457, and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the twenty-three hundred years terminated in the autumn of 1844.

Arguments drawn from the Old Testament types also pointed to that autumn as the time when the event represented by the cleansing of the sanctuary must take place. Under the Mosaic system the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the Jewish seventh month, when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality, on the tenth day of the seventh month, the great day of atonement,—the time of the cleansing of the sanctuary,—which in the year 1844 fell on the 22d of October.

This was regarded as the time of the Lord's coming. This position was in harmony with the proofs already presented that the twenty-three hundred days would terminate in the autumn, and the conclusion seemed irresistible. In the parable of Matthew 25, the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness, and the "midnight cry" was heralded by thousands of believers. It went from city to city, from village to village, and into remote country places. None knew where it started. It arose *simultaneously*. There was fervent prayer and unreserved consecration to God. At the call,

"Behold, the Bridegroom cometh; go ye out to meet him," we all arose and trimmed our lamps. We studied the word of God with greater interest than we ever had studied it. It was not the most talented, but the most *humble* and *devoted*, who were to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, merchants left their merchandise; and all went forth with tears and rejoicing to give the warning. Here is where the "midnight cry" came in to give power to the second message. Those who had formerly led out in the cause were among the last to give the warning.

As time was the moving principle, we did proclaim, with all that positiveness brought to view in Rev. 10:5, 6, that time should be no longer. We had no "ifs" in our faith: we believed God's word just as he designed we should. If we had seen the third angel's message then, we could not have given the first angel's message. We gave up the world, with all its pleasures and charms,—our property, our reputation, our all. No one whose faith was genuine could do any other way. The world saw that we believed just what we preached. We gave up all; yes, we consecrated all we had and were, to God. We were the happiest people that ever lived this side of the apostolic days.

In six months,—I might say three months,—that message was carried to every missionary station on earth. All over the world God raised up those who gave the warning. If men were not allowed to preach it, little children four or five years old gave the message. We did give glory to God, just as the message declares. Many tons of the paper called the *Midnight Cry* were circulated. At that time there were many toll-gates between Burlington, Vt., and Boston, Mass., but they were all thrown open, free of charge, so far as my knowledge goes, for those proclaiming this message. The wicked world was so convicted of the truth that in some instances business was suspended. And we are happy to know that the *third and last* message is to exceed in power the loud cry of that message.

In Rev. 10:1 we have the first angel's message, the same as in chapter 14. In the tenth chapter we read, he was "clothed with a cloud," and so it was. There was a cloud which covered the third message from our view, while in chapter 18, verse 1, it is said, "The earth was lightened with his glory." This is the loud cry of the *third* angel's message. Here is no cloud, but all is light and glory. For the last forty years the message to us has

been, "Be zealous therefore and repent;" put away all your faults, and let the righteousness of Christ cover all your sins. "Receive ye the Holy Ghost." Now here is a certainty: God has led a people all through these messages, and is leading them yet.

It is through the light upon the sanctuary question that we know and understand the work of the judgment that has been going on in heaven since the end of the twenty-three hundred years of Dan. 8:14. And as we near the time when the cases of the living will come up, there will be a corresponding work going forward upon earth. Hence this is a time of supreme importance to every living soul. We do not know just when our names will be called. Now is the time for us to be free from sin, let Jesus have the whole heart, make no reserve. We are to be like "men that wait for their lord, when he will return from the wedding." Luke 12:36. No one can be said to wait until he is ready. Now is the time to watch, lest coming to our cases suddenly, he find us not prepared.

RH June 12, 1900

THE HOUR OF GOD'S JUDGMENT IS COME.

LUTHER J. BUNGLES.

(Chicago, Ill.)

We all know that the twenty-three hundred years of Daniel 8:14 ended in the year 1844, and since that time it could no longer be said, The judgment *will* come; but he who preaches the gospel in truth must say, The hour of God's judgment *is* come. In other words, the books are now open, and all cases, both of the dead and of the living, are to be decided for eternity before Christ can close his work in the sanctuary, and return to the earth to bring the promised deliverance and reward to his servants.

The Lord has kindly sent us this message, not that we should be left to wonder when the judgment will begin with the living, or when our case will appear, but *that we may "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."*

God is not an arbitrary ruler or judge, but in all his dealings with men he invites man to co-operate with God in his work, as it is written, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." And thus in the matter of the judgment, the Lord has sent a message to his people, in order that they may know of the work that is being done, and that they may come and present their cases before the throne, and have them decided at once for eternity.

The first angel's message is not given for the dead, but that *the living* may recognize their great privilege to come and present their cases for judgment after having made preparation.

There are but three steps necessary to prepare us to come before the judgment seat with perfect confidence, and with the assurance that the verdict will be satisfactory:—

First, acknowledge the claims of God's law. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

Secondly, recognize our own unrighteousness. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6.

Thirdly, accept of the perfect righteousness of Christ. "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

After having taken these steps by faith, we are ready to pray the prayer, "Save me, O God, by thy name, and judge me by thy strength." Ps. 54:1. And the verdict will come back at

once, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, *that is risen again*, who is even at the right hand of God, who also maketh intercession for us."

When we have received this message by faith, we can go on our way rejoicing, with our "faces lighted up and shining with holy consecration;" for we shall realize that we have "passed from death unto life."

The Lord is waiting for us to receive this precious truth in all its fullness, which will be followed immediately by the showers of the latter rain.

IMPORTANCE OF AN UNDERSTANDING OF CHRIST'S WORK IN THE HEAVENLY SANCTUARY.

We can not place too high an estimate upon an understanding of the work of our High Priest in the heavenly sanctuary. The parables that refer to the work of Christ in the heavenly sanctuary make the salvation of souls depend on the relation sustained to Christ and his work during the investigative judgment. Matt. 22:11-14; 25:10-13; Luke 12:86-87.

There are repeated warnings that have direct reference to this time. The day of atonement was the most important day of all the year for Israel, and those who did not afflict themselves on that day were cut off. The words of Moses to Israel were, "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever." Lev. 16:30, 31. "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." Lev. 23:27-30.

"All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart."—"Great Controversy," page 420. They had complete control of their appetite, and all selfish interests were under control.

The antitype of this day is referred to by Christ in Luke 21:34-36: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." We are also directed to the same time in the parables of the ten virgins and the talents, in Matthew 25.

In most of the instruction given by Christ, both in his parables and in his direct teachings, the mind is carried to the time when the name of each person will come up in review before God. This is the time when they will be accounted worthy or unworthy of the resurrection from among the dead. It is the

period of the investigative judgment, and the salvation of souls depends upon the relation that each individual sustains to the work of Christ in the heavenly sanctuary.

So important is this work that in the Spirit of Prophecy reference is frequently made to it. On pages 59 and 64 of "Early Writings" we read as follows: "But such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past Advent movement and to show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."

Again: "The great plan of redemption, as revealed in the closing work of these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer, God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and his great work of cleansing the sanctuary above from the sins of the people. Their faith will go with him into the sanctuary, and the worshippers on earth will be carefully reviewing their lives, and comparing their characters with the great standard of righteousness. They will see their own defects; they will also see that they must have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors."—"Testimonies for the Church," Vol. V, page 575.

From this quotation it will be seen that our success in spiritual things depends upon a thorough understanding of the work going on in the sanctuary above.

Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but THE THIRD ANGEL WAS POINTING THEM TO THE MOST HOLY PLACE, and those who had had an experience in the past messages were POINTING THEM THE WAY TO THE HEAVENLY SANCTUARY. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to us as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan."—"Early Writings," page 119.

S. N. H.

THE SANCTUARY QUESTION FROM THE STAND- POINT OF THE BOOK OF HEBREWS.

Importance of the Subject.

ELDER S. N. HASKELL

—We cannot overestimate the importance of the sanctuary question. "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it would be impossible for them to exercise that which is essential at this time, or to occupy the position God designs them to fill. . . . All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every man that asketh them a reason of the hope that is in them."

It is by this subject that we obtain a clear insight into the mysteries of redemption. The salvation of men is at an infinite expense to heaven, and the sacrifice made is equal to the broadest demands of the broken law of God. The sanctuary question reveals this. There is no one book in the Bible, except the books of Moses, that can be studied with greater profit upon this subject than the book of Hebrews, which is a divine commentary upon the sanctuary and its services. It was the last general call the Spirit of God ever made to the Jewish people. It was written when the judgments of God were hanging over the city, six years before Titus came with his army. It to them was a special judgment warning.

The Holy Spirit associates this event with the second coming of Christ. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:35-38.

In the final overthrow of Jerusalem the destruction of the world was symbolized. This book therefore becomes a book written expressly for the time in which we live. It not only presents the manner of giving the sanctuary question, but also the spiritual application of the

truths of the sanctuary, its ceremonies and offerings, with the history of the people connected with it. Every offering made in the Jewish economy, every ceremony connected with the sanctuary service, centered in Christ, and it is by an individual faith in its virtue that victory is gained over Satan's power. "And they overcame him by the blood of the Lamb, and by the word of their testimony." "Christ being come a high priest of the good things to come, through a greater and more perfect tabernacle, not made with hands, . . . entered once into the holy places, having obtained eternal redemption by His own blood." — *Whiting's Translation*. In this lies the relation between His work in heaven and His people on earth.

Upon His work rests the salvation of every human soul. "For there is none other name under heaven given among men, whereby we must be saved." It is His blood alone that can atone for sin. It is *His work alone in heaven*, made manifest in the lives of His people on earth, that connects any soul with God. He not only becomes the central figure in heaven and earth, but He connects heaven with earth, and earth with heaven. It is those whose hearts correspond with the heavenly work who are benefited thereby. None others can be saved in the kingdom of God. To understand this work is of great importance, and it cannot be understood unless thought be given to the subject, aided by the Holy Spirit. As the book of Hebrews was written while the destruction of Jerusalem was pending, it becomes a symbol of the world, hardened in sin, unbelief, and rebellion, hastening to meet the retributive judgments of God.

The prophecy which Christ uttered concerning the destruction of Jerusalem had a twofold meaning. It foreshadowed the destruction of Jerusalem, and also prefigured the terrors of the

last great day. The language of Christ in reference to the destruction of Jerusalem has an application to the people of God in the last days. The professed people of God in the present day are in the same condition as were the Jews before the destruction of Jerusalem. They rejected Christ, and because of their rejection of Christ, they were destroyed. The Lord said, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." The knowledge which they lacked was the spiritual application of the sanctuary question, which centered in Christ. The sanctuary question was to reveal Christ, His work in the heavenly courts, and as it would be carried on in the hearts of His disciples. It is thus apparent that the work in the hearts of the people must correspond with that of Christ in heaven.

There are three temples brought to view in the Bible, and all should be blended into one study. The first one was a typical sanctuary built by Moses in the wilderness, afterward rebuilt by Solomon, again rebuilt by Zerubbabel. This temple and its services shadowed forth the work of Christ in the heavenly sanctuary. The work of Christ in heaven is also to go forward in the living temple of His people on the earth; so while there was a sanctuary on the earth, and still one in heaven, the most important of the three is His people; for the object of the earthly sanctuary was to teach man how to know and believe the *actual* work done for him in the heavenly sanctuary. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. All the work revealed by the typical temple shadowing the real work of Christ in heaven is for the purification of His Church on the earth, and consequently a neglect of a knowledge of these truths will leave men unprepared for the impending judgments of God, as really as the Jews were unprepared for the destruction that came upon them.

THE SANCTUARY QUESTION.

The Manner in Which the Apostle Introduces the Subject of the Sanctuary.

ELDER S. N. HASKELL.

(Continued.)

"Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2. The seven preceding chapters in the book of Hebrews prepare the way for the apostle's coming directly to the sanctuary question and its service in heaven. "This is the sum" of what he has previously stated, that "we have such an High Priest." It is such a Priest as the apostle has described in the previous chapters, and this High Priest is "set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Let us consider some of the leading thoughts in the preceding chapters. The first chapter presents Christ—His character and position. He is the brightness of the Father's glory and the "express image of His person, and upholding all things by the word of His power." He is better and much more exalted than the angels, "as He hath by inheritance obtained a more excellent name than they." He is the Son of God, and therefore has inherited every name which is applied to God, the Creator of the heavens and the earth. He also is the Creator, and is called God. "Thy throne, O God, is forever and ever." Again, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Here Christ is presented on an equality with the Father, not created as were the angels, but the Creator of the angels—the great "I AM," He who inhabiteth eternity. It is thus the apostle introduces us to the subject of the sanctuary. It is not to such and such dimensions, to the material of which the earthly sanctuary was made, but to Christ its minister, and to the Father, to whom the sanctuary belongs. The High Priest is ours, but the sanctuary is God's. We are the worshipers in the sanctuary.

The second chapter is introduced by showing the importance of these truths. Even the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward. "How [then] shall we escape,

if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?"

This subject brings to view the gospel of Christ as no other, and the preaching of this gospel has been established "by signs and wonders, and with divers miracles, and gifts of the Holy Ghost." The apostle then presents man as he was when first created, and also his present condition, and how Christ stepped down from His high and exalted position, made himself lower than the angels, and even took man's fallen nature, for the suffering of death, that through death He might destroy him that hath the power of death, that is, the devil, and deliver them who through fear of death were all their life subject to bondage. He was made like unto His people, that with His human arm He might encircle the human race, and take His people as far above angels as He himself was above angels before He came to the earth. In this humiliation He was tempted, and suffered, so that He might be able to succor them that are tempted. O what a High Priest is this! It is thus heaven and earth are connected.

The third chapter of this book presents Christ as an apostle, a high priest, and refers to Moses, who was faithful in all his house, to illustrate the greatness of our High Priest. It was Christ

who originated the Jewish economy, and He is worthy of more glory than was Moses, as he who hath builded the house hath more glory than the house. Christ is over His people, who are His house, or living temple. Paul then presents the fact that Israel had the promises made to them, and because of their unbelief they failed. If they had seen the light that flashed from the Levitical service, they would have become living temples, fit for the indwelling of the Holy Ghost. The apostle then proceeds to quote from David, "To-day if ye will hear His voice, harden not your hearts." Had they listened to His voice, they would have entered into His rest, and their carcasses would not have fallen in the wilderness. The land of Palestine would have become a second garden of Eden, and a training-school for missionaries, who would have gone forth to the world bearing the message of God. But their carcasses fell because of unbelief, and became a warning to all candidates for the heavenly Canaan.

The fourth chapter carries the mind still further, and shows there are still promises for the people of God. The rest is still in the future. A spiritual rest by faith can now be obtained, which

is a foretaste of the real rest that remains for the people of God. This rest is in Christ, and as a pledge in the seventh-day Sabbath; for God placed it in the Sabbath at the creation of the world. The proper observance of the Sabbath, therefore, brings to the soul that spiritual rest of Christ that bears witness to acceptance with God, and becomes a foretaste of that real rest which awaits the child of God in the kingdom of God. The last portion of this chapter shows where this rest lies, and how it is obtained. The word of God is living and powerful, sharper than a two-edged sword. As the sinner in the law of Moses separated the fat, which represented sin, from the parts of the animal, so an unqualified belief in this word would enter the very joints and marrow and into the very thoughts and intents of the heart. Christ is present as our great High Priest, and is passed into the heavens; and as He has become one with humanity, He can sympathize with man in his fallen condition; and because of this we are exhorted to come boldly to the throne of grace, to find grace and help in time of need.

The fifth chapter develops the subject still further. The apostle draws a contrast between the Aaronic priesthood and the Melchisedec priesthood. The Melchisedec order is Christ's position. He learned by obedience and suffering how to be a High Priest after the order of Melchisedec, and only those who can appreciate these truths will be able teachers in the word of God: "for every one that useth milk is unskillful in the word of righteousness: for he is a babe." But those who by reason of use have their senses exercised to discern both good and evil can appreciate these truths, and partake of the strong meat, or the blessings promised in them.

The sixth chapter shows the importance of gaining a richer and deeper experience in the things of God. It also reveals the fact that there is an experience, attainable by the people of God in this world, which may be lost by not progressing in the things of God. If these blessings and privileges, given them of God, are viewed from a common and ordinary standpoint, the soul will become like the soil which bears only thorns and briars, which are finally rejected, and whose end is to be burned. The most common way of sinning against the Holy Ghost is in not realizing the sacredness of the work of Christ. This chapter concludes with a statement concerning the certainty of the promises of God, which promises and hope we have as an anchor of the soul, both sure and steadfast, and which enter into that within the veil, whither our Forerunner has entered. A forerunner implies that some are coming after, and thus the attention of all heaven is

turned to those who follow the forerunner, Christ Jesus.

The seventh chapter further discusses the character of the Melchisedec priesthood, and reasons that confining the tithing system to the Levitical priesthood was not according to the Melchisedec order; hence the necessity of a change in the law of Moses. So the Levitical priesthood was changed to give place for the Melchisedec order. The priests on earth after the Levitical order died, for they were made after the law of a carnal commandment. But the Melchisedec order was after the power of an endless life. Thus it is shown that there was no perfection in the Levitical law of itself; but the bringing in of a better hope, which was of the Melchisedec order, brought perfection. This priesthood that Christ represents is an unchangeable one because of its nature and of His position in heaven, and His relation to God the Father and to fallen humanity, and of His faithfulness upon the earth. And on account of the unchangeableness of His priesthood, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession" for us. He is made higher than the heavens, and it is not necessary that He offer up sacrifices daily, as did the earthly priest, first for his own sins, and then for the people's, for Christ offered a sacrifice once, when He offered up himself; but He is consecrated forever without any infirmity in heaven. Such is the apostle's argument on the priesthood, directing the mind from the earthly sanctuary to the heavenly.

It is thus by seven successive steps, each one revealing Christ as He is, the apostle is prepared to say, "Now of the things we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when He was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount."

All who present the sanctuary subject as directed by the Spirit of God in these chapters, will present Christ as exalted above all angels, one with the Father, yet partaking of flesh and blood and suffering death that He might deliver us, then as entering heaven as the forerunner of the human race. The attention and work of all the heavenly host are centered upon the heirs of salvation, those who are presenting their bodies as living temples for the indwelling of the Spirit of God; for they are the company of whom He is the forerunner.

THE SANCTUARY QUESTION.

Three Ways of Sinning Against the Holy Ghost.

ELDER S. N. HASKELL.

(Continued.)

THE dangers that threatened the Hebrew people just prior to the destruction of Jerusalem, are in the pathway of many who now think themselves in a good cause. The apostle states three distinct ways in which the sin against the Holy Ghost may be committed. As the messages borne to that people are also borne to us, it might not be out of place to notice them.

In the sixth chapter of Hebrews we read: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." That it may be better understood how it is done, it is illustrated by nature. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." The Holy Spirit rests upon individuals, not because they are right, but that they may respond in Christian graces. Those who do this are represented by the earth that bringeth forth herbs meet for man. But those who bear only thorns and briers, notwithstanding the rain may come upon them, are rejected, and are nigh unto cursing, whose end is to be burned.

It is utterly impossible to remain stationary in Christian experience, especially in this time in which we live. Christ, in behalf of His people, is confessing their sins in the heavenly courts; but if their sins are not confessed on earth, they cannot be confessed in heaven. If the heart is not daily examined and errors and sins confessed; they never will be blotted out in the court of heaven. Those who make no advancement in the divine life, becoming no better and purer in God's sight, will in the end find themselves bearing only thorns, and will be burned. A crisis of the world is pending. The day of the Lord is near in the valley of decision. It will come suddenly, and upon the careless and indifferent its coming will be fatal. To lightly esteem God's mercies hardens the heart and blinds the mind, and those who do this, place themselves where mercy cannot reach them.

The second manner of sinning against the Holy Ghost is described in the tenth chapter. It is sinning willfully after receiving a knowledge of the truth. To deliberately attribute the power of God to Satan is doing what the Jews did on a certain occasion. Mark 3:28-30; Matt. 12:22-32. To such there remains no more sacrifice for sins, but a certain looking for of judgment and fiery indignation which shall devour the adversaries. This was shown by those who despised Moses' law and died without mercy. But it is far worse deliberately and willfully to transgress the law of God. Such a one counts the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace. To all such the Lord says, "Vengeance is mine; I will repay, saith the Lord." "It is a fearful thing to fall into the hands of the living God." They who trample under foot the blood that is offered for them in the sanctuary above by our High Priest, or even compare that blood in its saving power to any other blood on earth, count themselves unworthy of eternal life, and fall into the hands of the living God.

The third illustration of sinning against the Holy Ghost is spoken of in the twelfth chapter of Hebrews, beginning with the fifteenth verse: "Looking diligently lest any man fall from the grace of God [margin]; lest any root of bitterness springing up trouble you, and thereby many be defiled." Bitterness permitted to exist in the heart will result in an entire separation from God. It leads to hasty words, to hasty conclusions, speaking without thought. Such are represented by Esau, who for one morsel of meat sold his birthright. There were commendable traits of character in Esau, but he was a passionate man. He did not control himself. What he wanted he determined to have, at any cost. He lost all reason, so that he could see only the desire of a passionate heart. "Feed me, I pray thee," said Esau, "with that same red pottage; for I am faint." Jacob said, "Sell me this day thy birthright." Esau reasoned, "Behold, I am at the point to die; and what profit shall this birthright do to me?" So the bargain was made, and the birthright was sold for a mess of pottage—for the gratification of appetite. There are those to-day who, like Esau, will sell their birthright for the gratification of their appetite, or some other passionate lust. This determination to have those things that please the fancy, irrespective of what the Lord says, will seal the doom of many.

These three ways of sinning against the Holy Ghost will be committed by many of those who profess to love God at the present day. Some will walk over one of these roads, and some over another. Such dangers, with such terrible results, should arouse the feelings of every candidate for the kingdom of God. All hearts should be aroused to prepare to meet God, to watch with all faithfulness lest when their cases come up in the judgment, they be unprepared.

The sanctuary question reveals the importance of people's controlling their appetite in the day of atonement. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." Lev. 23:29, 30. Every man was required to afflict his soul while this work of atonement was going forward. All business was laid aside, and the entire congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important are the truths concerning the sanctuary in this typical service. If it was so important in the type for the Lord's people to afflict their souls and control their appetite during the entire day, it is a hundredfold more important in the antitypical day that the soul be afflicted and the appetite controlled. Our Saviour said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." The only safety in the antitypical day of atonement will be in giving heed to our Saviour's words, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness," — eating improper food, and being overcharged with the cares of this life, — "and so that day come upon you unawares." It was never right to sin, but certain things under certain circumstances, such as times of our ignorance, God might have passed by; but now the light has come, and it is important that we should have knowledge upon these points. Two things we as a people need: First, light to know what and how to do; second, a heart to walk in that light. It is in this that our salvation lies.

These are a few of the important truths made prominent in the book of Hebrews.

A SOLEMN FACT.

ELDER G. B. THOMPSON.

(Rome, N. Y.)

ON the tenth day of the seventh month, Oct. 22, 1844, the long prophetic period of twenty-three hundred days ended, and the cleansing of the heavenly sanctuary, or work of the investigative judgment, began. This date is as fixed and certain as the nativity of Christ. It is marked by well-known events, rendering a mistake impossible. Unbelievers of every kind have sought for half a century to overthrow this mighty fact, but the pillars remain; the temple of truth is unmoved.

Fifty-seven years have passed by with stately and measured tread since this solemn, searching work began at the tribunal of the universal Judge. "The Judgment" was set, and the books were opened. "And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." With nations and with individuals the Lord has kept a faithful and impartial account. Our record is on high. The deeds, the thoughts, the motives of the heart, are all faithfully written down.

The judgment begins at the house of God. 1 Peter 4:17. "Another book was opened, which is the book of life." Ponderous volume! In it are recorded the names of all who have had life by believing on the Son. When the judgment was set, this book was opened, and an investigation of the character of those composing the "house of God" was begun. For nearly three-score years this solemn work has been in progress, and name after name and page after page passed by. What a court is this! The Ancient of days is there; the Redeemer, your Advocate and mine, is there; ten thousand times ten thousand and thousands of thousands of angels are there; there is no appeal from its decisions; the verdict in each case is just and final.

How far has this judgment work progressed? What generation is now passing in review before the scrutiny of Him who sits upon the throne? Have the generations of long ago been judged, and the verdict recorded? Are those who lived when Christ was on earth being examined? Or has the work of judgment passed down through the world's midnight—the Dark Ages—and numbered the true Israel of the Most High? Or during the nearly six decades, has that work come down into the century just closed, and have the records of this momentous cycle of time been investigated? Are the events of the century just born, the lives of men now liv-

ing,—your record and mine,—being reviewed? Just how far this work has progressed no man knows; but in the typical work the allotted time was comparatively brief, and we know that the last pages in the great church roll—the book of life—will soon be reached, and the fiat of Rev. 22:11 go forth, fixing irrevocably the destiny of every soul.

How sober this fact should make us! What searching of heart it should create in us! We know not when our name will come up. Who is ready to have his case called up and the final verdict rendered? Is everything just as we should desire to have it if we knew that our names were the next in order?

Some are carrying strife, hatred, and envy in their hearts, even against their brethren, expecting sometime to fix matters up. Well, now is the time. You haven't a moment to lose. Delay is dangerous. You must gain the victory on this point or lose heaven. Some are sure the Lord has a work for them to do in His vineyard, and sometime they hope to get their secular business so arranged that they can do it. Now is the time to "cut loose," and labor for perishing souls.

Others are robbing God in tithes and offerings, promising their darkened soul that when they get out of debt, they will give the Lord His own. It is time we took our hands out of the Lord's treasury, and ceased to rob the One who is on the throne, who is our Judge, and who is about to pass final sentence upon us. Can we afford to rob Him under such conditions as these? To the writer it seems terrible that, at this advanced stage of the message, the Judge at the door, the judgment almost over, it is still necessary to plead with those who *know these things* to cease robbing the Lord! When will the power of this wicked covetousness be broken in every heart?

Others are clinging to secret sins, some darning indulgence, hoping sometime to get the victory. Delay no longer. To-day is the time. The judgment hour hastens to its close. Men born since the Saviour entered the holiest of all are whitening with age; the last generation is hoary. If ever there was a time when men should be seeking the Lord with all the heart, that time is *now*.

"When the Judge shall weigh our motives
For eternal gain or loss,
Shall we stand as gold before Him?
Or as vile and worthless dross?"

THE JUDGMENT.

ELDER B. L. HOWE.
(Honolulu, H. I.)

THE prophetic message that announces the entrance of Christ upon the atonement work, as represented in the cleansing of the sanctuary, is called the judgment message. Judgment is defined as "the act of judging; the mental operation by which facts are weighed, comparisons and deductions made, and conclusions reached; the faculty by the exercise of which deliberate conclusion is reached. Psychologically considered, it is the process or form of comparison in which conceptions or notions are compared, and their logical agreement or disagreement apprehended, and mentally asserted."

By these definitions it is evident that the term judgment is not, as it has come to be theologically considered, merely the rendering of a decision, but it has in it the thought of a progressive work, in which facts are considered, evidences are studied, testimony is weighed, and conclusions are reached, preparatory to the rendering of a final decision, which brings us to the definition of the term as used in law.

When the Lord decided that the earth should be overflowed by water, He centered all the energies of heaven in the work of warning the people and preparing a way of escape. He connected every faithful man and woman with Him in this work.

When the time came for the revealing of God in Jesus Christ to the world, the angel came to Mary and said, "Thou shalt call His name Jesus: for He shall save His people from their sins." When Christ was born in Bethlehem of Judea, a multitude of the heavenly host came to make it known. The shepherds spread the tidings abroad.

When Jesus was baptized, the Father spoke from heaven, "This is my beloved Son." All heaven was doing everything in its power to turn the thoughts of the people on earth to the subject in which it was interested.

The time came for the judgment message to go to the world. The prophet Daniel had a view of the opening of the judgment. The Father and Christ were both engaged in the work, and—not a multitude of the heavenly host, but the entire host—"ten thousand times ten thousand and thousands of thousands." Every one in heaven is interested in the judgment work. All have a part to act in it.

This wonderful interest in heaven does not, however, satisfy the mind and purpose of God. The exile on Patmos saw a mighty angel flying through the midst of heaven, crying with a loud voice, "Fear God, and give glory to Him;

for the hour of His judgment is come." This time was reached in the fall of 1844. The judgment was set, the books were opened, and every member of the family in heaven was concerned about the work. But the work of the judgment especially concerned the people on earth. The cases of the dead were to be investigated, but it was the travelers, somewhere on the road between birth and the grave, that the Lord was especially anxious to have connected with the work of the judgment. God is now holding an open court into which He invites all. So the call to come into court is sent down from heaven. It travels by land and by sea, and through the day and night the cry sounds, "Fear God, and give glory to Him; for the hour of His judgment is come." At the going forth of this message a

solemn earnestness settled down upon the people everywhere. In the places where the older people were not allowed to preach the message, the Spirit of God came upon the children, and they preached with such power that backsliders returned to the Lord, and sinners were converted.

In the type every one who was called under the name of Israel was interested and had a part to act in the service of the day of atonement. Although the decision was not reached until the close of the day, every individual had a part to work out for himself, from the beginning to the end of the judgment day. So the work of the final judgment is not all in the decree which says that every man must remain just as he is.

The hour of God's judgment came at the conclusion of the prophetic period of twenty-three hundred days, in the fall of 1844, and every one who has heard the certain sound of the trumpet since that time, and has accepted the message, has become a living, active part of that open court, which the Judge of all is conducting.

The Judge and all His associates in heaven are devoting their thought and energy to weighing the evidences for and against the applicants for eternal life. Are we overcoming, or are we being overcome? Are our sins all confessed, and pardon written over against the very last one? We need not concern ourselves as to whether the judgment has begun with the living. If we are living this side of 1844, we cannot be living in any other time than the time of the judgment.

The work of the day of atonement in the type demanded the most solemn service and best energies of all the living people; so the judgment

message for to-day is sent to living, active people, that they may know, and live, and act as though standing before the throne of the Eternal. Only those who receive this message as a living reality, and walk with God, as Enoch did, will meet their Lord at His coming without tasting death.

We now have a case in the open court of heaven, for the Lord has raised us up together with Christ, and we are sitting with Him, in the sanctuary, in heavenly places. "As many of you as have been baptized into Christ, have put on Christ." Blessed life! hidden with Christ in God, nothing is seen but God's own life.

With what earnestness, with what gladness, we should press forward, for the glad day is just about to be ushered in, in which the last foul stain of sin is to be forever blotted from the universe.

"The great day of the Lord is near, it is near and hasteth greatly." God help us all, and make us stand now, that we may stand then.

RH Oct 28, 1902

Washington Morse

Early and Late Experiences

ISLAND F, MUSKOKA LAKE, ONTARIO,
Oct. 15, 1902.

DEAR BRETHREN AND SISTERS: Do we realize that one week more brings us to the fifty-eighth anniversary of the ending of the prophetic periods, Oct. 22, 1844? To me this day is a memorable day, and I wish to express sincere thanks to God that I am still alive to bear my testimony to the power and glory which accompanied the judgment-hour message fifty-eight years ago to-day. I was among those proclaiming that there should be time no longer. Rev. 10:7. And that was true at that date; Oct. 22, 1844, prophetic time did end; we thought it was probationary time. In that we were mistaken. Now we have light showing us that for fifty-eight years we have been passing through the time when the cases of the righteous dead have been and are being examined in the courts of heaven.

For the last two months I have been laboring upon Island F, Muskoka, Ontario, with much of God's blessing, and I am happy to see some fruit. One lady who is a millionaire has supplied herself with reading on present truth, and has subscribed for some of our periodicals. She is a dear child of God. To-day she leaves for her home in Pittsburg, Pa. To me this is a remarkable case, and I feel to thank God that he has given me the blessed privilege of presenting some of these glorious truths. Last evening was our last meeting with this lady and her daughter and husband. We talked until ten o'clock, and none seemed to desire me to stop. The boat has just gone taking these dear Christian souls, and we parted with such love and hearty greetings as I hardly ever witness. She expressed many thanks that they had been led to see such light upon the Bible. With a heart full of love, I close.

Your brother,
WASHINGTON MORSE.

The Sanctuary—No. 1

MRS. S. N. HASKELL

THERE are three sanctuaries brought to view in the Bible. The heavenly sanctuary is the dwelling-place of the eternal God (Ps. 102:19), where he sits enthroned in glory beyond the conception of mortal minds. 1 Tim. 6:16.

We have the blessed assurance that the faithful, beyond the reign of sin and death, shall behold his face, and his name shall be in their foreheads. Rev. 22:4; Matt. 5:8. They will then dwell in his presence.

When the children of Israel came out of the darkness of Egyptian bondage, they were unable to comprehend the exalted work of God and Christ in man's behalf in the heavenly sanctuary. In order to lift them above this low plane, God directed that an earthly sanctuary be built after the pattern of the heavenly sanctuary (Ex. 25:8, 9), and that men divinely appointed by God officiate as priests in this shadowy temple. Heb. 8:4, 5. He also directed that the life of innocent animals be taken, illustrating the death of the Lamb of God.

The Lord's presence was manifested in this structure by the bright light overshadowing the mercy-seat. Ex. 25:22. Before this visible presence of God, the priests presented the blood of the offerings in type, illustrating how our great High Priest in the heavenly sanctuary would plead his blood before the Father in man's behalf.

The work of Christ in the heavenly sanctuary, and the work of the priests in the earthly temple, had one end in view,—that fallen man would open his heart to the gentle knocking of the Saviour, and let the Spirit of Christ enter and sit enthroned in the soul temple of the human body. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

We are under just as much obligation to glorify God in our body as in our spirit. In order to do either we must recognize the fact that we are not our own; but that we are bought with the precious blood of Christ. One can not be a Christian and deny the fact that God, when the individual surrenders to Christ, requires the *body temple* as his dwelling-place. "I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

This work can only be accomplished by a heart surrender to God. A wicked person can not be the dwelling-place of God. "He that hath the Son hath life" (1 John 5:12), but no "murderer hath eternal life abiding in him." 1 John 3:15. He that hungereth and thirsteth after righteousness will be filled. It is the one who, hearing the voice, opens the door, whose body becomes the temple, or dwelling-place, of the God of heaven.

The Sanctuary—No. 2

MRS. S. W. HASKELL

EVERY sacrifice slain pointed two ways. As the priest acted out the great kindergarten lesson of the sanctuary service before the people, God designed that the people should comprehend the work of our great High Priest in the heavenly sanctuary. He also designed that from that service they were to understand what the Lord required of them, that they might become the temple of the Holy Ghost. Like the sword with two edges, every sacrifice pointed two ways, and taught these two great truths.

If in the study of the sanctuary, we see only the work done by Christ for man, and fail to comprehend what God requires of us, we lose much.

Christ is a faithful witness for humanity in the courts of heaven, and the study of the sanctuary reveals this more fully than does any other subject. God designs that we shall be faithful witnesses of divinity in this world of sin, and the study of the sanctuary subject reveals how we may represent him.

For a few moments in imagination we will place ourselves three thousand years ago in the temple court. A sinner enters with a lamb. When he reaches the door of the sanctuary, he lays his hands on the head of the innocent lamb, and confesses his sin, thus acknowledging that he is a sinner worthy of death. The knife is raised, and in the very act of taking innocent life, he accepts Christ as his substitute. This places him in direct connection with the priest, and as the priest passes with the blood from his sight within the veil of the holy place, the sinner believes the blood is presented in his behalf.

There is still an important work to do. The body of the sacrifice is to be carefully dissected, and every particle of fat removed by the sinner's "own hand," and given to the priest, who burns it upon the altar. Lev. 4:27-31; 7:29-31. The priest stands waiting until every portion

of the body is searched faithfully for the fat, and when it is delivered to the priest, he burns it upon the altar. The psalmist saw in this the type of the destruction of sin and sinners. Ps. 37:20; 73:12-14. It was a sweet savor to the Lord; for it represented the burning of sin without the sinner.

Have any of us who have come to Christ and accepted him as our sacrifice kept him waiting for us to separate from our body every wrong habit and appetite? Is he waiting for us to deliver over our appetite for meat, tea, coffee, etc? If so, why not present our bodies a living sacrifice wholly acceptable unto him?

The Sanctuary—No. 3

MRS. S. N. HASKELL

THE service in the typical sanctuary on the day of atonement in an especial sense represented the work of Christ and mankind in carrying out the plan of salvation.

Before the opening of this day's service every sin was confessed. But if a soul rested upon that fact, saying, "There is no need of my afflicting my soul to-day, for my sins are all confessed, he was cut off from among his people." Lev. 23:27-31.

The work done by the high priest in the temple did not save the individual, unless he co-operated in the work by carrying out faithfully the part given him to do upon that day.

We are living in the antitypical day of atonement, and our salvation depends upon our co-operating with our great High Priest; and while he, in the heavenly sanctuary, pleads his blood before the Father in our behalf, he expects us to do the work typified by the work required in the shadowy service. If we fail to do this, we shall be cut off just as surely as the individual was cut off in the type.

Four things were required of the individual on the typical day of atonement:—

1. There was to be a holy convocation.
2. He was to afflict his soul.
3. He was to offer an offering.
4. All work was to be suspended.

No one who in his heart believes that we are living in the hour of judgment will neglect the holy convocation. We are admonished not to forsake "the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:25. If we have no taste for the religious assembly, it is because our spiritual eyesight is blinded, and we do not see the day approaching.

In "Great Controversy," page 420, we are told that afflicting the soul consisted in "prayer, fasting, and deep searching of heart." Any one who realizes that the judgment is set in the heavenly sanctuary, and that one by one all who have ever named the name of God will pass through the close scrutiny of that court, will spend much time in prayer and deep heart searching, that every sin may go beforehand to judgment.

But why this fasting? For twenty-four hours they partook of no food. The appetite was held in complete control. There was no question as to which was the master. The individual in the type who afflicted his soul was the master of his appetite; for he partook of no food whatever on that day. If he failed to be the master of his appetite, he was cut off. If this means anything to us, it must mean that during the antitypical day of atonement the individual who allows his appetite to control him will lose his place with the people of God.

In Luke 21:34-36, when the Saviour was speaking of the time when the faithful would be "accounted worthy" to escape those things which are coming on the world, he admonished all to take heed to themselves lest they be overcharged with surfeiting and drunkenness. Surfeiting refers to the quantity of food partaken of, while drunkenness refers to the quality.

Some may say, "I know my sins are confessed, and that Christ intercedes for me, but I have no faith in preaching health reform. A man's religion is not affected by what he eats and drinks." In the type it meant death to disregard this instruction. In the antitype the soul who disregards the plain instruction given by the Lord in regard to eating and drinking, will find that, too late, he is cut off from among God's people.

Other offerings besides the regular sin offering of the day of atonement were made on the tenth day of the seventh month. Num. 29:7-11. We are to present our offering, the precious Lamb of God, and through his blood gain the victory over every besetment, every sin.

In the type the day was a sabbath, all work was laid aside for a fit type of the admonition given by the Saviour to those living in the time of the judgment: "Take heed to yourselves, lest at any time your hearts be overcharged . . . with cares of this life, and so that day come upon you unawares." Our business is to be held secondary, and the work of God occupy the first place in our heart's affection.

*The Sanctuary**

It has been suggested that during this conference the truths which made us a separate and distinct people should be presented, as the present generation of Seventh-day Adventists know but little of the way in which the truth that makes us a peculiar people was first developed. The truth has come to us as a system. Many of us have embraced it because our fathers believed it, others because it appeared so clear when it was first presented to us. But few realize how the truth of the third angel's message was brought out link by link from the Bible.

When the time passed in 1844, there were none who believed the truth as we now hold it. All believed the prophecies that brought us to that time. Then began a greater searching of the Bible than had ever been, probably, at any time since the days of the apostles. They went over and over the old arguments concerning the prophecies that pointed to 1844, and after most thorough examination they could see no other conclusion than that the prophetic periods terminated at that time. As they studied, they began to see one link of truth after another; and as these truths unfolded to the pioneers,—I have reference to such men as Elders James White, J. N. Andrews, Uriah Smith, and J. H. Waggoner,—they did not dare present that truth to the people until they had made it a special subject of prayer and the spirit of prophecy set its seal to it. That was the way the foundation was laid, step by step, until they found they had a system of truth, and understood the third angel's message as it has been brought to us. At the present time there is but little realizing sense of this, and, in fact, it seems to me that we have been drifting away from the old landmarks, and are in such a condition that, when the test comes, as it surely will, many will be shaken out.

I will call your attention to the eighth and ninth chapters of Daniel. The application of the prophecy contained in these two chapters at one time stirred the world. They were the basis of the preaching of Joseph Wolf in Asia and Europe and in the islands of the sea, of Edward Irving in England, of William Miller in America, and of others who led out in different parts of the world. Unknown to one another, these men preached the central truth that made a separate and distinct people. The truths which they presented from the prophecies of the eighth and ninth chapters of Daniel, have been lost sight of to

a certain extent. I have been told by some that they had been taught that we no longer need these prophecies; we need simply faith in Christ.

Now, my friends, let us see if we do not need these prophecies. When Moses brought Israel out from the land of Egypt, his last work was to recount the dealings of God with his people.

About six years before Jerusalem was destroyed, Paul wrote to the Hebrews not to cast away their confidence, but to remember the days when they were illuminated,—to learn the history of the past, and to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."

And so it has been again and again. When God has raised up a people, and they have lost the spirit of the message that made them a distinct people, he has called upon them to review the past.

In that eighth chapter of Daniel we have a wonderful prophecy. If I should simply go over the theory of it, you would say, We all understand it. And doubtless you do. You know what Daniel saw in the eighth chapter—a ram having two horns, and the higher came up last; a rough goat, with a notable horn between his eyes, and the goat came close to the ram, and stamped him under his feet. Then Daniel saw that horn broken, and four stand up for it, and out of one of them came forth a little horn, which waxed exceeding great, and put Christ and the saints to death. The angel's explanation is so plain that any child ten years old can understand it. The angel Gabriel said the ram represented the kings of Media and Persia, the rough goat, the king of Grecia, and the great horn the first king. And then he spoke of the little horn that grew out of one of the four that came up when that notable horn was broken. This little horn represented the power that would put the saints to death, and it waxed exceeding great.

I wish to consider the thirteenth and fourteenth verses of the eighth chapter: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed." "Well," says one, "that pertains to the past." I think it does, and also to the

* A sermon preached by Elder S. N. Haskell at College View, Neb., Sept. 17, 1904.

present.

Let us notice carefully two or three texts of scripture. In the seventeenth verse of the eighth chapter I read, "Understand, O son of man: for at the time of the end shall be the vision." When will this vision be understood?—In the time of the end. Shall we ever pass the time of the end before the Lord comes?—No. Then will there be something in this vision that is present truth until the second coming of Christ?—I think so. [Elder Johnson: "The Danish Bible says it belongs to the time of the end."]

We will now read the twenty-sixth verse: "And the vision of the evening and the morning which was told, is true: wherefore shut thou up the vision; for it shall be for many days." That is, there will be many days before the vision will be understood; or in other words, when Daniel lived, there were many days before the time of the end.

In the ninth and tenth verses of the twelfth chapter, we read: "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

Now I wish you to notice these three verses which I have read. Concerning the vision in the eighth chapter, the angel Gabriel said it would be understood after many days, in the time of the end. In the twelfth chapter we read that the words the angel spoke to Daniel were closed up and sealed till the time of the end.

How many wicked persons will understand the eighth chapter of Daniel in the time of the end?—None. Do you believe that not a single wicked person on the earth will understand the eighth chapter of Daniel?—Yes. How many of the wise will understand it?—All. Now suppose I should put the question another way, How many of you are trying to understand what is unfolded in the eighth chapter of Daniel, that you have not previously understood? Does our salvation depend on our understanding something there that the wicked do not understand? Will it ever, then, become a past truth, and not a present truth? The wise—the really wise before God—will get something out of that book that no wicked person will ever get; and when they get it, they will get salvation. Then, should we not study the book of Daniel? There is something in the eighth chapter of Dan-

iel that is practical, that will give one an experience in the things of God, and we can not be safe without it. No other conclusion can be drawn from these expressions, and if we had no other expression to show the importance of the study of the eighth chapter of Daniel, it seems to me that every Seventh-day Adventist should be aroused to know what there is there that we have not understood.

What experience can I get out of that chapter, and where does it lie? It is not simply in the fact that the ram represented Media and Persia, the rough goat Grecia, the great horn the first king, that when it was broken four stood up for it, and a power was to arise that would put the saints to death and continue down to the end. I will tell you what there is in that chapter that is not explained by the angel, and that is the sanctuary question, not only the sanctuary question, but the time of cleansing the sanctuary.

I remember the time when the book of Daniel was opened, and those two verses were quoted. It sent a thrill through the congregation. All felt that there was life in it, and that there was salvation in it, and it opened up a vein of thought that brought to their souls peace, life, and light; and I remember more than that. When I began to observe the Sabbath, in 1853, we had a great burden to go where there were First-day Adventists, and hang up the chart and preach to them. When we visited the sick, we hung up the chart and preached to them the third angel's message. One case in particular comes to my mind. While visiting a sick woman, I became interested in explaining the sanctuary question. When I had finished, the tears were running down her face, and she said, "I shall keep the law of God." Many thus embraced the Sabbath in those days, and when men embraced the Sabbath in that way, they did not give it up. They did not become discouraged; they had something that kept them. They saw the Sabbath question from a different standpoint than simply the fact that the Bible teaches it from Genesis to Revelation. They saw truth in it.

I do not know that I need to say much in reference to the time. The ninth chapter is an explanation of the time. A question has been raised about the connection between the eighth and ninth

chapters. Now I do not know any ground for any argument whatever to disconnect them, because the reading itself establishes their connection. Let me put two or three texts together, and I think all will see it. In the eighth chapter and sixteenth verse the Lord says to the angel, "Gabriel, make this man to understand the vision." The one who gave the command was no other than the Lord Jesus Christ. Notice what Daniel says in the twenty-seventh verse: "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Then, did Gabriel explain that vision so it was understood?—No, he did not.

Let me read in the ninth chapter and twenty-first verse what the angel said to Daniel when he came to him: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked to me, and said, O Daniel, I am now come forth to give thee skill and understanding." Daniel did not understand the vision at this time. Gabriel's name is mentioned only twice in the Old Testament,—when Christ said, "Gabriel, make this man to understand the vision," and when Daniel, after praying and seeking God, said, "The man Gabriel, whom I had seen in the vision," etc. Does that not identify him—the very one I saw in the vision, the very one whom the Lord told to make me understand the vision? And Gabriel says, "I am now come forth to give thee skill and understanding." Now I do not know how to present this subject any clearer than it is set before us in those two chapters taken together.

That is not all. Notice what he says further. "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter and consider the vision." The first thing he would naturally think of would be the point he did not understand. Now, says the angel, think of the vision. Why?—For "I am now come forth to give thee skill and understanding."

The first words of explanation were, "Seventy weeks are determined," or cut off, "for thy people." Cut off from what? There is only one period in all the book of Daniel from which they could be cut off. Seventy prophetic

weeks would be four hundred and ninety days, and a day standing for a year, and seven days for a week, seventy weeks would be four hundred and ninety years. Four hundred and ninety years are cut off. All scholars agree that the Hebrew word signifies "cut off." Then there must be a longer period from which it is taken. The angel said to him, I have come to give thee skill and understanding. The first words are, Seventy weeks are cut off for thy people—cut off from the twenty-three hundred days. How do you know it is twenty-three hundred days?—Because it could not be cut off from nothing, and that is the only period given in the Bible from which it could be taken. To my mind it would be folly to raise a question whether those chapters are connected or not.

Seventy weeks are cut off for thy people. During this time they were to have special advantages, and the gospel would be given to them. At the end of seventy weeks, it would go to all the world. Sixty-nine weeks reached to Messiah the Prince; that is, sixty-nine of the seventy. There is one week at the end of sixty-nine to make up the seventy, and in the midst of this week—the seventieth week—he will cause the sacrifice and oblations to cease. Now what caused their sacrifices and oblations to cease?—The death of Christ.

Notice we have three periods given: (1) the seventy weeks, at the end of which the gospel will go to the world; (2) sixty-nine weeks, which reach to Messiah the Prince; (3) the seventieth week, in the midst of which the Saviour was crucified.

The starting-point of the twenty-three hundred days is given in the twenty-fifth verse of the ninth chapter. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. The streets shall be built again, and the wall, even in troublous times." If I can find when the gospel went everywhere to the Gentile world, then I can find every date, for they all have the same starting-point; and the seventy weeks are to reach to the time when the gospel was to go to the world, and be no longer confined to the Jewish nation. If I find that date, then I can subtract that year of our Lord from the 490 years; that will give me the starting-point. If I can find when Christ became Messiah the Prince,—so recognized in the New Testament,—I can go back and find

the same starting-point. If I can find when he was crucified, going back the same way I can find the starting-point. Or if I can find the date of the commandment to restore Jerusalem, that will establish all the other dates. A harmony here seals up the vision and establishes the twenty-three hundred days.

I will read two or three texts which I know must be familiar to many of you. "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:1-4. You will notice your marginal date is A. D. 34. If I subtract A. D. 33½ from the seventy weeks, or four hundred and ninety years, I will have 456½ A. D. It is very simple.

In the first chapter of John we find that the word "Messiah" means "the anointed one." "Messiah" is the Hebrew and "Christ" is the Greek form for the English word "anointed." In the tenth chapter of Acts and the thirty-eighth verse we read that Jesus was anointed with the Holy Ghost and with power, and went about doing good. Then when did he receive the Holy Ghost?—At his baptism. Now turn to the third chapter of Luke or Matthew, to the record of his baptism, and you will find in the margin the date A. D. 27. Take 26½ from 483 years—or sixty-nine weeks—and you have just the same date, 456½.

When did the commandment go forth? You will find a record of it in the seventh chapter of Ezra, and the date in the margin is 457, or in other words, 456½. Ezra 7:9 shows that half of the year had passed when the decree went into effect. That date is established by more than twenty eclipses, and seven historical facts given in Luke 3:1-3 show when John began to preach, which was six months before the Saviour entered upon his ministry. To question the position taken in 1844 is to deny the plain facts given in the Scripture; for when you subtract 490 from 2300, you have only 1810 left, and adding 1810 to A. D. 34, you have 1844.

(To be concluded)

The Sanctuary*

(Concluded)

Did anything happen in 1844 that marked the ending of the twenty-three hundred days? How many are there in the room who believed in the coming of the Lord in 1844? [Several hands were raised.] Was there anything in that message that gave you an experience different from what you had had before? — Yes. I remember that in the city of Worcester there was once a very profane man with whom I was acquainted. One day he said, "I want you to tell me why you keep the Sabbath." We sat down together, and I went over just what I have gone over with you now in a few words, about the coming of the Lord as preached in 1844, and then about our seeing the sanctuary question and the Sabbath. When I looked up, tears were running down his face, and the thought occurred to me that he once believed it. I said, "Did you believe that the Lord would come in 1844?" "Yes," he said, "and I would to God that I had the same experience now." There was something in the experience of the people of God then that they could not forget. It continued with them; and wherever you find them to-day, there is still a responsive chord in their hearts. It brought a peace to their souls that they could not forget. When God does something, he leaves an impression that will last as long as the Spirit strives with men.

"Well," says one, "the Lord did not come." That is very true, and I suppose that the time argument was studied over by the disappointed ones more than ten thousand times to see where the mistake was, and it came out 1844 every time. Why did they think the Lord would come in 1844? They reasoned that the sanctuary was the earth, and the cleansing of the sanctuary, the cleansing of the earth; that the earth would be cleansed by fire, and the cleansing would take place at the coming of the Lord. They made the text read, Unto two thousand and three hundred days, or years, then shall the Lord come; and they believed it.

Did you ever hear people laugh about it, and say that men back there sold their farms? I have heard them say so, and that they would not be such fools as that. The only question is whether if they really believed it, they would act as if they did. The believers did sell their farms, and left their crops unharvested

in the fields. One man in New Hampshire, Leonard Haslings, said, "I thought the Lord would come in the autumn of 1844, and I did not dig my potatoes. The neighbors talked about putting a guardian over me, but they finally concluded that as I was comparatively an old man and good citizen, it would be a disgrace, so they did not do it. That year the potatoes rotted in the cellars, and my neighbors who dug their potatoes lost them. But I waited until the time passed, and the potatoes in the ground were all sound, and I had potatoes to sell to the very ones who were going to put a guardian over me." Wonderful experiences could be told with reference to that time.

God did not leave our enemies to find out our mistake. That is a wonderful thing; because the word "sanctuary" occurs in the Bible one hundred and forty-seven times, and it is not once called the earth; but we did not know it, and the Lord did not let the devil tell any one of it either. When our mistake was talked about, Professor Bush, of New York, said, "Those who attack William Miller on the time question attack him on his strongest point." Why did he not see the sanctuary question? Because they had not found it out.

Finally a man by the name of O. R. L. Crosier, wrote in the *Day Star* an argument that the sanctuary was in heaven, as straight as it has ever been published since, and that Christ entered the most holy place of the sanctuary to cleanse the sanctuary from the sins of God's people in 1844, and that the day of investigative judgment began at that time.

But did we catch it up, and herald it to begin with? — No. When I first began to keep the Sabbath, I gathered letters that were written at this time by Elder James White and his wife, and I have them in a book. I was looking them over the other day, and I saw in a letter something like this: That they had made it a subject of prayer before they dared to advocate that the sanctuary was in heaven. Finally the testimony came through the Spirit of God that the view taken in regard to the sanctuary was correct. Then they began to preach it. How different from the

* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 17, 1904.

course followed by those who think they have new light at the present day. They were careful not to introduce anything that had not a solid foundation in the Bible. They were laying the foundation for the structure of a faith that would gather souls from every part of the earth. God gave them a spirit of carefulness that they might not weave into the structure any error. We have never

had to renounce one position thus taken.

I could relate circumstances of like nature by the hour. The book "Early Writings" was largely a compilation of testimonies to prove positions taken after much fasting and prayer. To my certain knowledge, nearly every point made in "Early Writings" was made after some new point of truth had first been searched out, and had been made a subject of prayer. Then the Spirit of God set his seal to it that it was truth.

"But," says one, "is there no new light?" Of course there is new light, and I expect we shall get new light throughout eternity. Just as long as life lasts, there will be an unfolding of the truths of the Bible. But new light will never upset the past truth. It makes it more clear. I see these faces before me, and as I see them, I can not help thinking how you would rejoice if you could only see what God is unfolding, but do not get switched off from the old truths by some new-fangled notion. Let me quote you a text in the third chapter of Genesis and the fifteenth verse, when man was first driven from the garden of Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." How much of the gospel is in that? Is it not all there? Well, if you get all the gospel there, why do you need anything more? The whole Bible is an unfolding of that scripture, and every prophet has been unfolding that precious truth. Has it denied that truth?—No, indeed. But it has made that truth clearer and clearer, and it will continue to do so until Satan's head is bruised, and he and all who sympathize with him go into the lake of fire.

It has been thus in every reform that has ever been. How much of the gospel of the first advent of Christ may be rejected in these last days?—Not a word of it. How much has changed?—None at all. When the great apostle saw this, he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judg-

ments, and his ways past finding out!" And so the third angel's message is the same old story, it is "the everlasting gospel." It is a resetting of eternal truths. It is a taking up of the old gospel truths and placing them in the framework of truth. You can never mix the third angel's message with error. You never can mix the work of God with the world.

Let me illustrate it. We believe in baptism, and we have the same formula as the Baptists. Both baptize in the name of the Father and of the Son and of the Holy Ghost. Suppose I go into a Baptist church and preach baptism. When I preach baptism, I would have to preach what sin is, and then I would have to preach the law. How long would they let me stay there and preach the law? You can not return to the truths that are held by different denominations, and be saved by them. You can not take the truth out of the framework of truth, and go back to your former experience, and be saved. Why?—Because God has placed it in the framework of truth, and now salvation is in a system of truth.

I wish to tell you how happy we were when we received the light on the sanctuary question. It converted me. I want to tell you who have grown gray in the third angel's message to cling to the fundamental principles that made us a separate and distinct people. What has made us a separate people?—The chief corner-stone is the sanctuary question.

"Well," says one, "I got the Sabbath from the Bible." I want to tell you, If you do not clinch your argument in that sanctuary question, you will be shaken out. I have seen scores give up the Sabbath,—simply keeping the Sabbath outside of the framework of truth will not save you. Now you may think that is strong language, but you have only to look over the past. Noah built his ark for the saving of himself and house. Don't you suppose there were other people who offered sacrifices back there? But could they make a profession loud enough to save them if they did not have an interest in that ark? Could they have faith enough to save them? I want to tell you that when God gives a message, he walls that message all around, and it is all right. It will prove salvation to every one who takes it. You may take certain truths out of it, and you

may think you are going to be saved by them, but you prepare yourself for some delusions.

You remember when David undertook to move the ark? The thirteenth chapter of First Chronicles tells about it. He talked it over with the leaders, and all of them united heartily, and said, Let us move the ark. All Israel sang praises. The Philistines put it on the new cart with a gold offering. They let the milch kine start off, and they went right toward Israel in an opposite direction from their calves. God accepted the Philistines, and so David thought that if all Israel were to unite with him, and the ark was put on a cart, just as the Philistines did, it would be right. God excused the poor Philistines because they did not know any better. But when the oxen stumbled, and the ark shook, and it seemed that it would go over, Uzzah thought he would steady it, and God smote Uzzah. David did not dare take that ark home. He thought he had better go home and repent, and he did. That mistake made him afraid to take the ark home, lest he should die, as Uzzah did. But after he repented, then he undertook to move the ark. He said that the Lord visited them because they did not seek him after due order, and that they would put the ark on the priest's shoulders, and then David composed that sweet song which was sung as they entered Jerusalem: "Lift up ye gates, ye everlasting doors, and the King of glory shall come in." An answer comes back from within the walls, "Who is this King of glory?" Will that song ever be sung again? It was sung when Christ took with him to the heavenly courts that company that he took from their graves. When you and I are taken to heaven, it will be sung again. I want to tell you that when God does something, he does it forever, and it stands forever.

When the people of God looked over the sanctuary question, and found there was a sanctuary in the heavens, and saw the temple of God open in heaven, they saw something else. By faith they lifted the cover of the ark, and saw the ten commandments. When one sees the ten commandments that way, he has hold of something. They began to study the Bible to see if the first day was the Sabbath, and to their surprise they found that the Bible taught all the way through that the seventh day was the Sabbath. But they got it out of the sanctuary, and that is where we must get it, and where we must see it. The Seventh-day

Baptists have the seventh-day Sabbath, but it will not save them. They do not see the Sabbath in the sanctuary. Many among us are keeping the Sabbath only on the same arguments used by the Seventh-day Baptists. All such will be shaken out unless their Sabbath-keeping is anchored within the veil of the heavenly sanctuary.

Some may ask, Was not the ark in the heavenly sanctuary always open?—No, indeed. Under the sounding of the seventh angel, the prophet says that the temple of God was open in heaven, and there was seen the ark of his testament. The investigative judgment has begun already. It began in 1844. If that judgment has been going on sixty years, why are we not interested in it? and what will it lead us to do?—It will lead us to examine our own hearts to see if our thoughts, if our sympathies, if our interests, are with God and his work on earth. If so, we shall wish every sin confessed and lodged in the heavenly courts; for Christ is about to bring all sins out and lay them on the head of the scapegoat,—the devil,—and he will bear them away. If you do not confess them, they will never go there, and you will never gain the experience that comes to those who confess their every sin, and consecrate their entire being to the service to God. It is worth more than your farms. It is worth more than your bank stock. It is worth more than any interest in this world to have your interest centered in Jesus Christ as he pleads before the ark in the heavenly sanctuary.

I have heard a great deal said in our meetings about the Holy Spirit. We need it; but do you know what comes first? It is overcoming every besetment. If you wait for the outpouring of the Holy Spirit to give you the victory over your besetments, you will fail. I verily believe, my friends, that because we are drifting away from the old landmark, the heavenly sanctuary, we have lost the spirit of confessing our sins and getting just right before God. I feel in my own soul that not one who lives until the time of trouble will be saved unless he makes it his special business to get right with God and have every sin confessed and blotted out by the Lord Jesus Christ.

There is something in this sanctuary question that should interest every soul. The spirit of prophecy, in "Early Writings," page 119, says: "Many who embraced the third message had not an experience in the two former messages.

Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them the way to the heavenly sanctuary." Those who follow as he points the way will have something that will hold them in the time of trouble.

We need something more than simply a surface experience. You may talk about the Lord's coming as flippantly as you please, you may believe that Christ forgives your sins, but unless there is a heart-searching, unless there is a deep changing of the very habits and passions of the soul, and your impulses go out continually after God, you will make a failure. Shall we make a failure? May God forbid. We want to make a success in life. My friends, we want to make a success, and to do it, we must overcome our besetting sins. You may say, How can I do it? Did not Jacob do it? You never hear any more about Jacob's trickery and treachery after he prevailed with God that night.

We need that humbling of soul before God, that laying hold of him, that can come only as we realize that our sins must be lodged in the heavenly sanctuary in order for Christ to bring them out and lay them on the head of Satan. Shall we fail? Probably there is no audience, meeting together as we meet here, that does not contain some who will be subject to the seven last plagues; for there are those who never will take pains to study into these things and seek what is necessary. The Lord forgives our sins, but faith must take in what Christ is doing in heaven for us personally. He is doing something for me personally. He is confessing my sins to the Father, just as I confess them here on the earth, and I wish to emphasize the fact that it will not be safe to rely on any experience that does not come from the sanctuary and the work of our High Priest in heaven. Nothing else will answer.

May God bless you, my brethren and sisters, and give you his Holy Spirit. O that we could see a real breaking down and putting away of our sins right here now! We want to make an effort such as we have never made to be in closest sympathy with our Lord Jesus Christ. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you." May God help us to have an experience that is founded upon his Word, and then finally when the work is over, when probation ends, may God grant that we may be saved with an everlasting salvation in the kingdom of God.

The Sanctuary*

As far as I know, we are the only people in the world who believe that the sanctuary is in heaven. There are others who believe that the most holy place is in heaven. There are those who have some views concerning the sanctuary, but I do not know of any people in the world who believe that the sanctuary service in heaven is antitypical of the service that was carried forward in the sanctuary here upon the earth, except the Seventh-day Adventists, and, as I understand the question, a correct understanding of the sanctuary will rectify every error that may be brought to bear upon the people of God in these last days. In fact, a genuine Christian experience in connection with the work of God comes from the sanctuary question, whether you realize it or not; it comes from the sanctuary where God dwells.

Now, this I propose to show you by reading a few texts of Scripture. I can not give all the scripture that I would like, but will call your attention to a few things concerning the importance of the sanctuary question. When Satan came into the garden of Eden in the form of a serpent, Eve listened to him, and from her Adam also partook of the forbidden fruit, and both were taken captive. In every sense of the word they were taken captive; they saw as Satan saw, and they heard the words of Satan, they felt as he felt, or as he would have them feel. They were wholly under the control of the devil until the Lord put enmity in the heart of man against Satan. Christianity, or true conversion, is restoring that which was lost by the sin of Adam in the garden of Eden. I think all can readily see this. I will read you one expression that states the condition of man after he had partaken of the forbidden fruit: "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:3-5. Now notice: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes" etc., was it good for food? If it was, God was withholding something good from man. What made her see that it was good for food?—It was the devil in her; and she saw as the devil

would have her see. "She took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat;" and their eyes were opened. She was a captive, and Satan had her see as he saw, had her feel as he would have her feel, for he had perverted her judgment. Sin is an awful thing! When sin is harbored in the soul, it always perverts a man's judgment. Satan enters the citadel of the heart, and perverts the judgment of man so he can not see any differently from what the devil would make him see; for the devil is in his heart. Is not that true? Is such a man the temple of the Holy Ghost?—No; he is the temple of the devil, and so is every man that harbors sin. God is seeking an entrance into every man's heart. If man opens his heart to Christ, and lets him enter, then he becomes the temple of the Spirit of God, and God takes possession of the citadel that was formerly occupied by the devil. I think everybody can see that.

I am going to read you some texts to show that all the strength that men have to overcome the devil comes from the sanctuary, also that all the intelligence, all the wisdom, men need to render acceptable service to God comes from the sanctuary where God dwells. He is the author of wisdom, knowledge, and life. It all emanates from him, and the devil hates the doctrine that reveals it. In Ps. 20:1, 2, we read, "The Lord hear thee in the day of trouble: the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion." Where will he get his help?—From the sanctuary. If we had no other text, it seems to me this would be sufficient to settle the question that all our strength and help come from the sanctuary. But turn to Solomon's prayer at the dedication of the temple. Eight times in that prayer, Solomon said, "Lord, hear thou in heaven." Did you ever stop to think where they were to turn their faces when they prayed? They were to turn their faces toward old Jerusalem, to the sanctuary. If Israel, when in trouble or in need of help, said Solomon in his prayer, "shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven thy prayer and their supplication, and maintain their cause." 1 Kings 8:44, 45; 2 Chron. 6:38, 39. Do you see the lesson in that?

* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 18, 1904.

The sanctuary was built under the direction of God upon the earth, and when they were in affliction or needed strength or wisdom or any help from God. Solomon said in his prayer, Turn thy face toward this place. The old prophets did, and when they turned their faces toward Jerusalem and pleaded that promise, they always had victory. Read from the Bible where Jehoshaphat said, Lord, "when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, . . . and cry unto thee in our affliction, then thou wilt hear and help," and the Lord said, "Stand ye still, and see the salvation of the Lord." God wrought for them. 2 Chron. 20: 5-25.

Turn to Ps. 68: 24, "They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary." What are the "goings of God?"—The ways of God. Does it not show his character, his work, and what he does? Where did they find his character, his work, and the manifestation of his power? Where?—In the sanctuary. There is where God dwells. Again in Ps. 77: 12, 13: "I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary: who is so great a God as our God?" Now, we can not see the workings of God, but I want to tell you, dear friends, if we take the Bible for a guide, we shall find the ways and workings of God, the foundation of strength and wisdom, in the sanctuary. "Well," says one, "we see them everywhere." Not according to the Bible. The word "sanctuary" occurs one hundred and forty-seven times, and always refers to something that exists. God once is called a little sanctuary, and the people of God, but in every other instance it refers to some particular place where God dwells—his habitation (Ps. 33: 13, 14), his dwelling-place. 2 Chron. 6: 39.

I will give you another text, Ps. 73: 13: "Verily I have cleansed my heart in vain, and washed my hands in innocency. . . . Until I went into the sanctuary of God; then understood I their end." Where did the psalmist get that information?—In the sanctuary. Paul understood the strength in the sanctuary when he wrote, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6: 19. Where are we to have our anchor cast?—Within the veil. Where is the veil? In the earthly sanctuary there was a veil at the outer door, and a veil at the inner door, dividing the holy from the most

holy place. Christ has gone within the veil, and he is our anchor. Do you believe it? "Well," says one, "I do not know anything about it." Be careful that you do not find yourself swept away by and by. We need a knowledge of Christ, and of the nature of the work that he is doing for the human family, and in proportion as we understand the nature of his work and believe in it, we shall have a Christian experience. It is the devil's business to upset the faith of God's people, and to get them to believe in nothing in particular only that they must be good and have a sort of religion. There are thousands and tens of thousands of professed Christians to-day who hold simply to that view. They say, "God has forgiven me my sins." Is it not necessary to believe God has forgiven your sins? Of course it is, but there is something else also necessary. This idea of throwing away all the exhortations that God has ever given us simply because we profess to be a Christian is a great mistake. It is a trick of the devil. If God has given you judgment and a mind to comprehend, he wants you to understand something about the science of redemption, and that you have a Saviour who has gone into the heavens to intercede at the right hand of the Father for us.

(To be continued)

The Sanctuary*

(Continued)

Now I pass this part of the subject, and turn to some familiar texts in Exodus. In the eighth and ninth verses of the twenty-fifth chapter we read: "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it;" again, in the same chapter and the fortieth verse: "And look that thou make them [all the furniture] after their pattern, which was showed thee in the mount." "Let them make me a sanctuary; that I may dwell among them." Could not he dwell among Israel unless they made him a sanctuary? If that text reads all right, I do not think he could. "Let them make me a sanctuary; that I may dwell among them." Did he not dwell with Abraham, Isaac, and Jacob? — Yes. We will see if we can find why he did not dwell with Israel. If Jacob's sons had not sinned, and their judgment become so perverted that they could sell Joseph, they never would have gone into Egypt, but because their minds were blinded by sin, and they fell so far from appreciating God, he permitted them to go into Egypt, and when they got down to Egypt and saw before them continually the worship of the gods of Egypt, they became permeated with those principles of heathen worship, and God could not dwell with them until it was cleansed out of their heart. God took three steps to do it. The first one was to demolish the gods of Egypt, and show there was no power in them. The ten plagues that came upon the Egyptians were directed against their gods. God showed by those plagues that there was no power or salvation in their gods to withstand the judgments that he brought upon them. Ex. 12:13; Num. 33:4.

Next the Lord brought them to Mount Sinai, and spoke the ten commandments to them. Let me read you a few verses to show the effect it had on them at that time: "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to your-

selves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount." Ex. 19:10-13; see also Ex. 20:18, 19.

Now what kind of impression would that make on Israel? — It would teach

them that God was holy, and in his presence sin could not exist. The mount became so holy that the man or beast that touched it would die. Would not that give them an experience, a realizing sense of the character of God, of his holiness, of his righteousness? When they heard God speak the ten commandments, they said to Moses, "Speak thou with us, . . . but let not God speak with us lest we die." Why would they die? — Because of sin in their hearts. When a man gets a genuine experience, it affects him — heart, head, and body — spiritually, mentally, and physically. True holiness includes physical cleanliness. 2 Cor. 7:1. They were to build the sanctuary to perfect holiness. It was that the Lord might dwell among them. It would give them an experience in the hatred of sin, and an exalted idea of the holiness of God.

In all their typical arrangement, in their eating, their clothing, in cultivating the soil, there was something to impress their mind with the sacredness of Jehovah. And so repeatedly he says, "Ye shall be holy: for I the Lord your God am holy." If an unconsecrated person even touched or looked upon the ark, he was smitten. When that ark was taken by the Philistines, over fifty thousand men were slain for looking into it, and they exclaimed, "How can we dwell with such a holy Lord God?" The priest was consecrated to his office by blood placed upon the tip of his ear, showing that his ear should be consecrated to God, and upon the thumb of his right hand, that he would not engage in anything but the service of God, and upon the toe of his right foot, that he would run in the way of the commandments of God. This was the impression the building of the sanctuary would have upon Israel, — it was that God was holy, and those that approached God and approached his services must consecrate themselves to God. In all the services

* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 18, 1904.

of the sanctuary there was a penalty of death if they did not do as God directed. Why? — Because God had come down to dwell with them, and this represented God's dwelling-place in heaven.

Now I want you to see that the building of that sanctuary would give them an experience far different from what they had ever had before. It would require a heart consecration. It would give them a genuine experience, and in that building God dwelt. Over and over again he commanded them to do this and to do that, that they might be holy. Here was a marked distinction between the people and the sanctuary and its services that made them holy. They never were the sanctuary. And while there is a sense that man becomes a temple of the Holy Ghost, man never becomes the *antitypical sanctuary*. It is contrary to all the Scripture teaching. The Israelites were required to be holy. And what made them holy? — It was a faith in the sanctuary and its service; and those services which they performed were only a shadow, to show them how they could approach the God in heaven.

It pointed to the real sanctuary which was above.

I might read you scripture here by the hour to show you that every ceremony given was that *they* might be holy. There was a transforming power in their faith in God's dwelling in that building on the earth that imperceptibly transformed their character and made them holy. Can you not see why they were to build a sanctuary? "Let them build me a sanctuary; that I may dwell among them." It would wipe out of their hearts the last vestige of heathenism. Language fails me in expressions to show the importance of believing in a God that is something, and that dwells somewhere. The devil well knows the power of such a faith, and every idol temple is but a counterfeit of the true.

Fifteen hundred years later Christ went up to heaven. I read from Heb. 8:1, 2: "Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." You might just as well say that Christ turned to nothing when he went up to heaven, as to say that he did not take his place on the right hand of the Father in the tabernacle which the Lord pitched, and not man. What happened when he got there? Turn with me to John 16:7:

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." It was necessary for Christ to go away in order that the Comforter might come to them. Read John 15:26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Again, Acts 2:33: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Where did Christ go to receive the Holy Spirit? — To the Father. Then when he took his position at the right hand of the Father, as an high priest in the heavenly sanctuary, there was the outpouring of the Holy Spirit. Was not there an experience that was far greater than they had when they built the sanctuary? Did they not get something there which made them a separate people, and which they carried with them until the gospel went to the ends of the earth? The Saviour said, "And greater works than these shall ye do because I go to my Father" in the heavenly sanctuary. And when he took his place at the right hand of the Father, they received the baptism of the Holy Ghost. This greater work was a manifestation of the Spirit in the conversion of souls because Christ had taken his place at the right hand of the Father. And when they received the Spirit, it continued with them.

When Paul came to those brethren at Ephesus, he said, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." It gave them a realizing sense of sin they had never experienced before. See Acts 19:2-6, also Acts 8:13-24. It is to the opening of the temple of God in heaven, and the entering of Christ into the most holy place, before the ark of his testament, that we owe our existence as a people. God has something now for his people, as he had for the believers in Ephesus. They said, "We have not so much as heard whether there be any Holy Ghost." He said unto them, "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying

unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." They believed that they had received something, and they had something.

So when Peter went down to preach to Cornelius, they received the Holy Ghost. "While Peter spake these words, the Holy Ghost fell on all them which heard the word." The Holy Ghost came upon them just as it had come upon the believers on the day of Pentecost.

The experience of receiving the Holy Ghost took hold of men's thoughts. When Peter said to Simon, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee," Simon was frightened, and said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me."

If we had more of the Holy Ghost, there would be a power that was manifest in the early experience of this work. We lack the Spirit of God. Why did the early Christians have it?—It was because of their faith that grasped the Saviour at the right hand of the Father in the heavenly sanctuary. That experience would have been worth nothing had they not believed in the special work at that time. It was their faith in Christ's position in heaven that brought them the Spirit on the day of Pentecost. It made them a separate company. It originated the gospel church. There on the day of Pentecost, when they had confessed their sins and put them away, God set his seal to the work as Christ took his position at the right hand of God.

When Brother Butler suggested that we might obtain sixty-five thousand dollars during the week of prayer, I thought that one hundred thousand dollars would be a small sum if we had the same experience that we had when we first be-

lieved. If we were to receive the experience that God has for us, as I shall presently show you, from Christ's entering into the most holy place, we could raise five hundred thousand dollars. How much urging had to be done to get the early Christians to give for the gospel work? Their faith in Jesus Christ, who went to the heavenly courts at the right hand of the Father, laid hold of their pocketbooks. It gave them an experience in God. It gave them a far greater experience than Israel obtained in the wilderness. Why?—Because they had reached that stage when Christ took his place at the right hand of the Father. We read about apostolic times, but it will take more zeal to go through to the kingdom than they had in that time.

(To be concluded)

The Sanctuary**(Concluded)*

Now I want to read you another text: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11: 19. This brings us to another point in the history of the sanctuary question. When was this?—Under the sounding of the seventh angel. Then the temple of God was opened in heaven. There is a temple of God in heaven, and in that temple there is the ark of God's ten commandments. When that most holy place was opened in heaven, there was seen by the people on earth the ten commandments. This brings us to a special work of Christ in the heavenly sanctuary. Let me read you a few other verses that cluster around this. Turn with me to Acts 3: 19-22: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Repent and be converted, for what purpose?—"That your sins may be blotted out." When are your sins blotted out?—"When the times of refreshing shall come." The time of the blotting out of the sins is the cleansing of the sanctuary at the end of the twenty-three hundred days of Dan. 8: 14. Christ entered the most holy place to cleanse the sanctuary from the sins of God's people, and will blot them from the books, and bring them out and lay them upon the scapegoat. This will give a deeper experience than when Christ ascended on high. When he took his position at the right hand of the Father, it was that men might repent and be forgiven of their sins. But now the Saviour bears them out from the heavenly courts.

From our present spiritual condition, I verily believe that many will pass through the loud cry of the third angel's message and the blotting out of sins without knowing that that event had happened. Many are not near enough to God to catch his voice and to know the moving of his Spirit. O my soul, can it be that we are sixty years in the in-

vestigative judgment since Christ entered the most holy place, and at the same time we have no deep moving of the Spirit of God in this time of the loud cry of the message? A friend asked me, since I have been here, "When shall we hear the loud cry of the message?" I did not know what to say. I thought to myself, Poor soul! we may go through the loud cry, and you never know it. "Well," says one, "will there not be more of an outpouring of the Spirit?" I expect there will be, far greater than anything we have seen as yet, but if you wait for that outpouring of the Spirit of God to save you in the time of trouble, you will never be saved. This is taught both from the Bible and from the spirit of prophecy.

There is another text I want to read you, and that is in Isa. 43: 25. How many times within the last few years I have heard that quoted with the statement that it proves that our sins have been blotted out. When Christ covers our iniquities with his own blood, he pledges himself that those sins will be taken away; and if we prove faithful, they all will be taken away; but they are not blotted out yet. Here is the text: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Notice the next verse: "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." What! put God in remembrance! How could we put him in remembrance if we did not know anything about the heavenly sanctuary? Did we not show you that every soul that will be saved in the time of the end will understand something about the sanctuary question, and that not a wicked person will understand? What does it say here?—"Put me in remembrance." Then we shall understand about that blotting out, that it takes place in the heavenly courts; and in view of the blotting out, we shall confess our sins, we shall examine our hearts more thoroughly than we have ever examined them before. We shall seek God that he may discover to us our sins, that we may confess those sins, and ask him to blot them out. Then what?—"Declare thou." Declare what?—When we confess our sins, it is our privilege to believe that God forgives our sins. And when Satan comes to your heart and tries to make you believe that God has not forgiven your sins, it is your privilege to declare that God has forgiven them. But tell me how you can

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do that if you do not know anything about the blotting out. If your faith is not revived in the sanctuary question and in the work of our High Priest, and if you do not get an experience out of it, I fear you will never go through. We must have an experience in this work of our High Priest.

How is it that you have the school buildings erected here? Why is it that you have representatives from different parts of the world at this meeting? Why is the work going in every part of the world to-day, and especially in Russia and in the countries where every plan is laid to intercept the work of God, and God's providence is so manifestly over it? Why do you hear, in the reports that come from Africa, India, and from China and different parts of the world, of the conversion of souls to-day, to present truth? It is because of the experience that comes to us from a belief in the most holy place in that heavenly sanctuary. You take that out of it, and you have no business to be a separate people. If there is not a transforming power in a belief in Christ's work in the heavenly sanctuary, our entire position is wrong. "Well," says one, "I do not see it." Did you see it in the type? Now think a moment. When they brought the lamb, laid their hands on its head and confessed their sins, and the lamb was slain, and the priest took the blood and went in to the sanctuary, did anybody see the priest? Did they see what the priest did with that blood?—No one ever saw it. He went in, and the veil shut him from their view. But the sinner believed that the priest was presenting the blood before God, and sprinkling it upon the altar of incense. On the tenth day of the month when they brought those two goats, and the blood was carried into the most holy place, who saw the priest offer it before the Lord?—No one. It was a work of faith, and faith grasped the fact that the priest had made an atonement for them. They might have confessed their sins and brought a lamb three hundred and sixty-four days, but if they had neglected the work of the atonement, the tenth day of the seventh month, they would have been cut off. You may have had a good experience in the past, but unless you have an experience in the work of the High Priest in the most holy place, it will not stand the test in the shaking time. Put wheat in the sieve and shake it; no two kernels will stick together. They will all be shaken apart, but the wheat will remain in the sieve. It is high time we have an individual experience in the

things of God. We need the baptism of the Holy Spirit that we may be able to stand in the coming storm.

I read the following from "Early Writings": "Now is the time to lay up treasure in heaven, and to set our hearts in order, ready for the time of trouble. Those only who have clean hands and pure hearts will stand in that trying time. Now is the time for the law of God to be in our minds, foreheads, and written in our hearts. The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. . . . Time has continued a few years longer than we expected, therefore they think it may continue a few years more, and in this way their minds

are being led from present truth. In these things I saw great danger. . . . I saw that many were neglecting the preparation so needful, and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter! they had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is better than it really is, will come up to the time of the falling of the plagues, and then see that they need to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time, the awful, solemn declaration has gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; . . . and he that is holy let him be holy still." I saw that none could share the refreshing unless they obtained the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."

There is a work for us to do when our High Priest is in the heavenly sanctuary, right at the present time. If there was ever a time when there should be a careful searching of hearts, it is now. Have you temptations that every now and then get the better of you? In

the strength of God, master them. We need the baptism of the Holy Spirit to come upon us in our work. The devil has his eye on the persons, at the present time, that have not had an experience in the early work of the former messages, because they do not know what an experience the people of God had in the early times.

We should come so near to God that he can speak to us, by his Holy Spirit. If there is anything that would lead us to search our hearts, it is faith in the work of Christ in the heavenly sanctuary. You may pass along, day after day, week after week, and hide your sins, but God will have a people that will un-earth every wrong, and confess their sins, so that he may forgive them, and they will be blotted out. Shall you and I be prepared to be saved? God grant that this company may be among that number. Do you think it will make men sell their farms? It did in 1844. In the old Signs Office in Boston, Mass., I was told by the editor of the old *Advent Signs*, that on that counter men brought thousands and thousands of dollars just before the tenth day of the seventh month, and with tears begged them to take it; but they had enough to publish all they wished until the tenth day of the seventh month. May God forbid that that shall be the experience of a single individual in the audience to-night. Let us begin at once to examine our hearts, and see if our case is clear before God. May the Lord add his blessing and save us in his kingdom for his name's sake.

RH Dec 15, 1904

SU Haskell

The Sanctuary*

THE Scriptures plainly state several things respecting the work of our High Priest in heaven which it would be well for us all to remember. First, Christ is on the right hand of the throne of the Majesty in heaven, a minister of holy things, and of the tabernacle which the Lord pitched, and not man. Heb. 8:1-3, margin. If he is a minister of holy things, how many holy things do we receive that he does not minister to us? He is a minister of holy things at the right hand of God in heaven. David says that the sanctuary is in the heights of heaven, and "from heaven did the Lord behold the earth." Ps. 102:19.

"The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth." Ps. 33:13, 14. "Then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place." 2 Chron. 6:39, 40.

In these quotations there are several statements which I will notice. One is that the words "tabernacle" and "sanctuary" and "habitation" and "dwelling-place" all refer to the place from which Christ ministers. It is the place where God dwells in heaven.

In each instance where these words occur, the location is in heaven, and the truth is taught that forgiveness comes from God's dwelling-place. I call your attention to these expressions because some have questioned me about my statement in my last sermon, that "a genuine Christian experience in connection with the work of God comes from the sanctuary question."

You will notice that Christ is on the right hand of the throne of the Majesty in heaven, a minister of every holy thing that ever comes to this earth. To Israel the condition of God's hearing up in heaven was that they make prayer and supplication toward the house that Solomon built. This is stated seven times in Solomon's prayer. They must recognize that which God recognizes on earth as a representation of that which is in heaven. Then, does not forgiveness come from God's throne in heaven? Does not every blessing that men receive day by day come from the courts above?

The genuineness of our Christian experience will largely depend upon the knowledge we have of the work of

Christ in heaven in our behalf, because every ray of light comes from our Lord Jesus Christ. It comes from the throne of God in heaven.

I will mention a few expressions that speak of God's throne. It is the throne of the Majesty in heaven. Heb. 8:1, 2. It is called the throne of grace (Heb. 4:16), and that throne is said to be in the temple of God (Ps. 11:4), between the two cherubim. Ps. 80:1. David plainly states that the Lord prepared that throne for judgment. Ps. 9:7. When do you think he prepared it for judgment? Jeremiah gives a key to this in the seventeenth chapter and the twelfth verse. "A glorious high throne from the beginning is the place of our sanctuary." When is the beginning? Let the Gospel of John answer in the first two verses: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

The beginning is before the creation. At a general meeting I was asked when the beginning was, and for a full hour they discussed that first text in John; and when they finished, they concluded they were right where they were at the beginning—they did not know. Now let this book (holding up a book) represent seven thousand years measured out of eternity. I go back seven thousand years, and I step into eternity. Is there any measurement back there?—No. There is where God was. I go over the seven thousand years, I step again into eternity. Any measurement there?—No. All I know of time is the seven thousand years measured out from eternity. Then where was the beginning?—Back there where God was. What was back there?—A glorious high throne. And that was the place of God's sanctuary. Then the sanctuary was from the beginning, and it will continue forever and ever,—there will be no end to it. It will be on the earth made new. Eze. 37:25-27; Rev. 21:1-4. But what that ministration would have been if man had never sinned is not revealed. All I know is this, that man did sin, and the service of the sanctuary was for the salvation of the human family, and was made manifest after man sinned. In the Levitical law God has given us light about Christ's work in heaven for the salvation of man; and when I think of it in that light, it seems to me that if there ever was a people that should be interested in this question, it is Seventh-day Adventists. Here is a representative people, the last generation, which is supposed to live when the Lord will come. This is the work that God inaugurated before man sinned. He prepared a throne for judgment; he prepared a sanctuary, and when man sinned, he turned all its services to accomplish the redemption of man.

The Sanctuary*

(Continued)

In the law there were many offerings, — the sin-offering, the trespass-offering, the peace-offering, the thank-offering, and the various offerings, and every offering centered in Christ. The different ceremonies illustrate how the sinner is met in the varied circumstances in which he finds himself in this world. Christ was the antitype of every offering; all were fulfilled in him. Each offering represented different phases of the work of the gospel. I wish to take one offering, and if possible in a few words show you how sin was transferred to the sanctuary.

I read, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things." Heb. 8:4, 5. Then the work of the priest represented the work done by the Saviour in heaven for us.

"If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned." Lev. 4:27, 28. Notice that there are several things omitted in this record that are mentioned in those of other offerings that were made. For instance, "He shall bring his offering, a kid of the goats, a female without blemish."

Now I will put another expression with this, "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." Lev. 1:3. The people were to be perfectly free to do as they chose. This is the way Christ deals with the human family. He does not force any one, but he sets before us the true light, and those that are saved will voluntarily accept him. We must choose, believe, and accept him, with all the sacrifices and afflictions it will bring. Then joy will beam out in our souls because we can suffer for him and with him.

"And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt offering." Lev. 4:29. Compare this

with Num. 5:6, 7: "Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty: then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." At the same time he was to confess his sin on the head of the offering, not to the priest, but on the head of the offering, and "he shall bring the trespass-offering at the same time." When God does something for men, it will cause a spirit of liberality to spring up in their hearts, and they will want to do something. They will manifest some appreciation. This was shown in the offering. They were to pour the blood at the bottom of the altar, thus typifying the blood of Christ, which would from the life that is not in harmony with God's law, his will, and his work. Paul refers to this when he says, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." The Word of God will do this; that is, the Spirit in the Word. We need to examine the Word to see if our lives are strictly in harmony with it.

In Isa. 43:23, 24, this thought is brought out still more distinctly: "Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." Because they had not separated the fat, they made the Lord serve with their sins. Do you grasp the force of this expression, "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities"?

"I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." If we would have our sins blotted out, they must be confessed. There must

* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 26, 1904.

be no fat remaining on the offering that is brought, but the fat must be removed, the sin must be taken away. There must be an earnestness on the part of the child of God to go to the very depths of his heart and discover what there is there that is not right with God. This will give peace. "If in anything ye be otherwise minded, God shall reveal even this unto you." It is not a fanciful idea that we have a Saviour who has made these promises: he is in the heavenly courts to take all our sins, and finally bring them out and lay them on the head of the scapegoat. But he can never bring them out unless we voluntarily confess every sin. To those who take no special interest in studying the Word, the Lord will never discover many things that are in their hearts. There must be a revival of the study of the Bible by every one of us. God takes the Word, and sends it home to the heart by his Holy Spirit. I can trust in God if I make the Word my daily study. If I do that, then the Lord will do his part, and will discover to me what stands between me and God.

As in the type the priest stood ready to receive the fat from the hands of the sinner, so Christ stands ready to take our sins as soon as we are ready to separate from them. In the type the ashes that accumulated at the altar were removed by the priest into a clean place. Can you see any connection between this and the text that says, "They shall be ashes under the soles of your feet in the day that I shall do this"?

You can see by this service that even the children were taught. Ashes are always thrown among the refuse, and seeing them placed by the priest carefully in a clean place would call forth questions from even the children, and in explaining why they were in a clean place, the beautiful lesson of the earth finally cleansed from all sin would be taught. Everything redounds to the glory of God.

(To be concluded)

The Sanctuary**(Concluded)*

THE lamb offered had two lives. It was as innocent when it was before the priest as when it was gamboling upon the mountainside. But when the sinner confessed his sin upon its head, it was transferred in the type to the animal. The sinful life was imputed to the animal. So he had two lives,—the life of innocence, and the life of sin that had been transferred to him by the confession of the sinner.

So Christ had a divine life when he came to this earth. He was as sinless when he hung upon the cross as when he came to this world, and yet he bore our sins in his own body on the tree. From the cross he entered heaven with his own blood, there to appear in the presence of God for us. He died for us in our stead, that he might pay the penalty for all. By faith the sinner sees him within the veil. The sins are carried there. The life of faith transfers the sin. Christ is the Lamb of God that takes away the sin of the world. Christ is our life. He is our salvation. Ever since man fell, he has been bearing the sins of the people, but the time comes when, in the investigative judgment, he will bring out these sins. When I think of it in this light, I feel like falling, trembling, before God and lifting up a prayer that he would discover to me everything that is unlike my Saviour, because I see plainly that unless I have an interest in this work and meditate upon it, I am likely to pass over wrong traits of character that will be seen by God, but not by me. I am anxious to have my sins forgiven, every one of them. Let me give you a text in the New Testament on confession: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee: leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in

the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Matt. 5: 21-25. If, when I pray, I remember that my brother has aught against me, even if I have given him no occasion to have anything against me, it is my duty to go to him and make everything right. If we do not do our part, the Lord will straighten it out. When it is left entirely with the Lord, and the Lord begins to take the matter up, he will come closer and closer until there will be a crisis in that soul, and the sooner we can learn to humble ourselves before God, the sooner we shall be brought into the place where God can magnify himself through us.

When the Saviour was reviled, he "reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Let God manage matters; and if there is a wrong on either side, the Lord will bring it around all right, and there will be a confession. He will come closer and closer until a man will find himself cast into prison, and he can not get out until he confesses everything, and then God will forgive the sin, and bring him into favor with himself.

In the sixteenth of Leviticus we have the typical work illustrating the final disposition of sin. The sinner brought two goats. One of them was the Lord's goat, and was to be slain for the people; the other was called the scapegoat. The scapegoat was to bear off the sins on the day of atonement, which was a type of the day of judgment. An individual might have served the Lord faithfully the three hundred and sixty-four days in the year, but when the tenth day of the seventh month came, he must afflict his soul, with fasting and prayer, and must examine his own heart. He must also refrain from doing any work on that day. His appetite must be brought under complete control. It must be a day of holy convocation. In the New Testament we have a warning given to us in the closing of this work when our High Priest is in the heavenly sanctuary. He urges us not to forget the assembling of ourselves together, but to exhort one another, and so much the more as we see the day approaching.

* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 24, 1904.

How is it in our churches, when our prayer-meeting comes? Do we forget the assembling of ourselves together? Has our love grown cold? I want to tell you, my brethren, our love must be revived. We are to repent and do our first works, and be more earnest as we near the approaching day.

Well, says one, what about eating? Does not the Saviour warn the people against eating and drinking as they did before the flood? In the twenty-first chapter of Luke, when he speaks of the time of the day of atonement, he says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." We are not to let the cares of life take the time we should spend in serving God. The testimony of the spirit of prophecy says that God can make twenty acres more productive than a hundred. Why not try it? Why not be in earnest in studying the Bible and in having our case presented to the Father, so that we shall take more time for the service of God than we have in the past? There needs to be a reviving in the service of God. I can not tell you how happy we used to be when we obtained a knowledge of these things in the time that I received them. About fifty years ago, I remember one time a little boy was in a meeting that we were holding in a private house, and a report of the work of Elder Andrews, in Maine, was being read, and when about half-way through, the reader stopped. This little fellow was listening with intense interest. Finally he said, "How many Sabbath-keepers were there?" He was watching to see what had become of the pennies he had given to support the ministers, and he wanted to know the results. We want to know the results, and we want to realize the blessing of God.

This deep searching of heart must come first right home to ourselves; and when we get a fresh experience continually, and learn the art of trusting in God and hiding in him, we shall have something sweet in the third angel's message. We shall find that our great High Priest, who is ministering in the court of heaven, will regard us; for I read that he sees every soul on earth, he numbers the hairs of our head, and knows every sorrow, and every tear that is shed. May God help us, brethren and sisters, that we may get a fresh hold upon heaven.

Now, I have made up my mind that if I fail of going through to the kingdom, it will be because I lose my interest, which I never mean to do. Well, says one, what do you do when difficulties come?—Hide under the shadow of the wings of the Lord; try to get a little closer to the Lord; commit all troubles to him. Lay the cross and perplexities at his feet, and leave them there; and when I do that, I find that God takes care of it all. Most wonderful answers to prayer we have had when difficulties came, and it seemed as if every way possible was hedged up. We would take the matter to the Lord, and what appeared to us to be miraculous openings would come all at once. We have a God that is in heaven, and at his right hand is our Saviour, who ministers in holy things. He has a tender care for his people. I wish I could tell you how, at times, it seems that the love of God has been manifested to us. Of all the people on the face of the earth, we ought to be thankful. Thank the Lord for trials. You would not know whether you trusted in God or not if you did not get into straightened places where it required an infinite arm to lift you out. I need strength every moment of my life. I need a blessing continually to keep me on the way to heaven, but I know we have a High Priest in heaven.

Now let me suggest one more thought: Some of the most remarkable instances of answer to prayer that are to be found in the Bible, were when prayer was offered toward the sanctuary, as mentioned in the twentieth chapter of Second Chronicles. Why was Daniel cast into the lions' den?—For praying with his windows open toward the sanctuary in Jerusalem. He turned his face to the Saviour, who sits at the right hand of the Father, by recognizing the sanctuary on earth. Do you have temptations that you are not strong enough to withstand? Go with them to the Lord. Turn your face to the Saviour of the world, who sits at the right hand of the God of the universe.

A Personal Saviour and a Real Work in a Definite Place

THERE was a work to be done to prepare the way for the first advent of Jesus. John the Baptist was raised up to do this work as the forerunner of Jesus. His message was based upon the prophecies, and especially upon the prophecy of Isaiah. Here is the fundamental text of his message: "The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. O thou that tellest good tidings [the gospel] to Zion, get thee up on a high mountain; O thou that tellest good tidings [the gospel] to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him; behold, his reward is with him, and his recompense before him."

"All flesh is grass. . . . The grass withereth. . . . But the word of our God shall stand forever. . . . Behold, your God! Behold, the Lord Jehovah will come." Such was the message of the voice in the wilderness.

In the mouth of John the Baptist this prophetic declaration became the preaching of repentance for sin and faith in the revealed Saviour. He repudiated all confidence in the flesh and fleshly descent. To the Pharisees and Sadducees who came to his baptism he said: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the ax lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." In a time when formalism had taken the place of genuine religion, when human tradition had superseded the divine com-

mand, and when men were feared and revered rather than God, the greatest confidence being placed in the flesh, the words of the old prophet were interpreted (not merely quoted) to the people with an authority which caused hardened hypocrites to tremble: "All flesh is grass. . . . Behold, your God!" And this was the message to prepare this same people to receive Jesus as the divine Son of God when he should be manifested in the flesh.

When Jesus appeared among men to begin his ministry, God gave to John a token of his Messiahship, and he immediately testified, saying, "Behold, the Lamb of God, that taketh away the sin of the world! This is he of whom I said, After me cometh a man who is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not; but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God." In the man Jesus of Nazareth, whose flesh was the same as the flesh of other men, John the Baptist was led to recognize God manifested in the flesh, and in giving his message, "All flesh is grass. . . . Behold, your God!" he pointed definitely to one in the flesh, and gave to Isaiah's cry the setting demanded by the time and the circumstances. When Immanuel, "God with us," was among men, the message of Isaiah, "Behold, your God!" had a definite interpretation and a personal application in the words of John the Baptist as he pointed to Jesus here upon the earth, and said, "Behold, the Lamb of God, that taketh away the sin of the world!" He did not call attention to trees and grass and flowers, in which the power of God is manifested, and say, "All flesh is grass.

... Behold, your God!" but he designated a person, and emphasized the special work of that person in the gospel plan. "Behold, the Lamb of God," means that the Son of God was come in the flesh, "manifested to put away sin by the sacrifice of himself." To those who were familiar with the gospel as taught in the sacrificial offerings, the words, "Behold, the Lamb of God," would be an interpretation both of the services of the sanctuary and of the mission of Jesus. They would indicate to them that the true and efficacious offering for sin was the Son of God, who had taken the flesh in order that he might give himself a ransom for many. His person, his work, and his place were all made clear. Thus the people were directed to a personal Saviour and a real work in a definite place.

The cry of Isaiah's voice, which was the basis of the message of John the Baptist to prepare the way for the first advent of Christ, is the basis of the message in this generation to prepare the way for the second advent of Christ. The full statement now is, "All flesh is grass. . . Behold, your God! Behold, the Lord Jehovah will come. . . Behold, his reward is with him." "Behold, I come quickly; and my reward is with me, to render to each man according as his work is." Those who proclaim this message must put it into the divine setting intended for it,—in order to give to it such an interpretation as will enable it to accomplish its work in this last generation. This setting is found in the threefold message of Revelation 14,—a message concerning the commandments of God and the faith of Jesus in this judgment hour, when, according to the prophecy, the sanctuary will be cleansed. In the light of this threefold message those who interpret to the world Isaiah's words as a message of preparation for the coming of the Lord will not make it the burden of their work to direct attention to the trees and the grass and the flowers in which the power of God is manifested, and to say, "Behold, your God!" but, following the example of John the Baptist, they will

point to a personal Saviour and a real work in a definite place. They will point to Jesus, not now upon earth as the sacrifice for sin, and not as being everywhere in general but nowhere in particular, but in the most holy place of the heavenly sanctuary, engaged in the antitypical work of the great day of atonement. They will call upon the people to repent of their sins, and they will preach a crucified, a risen, an ascended Christ, a great High Priest, an all-sufficient Saviour and the coming King. "Behold, your God!" "Behold, the Lamb of God, that taketh away the sin of the world!" "We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." "Behold, he cometh with clouds; and every eye shall see him." And soon this will change into the glad shout, "Lo, this is our God; we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation." "Behold, your God!"

Before leaving the subject we ought to state that this pointing to Jesus in his work in the most holy place of the heavenly sanctuary not only prepares the way for his visible coming with clouds, but also for his coming in the person of the Holy Spirit to dwell in the heart of the believer, and thus to make him the temple of the living God. This same Jesus who dwells in the highest heaven dwells also in the heart of the humble penitent who will receive him. When we cry, "Behold, your God!" and point to Jesus our great High Priest in the heavenly sanctuary, we are not proclaiming "an absentee God." On the contrary, in this third angel's message will be found the only antidote for that perversion of the truth which seems to bring God so near while it really makes him "an absentee God," dissipated into nothingness, and substitutes for him an Infinite Energy having a personality according to the definition of science, but entirely distinct from the Biblical teaching of a personal being. The third angel's message is diametrically opposed to pantheistic or spiritualistic teachings in any of their many forms.

Many discouraged souls need to behold Jesus as a personal Saviour doing a real work for sinners in a definite place.

